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A
CRITICAL STUDY OF THE
COMMENTARY ON THE R̥G-VEDA
BY SVĀMĪ DAYĀNANDA.

by
S.K. GUPTA, M.A., ŚĀSTRĪ M.D.H.

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A
CRITICAL STUDY OF THE COMMENTARY
ON
THE RG-VEDA ^{BY} SVĀMĪ DAYĀNANDA
with
an Introduction and necessary Appendices.

(Being a Thesis for the grant of the Ph.D.
Degree submitted to the Panjab University,
Solon)

BY

SUDHIR KUMAR GUPTA, M.A. (G.M.), B.A. Hons.,
Sāstrī, Prabhākara, M.D.H., etc.,
Head of the Sanskrit and Hindi Department,
All India Jat Heroes Memorial College, Rohtak.



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Introduction

The purpose of this study is to investigate the historical development of the concept of the Vedas in the Indian mind. The study is divided into three parts: the first part deals with the historical development of the concept of the Vedas in the Indian mind; the second part deals with the historical development of the concept of the Vedas in the Indian mind; and the third part deals with the historical development of the concept of the Vedas in the Indian mind.

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A

Critical Study of the Commentary

on

The Rg-Veda by Svāmī Dayānanda

I N T R O D U C T I O N.

Original Study of the Commentary

on

The Po-Voda by Bala Dandana

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Preface.

शावत् स्यास्यन्ति गिरयः सरितश्च गरीतले।
तावद् ऋग्वेदमहिमा लोकेषु प्रचरिष्यति॥¹

From times immemorial the Vedas have been a perennial source of life and inspiration to the Hindus who came to regard them as revealed and infallible many centuries before Christ and Buddha. The immense literature that has grown round the Vedas and the attempts at its interpretation, its dating back to the creative period of Vedic poetry indicates that the Vedas were once a powerful living force in the life of the Indians.

But times changed. Vedic religion and culture declined. Though the Vedas still exerted their influence on the life of majority of Hindus ^{they} ~~it~~ ceased to be studied by them. Some isolated scholars adopted ^{their study} ~~it~~ as ^a their hobby.

In spite of such a sad state of affairs the importance of the Vedas is immense. As books of literature, religion, culture, sciences and the Divinity they are unique. They have been rightly called the Vedas. A proper study of these books will help us in guiding ourselves in our journey along the path of modern life and will lead us towards God and emancipation. Their study had always saved the Hindus from extinction whenever their civilization and culture was threatened by alien attacks. ~~In the~~

In the early part of the nineteenth century when European scholars took to Vedic studies they took Sayana as their guide. The impressions about the Veda were not very happy. The notions about the Vedas and their religion held by the then Vedic scholars and made use of by the Christian missionaries as a weapon against the Hindu religion led many Hindus to change their religion. The then orthodox Indian Vedic scholars could not meet the objections of the Christian missionaries. The Vedic civilization and culture, thus, were passing through very critical

From times immemorial the Vedas have been
a spiritual source of life and inspiration to the Hindus
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on the life of majority of Indians, it ceased to be decided
by them. Some isolated scholars adopted it as their hobby.
Ignorance of such a sad state of affairs
the importance of the Vedas is immense. As books of history,
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unique. They have been rightly called the Vedas. A proper
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our journey along the path of modern life and will lead us
towards God and emancipation. There study had always saved
the Hindus from extinction. However their civilization and
culture was threatened by alien attacks. In this

In the early part of the nineteenth century
when European scholars took to study the Vedas they took
hypothesis as their guide. The hypotheses about the Vedic
not very happy. The notions about the Vedas and their
origin led by the few Vedic scholars and made use of by
the Christian missionaries as a weapon against the Hindu
religion. And they tried to change their religion. The
European scholars could not meet the
questions of the Christian missionaries. The Vedic
religion and culture, thus, were passing through very
difficult times.

days.

At this time Dayānanda was born. He was highly moved ^{by} with the sad plight of Vedic studies and Vedic culture. He girded up his loins and carried the message of the Vedas to every nook and corner of the country. He was the greatest Vedic scholar of his times. None could ^{refute} face him in his arguments. In fact he was unassailable.

It is really pitiable that scholars should have ignored him. Some consider him ^{them to be} ~~as~~ very fantastic and beyond all reason, while ^{more} some regard him so modern that he deserves no study. Such attitudes are ver unhealthy. I wish to remind these scholars of the following verse of Kālidāsa in this connection:-

पुराणमित्येव न साधु सर्वं न चापि कार्यं नवमित्यवयम् ।
सन्तः परीक्ष्यान्यतरद् भ्रजन्ते मूढाः परप्रत्ययेनेष बुद्धिः ॥

Dayānanda has his good points. He represents the etymological school of Vedic interpretation which had run into oblivion during the past hundreds of centuries. The importance of a proper study of the commentaries on the Vedas and other works of Dayānanda ~~has been~~ ^{is} ~~is~~ ^{is} enhanced all the more when it is reiterated that no other work representing the school of etymological interpretation belonging to the post-Nirukta period has come down to us.

From my school days I had been hearing much about Dayānanda and the Vedas. In the B.A. Hons. class I began a regular study of the Vedas from the medieval and modern stand-points. These studies continued in the M.A. classes. I had often studied the commentary of Dayānanda on certain portions of the Vedas. During my college career and a few years after that I was not in a position ^{to} decide about the merits of either method of interpretation. I continued my studies. In 1946 I came to the tentative conclusion about the superiority of Dayānanda over the medieval and modern commentators. I decided

At this time Vyāsa was born. He was highly moved by the sight of Veda studies and Vedic culture. He picked up his pen and carried the message of the Vedas to every nook and corner of the country. He was the greatest Vedic scholar of his time. He could speak in his arguments. In fact he was unmatchable.

It is really difficult to estimate the value of his work. He has ignored him, some consider him as a legend. Beyond all reason, while some regard him as a modern scholar, no one can deny his greatness. Such attitudes are very unusual. I wish to remind those scholars of the following verse of the Bhagavad Gita in this connection:-

सर्वज्ञं भूयान्ते विद्वान्भारत (Bhagavad Gita, Chapter 18, Verse 19)

Vyāsa has his good points. He wrote the etymological school of Vedic literature. He had such a vision during the post-Vedic period of knowledge and importance of a proper study of the Vedas. He was a Vedic and other works of Vyāsa. He is remembered all the more when it is remembered that he was engaged in the work of etymological literature. Then belonging to the post-Vedic period has some value.

From my school days I had been hearing much about Vyāsa and the Vedas. In the U.S.A. when I began a research study of the Vedas from the Vedic and modern standpoint, these studies convinced me that Vyāsa was a great scholar. I had often studied the commentary of Vyāsa on certain portions of the Vedas. During my college days, a few years after that I was not in contact with Vyāsa. About the merits of other methods of interpretation, I continued my studies. In 1940 I came to the tentative conclusion about the superiority of Vyāsa's method. However, the Vedas and modern commentaries on them.

to pursue these studies.

My further studies in Dayānanda convinced me about the solidity of Dayānanda's method of interpretation. I also found that it was diametrically opposed to the modern notions about the subject and that if it was accepted many of our theories and views about the Vedas and allied subject would need a change. I hesitated for sometime to pursue the subject. But the fire of truth had begun to burn. I could not ignore it. I was forced to ~~follow~~ follow the programme of my studies.

Now I approached the ~~late~~ Panjab University for the recognition of a study of Dayānanda's commentary as a subject for the Ph.D. course. It was ultimately approved in July, 1947 and I began regular work under the guidance of Dr. Surya Kanta, M.A., D.Phil., D.Litt.

But inspite of my long studies on the subject the task was by no means easy. There was no good library in Rohtak. The partition of Panjab in 1947 not only deprived me of the use of the Panjab University Library but adversely affected the work in many other ways. It was almost suspended for a period of time. In my resumed studies I ~~received~~ received ample help from the Delhi University Library.

The ~~absence~~ absence of critical works on Dayānanda and of critical editions of his works greatly enhanced my difficulties. Much of the literature was destroyed in Lahore at the time of partition. I had, therefore, to work on almost all the problems connected with Dayānanda.

In July 1947 I visited the Vedic Yantra-laya Ajmer with a view to examine the manuscripts of Dayānanda's commentaries on the Rg-Veda and the Yajur-Veda. Communal riots were very frequent in those days. The Paropakarini Sabha had buried them under ground for fear of these riots. It was no ~~h~~ doubt a wise step. But I was also told that the authorities of the Sabha did not like any further work of any nature on the commentaries written by Dayānanda.

^{Not}
~~It~~ was why, ~~that~~ I was also told, they refused to let Pt. Brahma Datt examine the manuscripts of the commentaries, for this scholar was editing the commentary on the Yajur-Veda. I now understood the significance of all that the Sabha meant. A few days earlier I was informed in reply to one of my letters that the manuscripts could not be shown for fear of damage in handling. I, therefore, came back and sat to work on the printed text of the commentary. This text is full of printing mistakes and has omitted portions of the commentary in several places. In several places I have every doubt to suspect a ¹ tampering with the text of the commentary.

Method of Approach.

Thus unlike those of whom Dr. S.K. Belvelkar complained that they take up subjects for their research much too early² and at the suggestion of the professor-in-charge, ^{2 I have not selected} ~~my subject is not~~ ^{at} the dictation of any one. It has been suggested to me by my long association with my author and the Vedic studies both as a student of Sanskrit literature and religion and as a believer in and a follower of the principles of the Arya Samaja founded by Dayananda.

But my statement should not be interpreted to suggest that I have simply voiced the doctrines of this body without subjecting them to a thorough and critical examination or that I have been influenced by my religious ~~beliefs~~ beliefs and associations though I cannot deny that they do possess a potentiality to influence my thinking in the sub-conscious state. But my aim and endeavour have been to find out the truth, and to take a detached, unbiased view of all the problems.

Truth knows no prejudice. We are prejudiced only if we become irrelevant in the process of our thinking. Mr. G.C. Field has defined it as the influence on our think-

1. Also see Brahmaddatt Jijnāsu, *Reṣi Dayānandakṛta Vedabhāṣyāḥ ke sambandha meṁ meri Dhārānā'*; also see RBB, pp. 159 ft.
 2. Proceedings of the XII A.I.O.C. Address by the General President.

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Brahma had examined the manuscript of the commentary
for this scholar was editing the commentary on the
Veda. I now understood the significance of all that the
Brahma meant. A few days earlier I was informed in reply to
one of my letters that the manuscript could not be shown
for fear of damage in handling. I, therefore, came back
and set to work on the printed text of the commentary. This
text is full of printing mistakes and has omitted portions
of the commentary in several places. In several places I
have every doubt to suggest a comparison with the text of
the commentary.

Method of approach.

Thus unlike those of whom Mr. A. S. Balvel
has complained that they take up subjects for their research
much too early and at the suggestion of the professor
in-charge, I have not met the situation of my own. It
has been suggested to me by my long association with
Mr. and Mrs. Veda studies both as a student of
literature and religion and as a believer in and a follower
of the teachings of the Aryan Society found in Mr. B. S. Balvel.
But my statement might not be taken
to suggest that I have simply copied the teaching of this
body without subjecting them to a thorough and critical
examination or that I have been influenced by my religious
writing beliefs and associations. I cannot say
that they do possess a potentiality to influence my
mind in the sub-conscious state, but my mind has been
have been to find out the truth, and to know the
unbiased view of all the problems.
I am not a believer, nor a worshiper, nor a devotee
only if we possess a fervent faith in the process of our mind.
Mr. A. S. Balvel has written the following on our
I. A. S. Balvel has written the following on our
we have been to find out the truth, and to know the
unbiased view of all the problems.

ing of any feeling, impulse, or motive which is not relevant to the immediate purpose of the thinking."¹ What may very easily happen, therefore, is that if we like the conclusion we accept it at once, we quote the facts that support it as our justification, and refrain from looking for any facts that might tell on the other side.

"On the other, hand, supposing that the conclusion which seems to emerge from evidence is unpleasant to us, we realize at once the necessity for suspension of judgement..... We search and search until we find some facts that seem to point to a more agreeable view. And then we feel immediately that the moment has come to make up our minds and arrive at a definite conclusion."²

Prejudice may be due to (i) the impulse of self-preservation (ii) the motives of self-interest, a term which is most frequently used with reference to pecuniary benefit or injury (iii) the self-regarding or self-assertive tendency (iv) the working of habit (v) the influence of heredity (vi) personal liking or admiration for an author or for certain views (vii) professional conservatism and (viii) group loyalty "which is a complex of emotional tendencies involving in varying proportions a feeling of affection towards the group, a desire for its advantage, a pride in it, and a wish to be able to regard it superior to other groups, anger and resentment at any attack on it, hostility to the other groups which are in opposition to it, and other allied feelings."³ It has another aspect, viz., "if a group to which we belong treats us particularly badly, our love for it may turn into hate."⁴

This is how a man is consciously and unconsciously influenced or prejudiced in his thinking. It is no easy job for a man to keep his thinking quite free from

1. G. C. Field, *Prejudice and Impartiality*, London PP. 9.

2. *ibid.* PP. 24.

3. *ibid.* PP. 75.

4. *ibid.* PP. 76.

... of any feeling, impulse, or motive which is not
... to the immediate purpose of the thinking, ...
... very easily happens, therefore, in that all we find
... conclusion we accept it at once, we quote the facts
... an argument it is an open question, and ...
... looking for any facts that might tell on the other side.
... On the other hand, ...

... conclusion which seems to emerge from evidence is ...
... thing to us, we realize at once the necessity for ...
... of judgment. We search and search until we
... find some facts that seem to point to a more ...
... view, and then we feel immediately that the moment has
... come to make up our minds and arrive at a definite ...
... decision."

... (i) the ...
... of self-preservation (ii) the ...
... a form which is most frequently used with reference to
... necessary conflict or injury (iii) the ...
... or self-assertive tendency (iv) the ...
... (v) the influence of society (vi) ...
... nation for an author or for ...
... national consciousness and (viii) ...
... a complex of emotional tendencies ...
... proposition a feeling of attention ...
... desire for the advantage, ...
... able to regard its ...
... treatment of any attack on its ...
... forces which are in opposition to its ...
... "It is the ...
... and a ...
... that, our love for it ...
... this is ...
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... in ...
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these influences. No one can claim to be impartial. Any one who claims "to be free from prejudice himself would rightly be looked upon with profound suspicion.... The most impartial man will be the readiest to admit that he can never be quite sure that the influence of prejudice has been completely cleared away from his thinking".¹

I have through~~out~~ the course of my studies endeavoured to keep myself free from ~~the~~ (1) the tendency of impatiace which makes us arrive at conclusions without giving due attention to evidence (2) the tendency of excessive caution which prevents us from arriving at a conclusion for fear of some possible counter evidence, and (3) laziness which prevents us from examining new evidence and accepting new views for lack of desire to exert.

In fact "impartiality lies in being influenced in our thinking by relevant feelings or motives."² Every feeling that strengthens our desire to know the truth and every evidence that leads us to arrive at truth is relevant and hence impartial.

In my treatment of the subject I have ~~tried~~ tried my best to maintain this impartiality though I do not claim to be totally free from the influence of irrelevant factors. Really No one can, ~~truth fully~~ *truth fully* do so.

The ~~h~~ judgement arrived at by a student after careful and critical study of an author or a certain work has been regarded to be essentially personal or subjective by all famous writers on the principles of criticism inspite of the existence and observance by the critical student of the several minute principles and rules governing the passage of criticism. Though I have tried my best to be more and more objective yet ^oneither ~~I~~ I claim to be nor ~~I~~ I should ^sbe expected to be an exception to this universal rule. ~~Examp of course~~

My aim in writing this thesis is to present a critical and analytical exposition of the common

1. *ibid.* PP.97.

2. *ibid.* PP. 9-10.

commentary on the Rg. Veda by Dayānanda. A critic, if he really wishes to be so, must fulfill certain conditions. He must establish personal relations with his author in his work. "We want to realise the man's genius, so far as this is possible, in its wholeness and variety; and to this end we have to consider his works, not separately, but in their relations with one another, and thus with the man himself, the growth of his mind, the changes of his temper and thought, the influence upon him of his experiences in the world. Those records of himself which he has left us in his books are now no longer to be regarded as detached and independent expressions of his personality - isolated productions forming² mere miscellaneous aggregate of unconnected units, to be read without any sense of their ~~aff~~ affiliations one with another. They are rather to be ~~then~~ taken as a corpus, or organic whole - not simply as his works, but ~~now~~ as his work"¹ We have to study them "together as diverse expressions of one and the same genius; to compare and contrast them in matter and spirit, in method and style; to conceive them, alike in their similarities and in their differences, as products of a single individual power revealing itself, in different periods and in ~~variously~~ curiously varying artistic moods, now in one and now in another of ~~them~~ them".² This can best be done by studying his works in their chronological order. "Our ~~next~~ next step will be to sharpen our impression of his personality by comparing and contrasting him with others - with men who worked in the same field, took up the same subjects dealt with the ~~same~~ same problems, wrote under similar conditions, or who, for any other reason, naturally associate themselves with him in our minds."³ In fact ~~it~~ "all higher knowledge is gained by comparison, and rests on comparison".⁴

Again a critic's duty is to interpret an author and pass judgment over his achievement. Interpreta-

1. W. H. Hudson, An Introduction to the Study of Literature. PP. 19. 2. *ibid.* PP. 20. 3. *ibid.* PP. 21.
4. Max Muller - Lectures on the Science of Religion PP. 12.

tion of an author is no easy task. For this purpose the critic has to penetrate into the heart of the works of his author. He has to analyse and formulate their meanings and give a clear exposition of what is implicit therein. He has to exhibit "the interrelations of its parts and the connection of each with the whole which they compose." ¹

A critic must also be sympathetic towards his author. His primary aim should be to bring out the truth and other good points in his works. Maintaining this position, I have not liked to be ~~not~~ unduly harsh to my author though at the same time I have had the least hesitation in subjecting him to a thorough examination like a physician and a botanist. I have not avoided exposing his defects if I felt there were any. I neither like to be a Visveśravāṇ ~~nor a Brahmadatta~~ who is not ready to admit even mistakes of printing in the commentaries of Dayānanda nor I like to be a Brahmadatta who considers all the defects in the commentaries due to printing's devil or due to copying error. ²

A balanced criticism discusses both the good and bad points with equal justice. No man is perfect. ~~To err is human is the eternal saying.~~ Hence it is not surprising that a man,-- be he an ordinary householder or the most exalted Rājā-- possesses some defects. To try to find out only the defects of a man or to attach greater importance to them is to do injustice to him. I have tried to check this tendency of fault-finding to the best of my power.

Thus in order to obtain a true perspective of Dayānanda I have also approached and tried to interpret the author in the light of such enquiries as the conditions prevailing at the time of his birth, the effects of these conditions on his views and life, his life and education and the necessity of his mission. My method is both analytic and synthetic as well as comparative. I have tried to

1. W.H. Hudson- An Introduction to the Study of Literature PP. 268.

2. These two scholars represent the two sides of a controversy that has started these in a certain section of the Arya Samaja Press. Neither of the ~~the~~ two is correct.

use as much of the material produced by modern research as was relevant. My guiding principle has been that truth alone should be sought after since it alone survives:-

‘सत्यमेव जयते’

and

‘सत्येन पन्था विततो देवयानः’

In short my approach to the author is of sympathy and impartiality actuated with a desire of finding out the truth and the best that the author presents to us.

Scope of the Thesis.

The scope of the subject of my thesis is very wide. It implies a critical and explanatory study of all the hymns, verses and words of the portion of the Rg-Veda commented upon by Dayānanda, in the light of all the ancient and modern writings and researches about them.

It also implies a study of all the subjects and problems concerning the Veda such as the authorship of the Vedas, their nature, subject matter, religion and philosophy and the method of their interpretation etc. etc. where Dayānanda materially differs from the now accepted notions about these Vedic subjects.

It also implies the study of other works of the author in order to understand him clearly and to know the back-ground of his thought. It also anticipates a study of the life of the author and its problems and their influence of the author's thinking.

The need of comparing him with other commentators both past and present is imperative. That alone can help in forming a true estimate of the work of the author.

Method of Treatment.

Such a wide scope necessarily implies that all the topics cannot be treated exhaustively within the compass of this work. A more detailed treatment of the important topics in comparison with minor ones should be made. I have followed this implication. From

use as much of the material produced by modern research as was relevant. My guiding principle has been that history alone should be sought after since it alone survives.

THE VEDA

THE VEDA IN THE LIGHT OF MODERN RESEARCH

In short my approach to the author is to study the Veda and its history with a desire of finding out the truth and the best that the author presents to us.

Scope of the Study

The scope of the study of the Veda is very wide. It includes a critical and explanatory study of all the hymns, verses and words of the Veda. It also includes a study of the Veda in the light of all the ancient and modern writings and researches about the Veda. It also includes a study of all the problems and problems concerning the Veda such as the authorship of the Veda, their nature, subject matter, relation and philosophy and the method of their interpretation etc. etc. where I have necessarily differed from the modern scholars about these Vedic subjects.

It also includes the study of other works of the author in order to understand him better and to know the background of his thought. It also includes a study of the life of the author and his relations and influence of the author's thinking.

The kind of comments I have made with a view to clearing up the Veda and present in perspective. I have also made a few comments on the Veda in the light of the author's thinking.

Method of Study

Since the Veda is a very ancient and mysterious book, all the things cannot be stated exhaustively. In the study of this work, I have followed the method of the Veda in comparison with modern research. I have followed the method of the Veda in comparison with modern research.

the large bulk of hymns, verses and words in the Rg-Veda. I have selected only few ~~of~~ and discussed them ~~by~~ under suitable headings. This method has enabled me to examine ^{of} both the conceptions/and the commentary by Dayānanda as well as modern views on those subjects.

In my discussion of the Mantras I have first given an adapted simplified version of the commentary removing all grammatical points and citations of authorities. In this adaptation I have arranged the words in the Padārthah according to the Anvayah taking occasional help from the Hindi Translation and the Bhāvārthah where the Padārthah and the Anvayah were not quite clear and involved some kind of obscurity. I have added certain words in square brackets on the authority of the Hindi Translation or the Bhāvārthah in order ^{to} complete the sense of the translation. I feel that Dayānanda had intended the use of such words for a proper elucidation of his translation. I have indicated in the footnotes the original readings of the Printed Text of the commentary ~~xxx~~ where I have differed from it and have adopted a different readings.

This simplified version ~~meant for~~ ~~xxx~~ is followed by a discussion of the important words in the verse under examination. At this place in almost all cases I have also summarised the senses attributed to the word-discussed in the course of the entire commentary. I have also referred to the views of other commentators when necessary and have also given grammatical formations in some cases.

In the chapter dealing with Dayānanda's Padapāṭha, Etymologies and Derivations I have given ~~x~~ only selected examples. It was not possible to note every divergence in the Padapāṭha ~~x~~ of Dayānanda from that of Śākalya and to treat all the etymologies and derivations given by Dayānanda. Likewise in the chapter on ~~Dayānanda~~ 'Dayānanda and other Commentators' I have not quoted the passages from the commentaries of all the commentators

The large bulk of the original version and words in the original
I have selected only few and have arranged them in the
original's headings. The original has enabled me to examine
both the composition and the commentary by the author as
well as modern views on these subjects.

In my discussion of the history I have
first given an adapted simplified version of the com-
mentary removing all grammatical points and citations of
authorities. In this adaptation I have arranged the words
in the original according to the subject being discussed
help from the Hindi translation and the English which
the English and the Hindi were not quite clear and
involved some kind of obscurity. I have added certain
in square brackets on the authority of the Hindi trans-
lation or the English in order to complete the sense of the
translation. I feel that the original — intended the use
of such words for a proper explanation of the original
I have indicated in the footnotes the original meaning
of the printed text of the commentary which I have
differed from it and have adopted a different reading.
This simplified version must be
is followed by a discussion of the important words in the
version under explanation. At this place in almost all
I have also summarized the sense attributed to the words
discussed in the course of the entire commentary. The
also referred to the views of other commentators when
necessary and have also given illustrative quotations in
cases.

In the chapter dealing with the
English, Sanskrit and Hindi I have given a
only selected examples. It was not possible to do so
at length in the original of the original from the
English and to show the differences and similarities
given by the original. Besides in the chapter on
English and other languages I have not only
shown the differences of all the languages

compared. It was neither possible nor necessary. Instead I have only indicated the references.

For a comparison of commentators like Haradatta and Vararuci I felt the necessity of preparing the list of the Ēks explained by them. I have included all these indices in the Appendices.

I have also included the commentary of Ravana in the Appendices by collecting it from the original source which is not easily accessible. It also shows the affinity of his comments with those of Dayānanda. Specimen passages from some other minor commentators have also been given with a view to show that they are no exception to the general tendencies of the medieval period and as such add almost nothing to our knowledge.

I also felt the necessity of several indices and lists of etymologies, authorities quoted and the like for a proper study of Dayānanda. These, too, have been included in the appendices. I also felt the necessity of compiling the genealogies of some families of Vedic seers for a proper examination of the historical data in the Rg-Veda. These genealogies are based on the information of the Sarvānukramanī. I have placed them in another appendix.

I have, thus, tried to make this work as comprehensible as was possible. I hope it will enable or at least offer some help to scholars pursuing further studies into this hitherto neglected author.

Scheme of Spellings.

In quoting authorities I have retained their original spellings. In other places I have followed the scheme of transliteration of Sanskrit words followed by M.M. Williams in his Sanskrit-English Dictionary. This scheme I have also given in another place. In the transliteration of Hindi words and quotations I have followed the scheme used for Sanskrit words.

In the names of persons and places of

compared. It was neither possible nor necessary, I think, to have only indicated the resemblance. For a comparison of the two, I have included the list of the two explained by them, I have included these in the Appendix.

I have also included the commentary of the Appendix by collecting it from the source which is not easily accessible. It also shows the affinity of the comments with those of the Vedas, passages from some other minor commentaries have also been given with a view to show that they are no exception to the general tendency of the medieval period and no one add almost nothing to our knowledge.

I also felt the necessity of, however, indices and lists of symbols, authorship quoted and the like for a proper study of the Vedas. These, too, have been included in the Appendix. I also felt the necessity of compiling the glossaries of some families of Vedic words for a proper explanation of the historical words in the Rig-Veda. These glossaries are based on the information of the Sanskrit language. I have placed them in another Appendix.

I have, thus, tried to make this work as complete as possible. I hope it will be of some use to scholars pursuing further studies in this highly neglected subject.

Scheme of the work.

In writing this work I have retained their original positions. In other places I have followed the scheme of classification of Sanskrit words followed by M. W. Williams in his Sanskrit-English Dictionary, but where I have given in another place, in the form of a list of Hindi words and questions I have followed the scheme used for Sanskrit words.

In the index of persons and places at

modern times I have adopted the spellings that are generally current except in cases where such spellings were not available. These names have been transliterated as Sanskrit words. I have not transliterated words like 'Sanskrit', 'and', 'Vedic' since they are now too anglicized to be transliterated. But they have been invariably translated when they have occurred in quotations and the like.

The names of ~~sans~~ of the persons and places relating to the ancient and medieval periods have been transliterated like other Sanskrit words.

The names of gods like Indra and Agni and of seers like Bharadvāja and Viśvāmitra used in the course of this work commence with a capital when used in their modern and medieval senses and with small letters when used in connection with the views of Dayānanda.

In running Sanskrit quotations I have as a rule avoided capital letters after a full-stop. ~~in the course of the commentary.~~ The names of the Vedas, the words like Mantra and Rsi and Sanskrit words commencing an English sentence always begin with capital letters. Names of cases and of tenses and moods also begin with capitals. There is no particular use of capitals in the names of numbers and persons.

Use of the Deva Nāgarī Script.

Important words, especially when it is intended to indicate their accents, important sentences and phrases, the commentary and Bhāvarthah given by Dayānanda, Appendices IV, XII to XIV, XX, XXVIII and Index I have been written in the Deva Nāgarī script. In most cases the emendations suggested in the commentary of Dayānanda, in some cases ~~the emendation~~ quotations from Sanskrit works especially in the foot-notes have also been written in this script. Facility in writing and reading have been the only guiding principles in this respect.

Repetition.

I have scrupulously tried to avoid all

repetitions except in certain unavoidable circumstances where the same subject had to be treated in two different places in two contexts and from different angles of vision. Such cases are, of course very rare. In some cases I have given ^{in English} the gist of the Sanskrit commentary and the Bhāvarthah of a verse given by Dayānanda and followed by the text itself. I felt it was necessary to do so for bringing out the sense of Dayānanda.

Type-writing of the work.

None of the local typists could undertake this heavy task. In fact no Sanskrit knowing typist was available in ~~Rat~~ Rohtak. I, therefore, had to do the work myself. I had ~~never~~ no training in this work. I found it very difficult to proceed with the work. With no speed and the fingers often falling on wrong keys it was natural that defects and untidiness should creep into the work. For these reasons alone I have not been able to retype some pages containing several corrections. ~~and also~~ Some of the Appendices, Sanskrit and Hindi words and quotations etc. written in the Deva Nāgarī characters could not also be typed. They have been ~~written~~ hand-written. I regret these unavoidable defects. I feel that type-writing of such works should be the duty of the Universities or else all research especially in India becomes a rich man's affair.

References.

I have utilized the authorities and their editions indicated in the Bibliography. The references from the Ṛg-Veda are to the Maṇḍala Division. Continuous references from an authority bear the name of the authority with the first reference in the series. In all other cases, where no authority is specified before a reference it should be taken to belong to the Ṛg-Veda. In case of the Sāma-Veda the ~~rf~~ references are to the continuous number of the Sāmans. In quoting the Brāhmaṇas I have adopted the scheme of the Vedic Kosa by Hamsa Rāja.

repetition except in certain special circumstances where the same subject had to be treated in two different places in the context and then different copies of the text were made, of course very rare. In some cases I have given the list of the Sanskrit commentary and the text of a verse given by Jayananda and followed by the text itself. I felt it was necessary to do so for pointing out the sense of Jayananda.

Typesetting of the work.

None of the local printers could undertake this heavy task. In fact no Sanskrit knowing printer was available in the town. I therefore, had to do the work myself. I had never so far tried in this work, I found it very difficult to proceed with the work. With no types and the printer often falling on wrong keys it was hard that defects and mistakes should creep into the work. For these reasons alone I have not been able to return some pages containing several corrections. The work of the Appendix, Sanskrit and Hindi words and characters etc., written in the Devanagari characters could not be typed. They have been written in the Devanagari script. These unavoidable defects, I feel that the printer's such work should be the duty of the University of Allahabad. All requests for the work in Hindi Devanagari script are refused.

References.

I have noticed the authorities and the editions indicated in the bibliography. The references to the Veda are to the Mandala Edition. Confirmed references from an authority bear the name of the authority. In the list of references in the text, in all cases where no authority is specified before a reference is taken to be from the Veda. In case of the Veda the references are to the continuous number of the Veda, in the case of the Veda the references are to the Veda.

In many places in the foot-notes I have not been able to cite the pages of the works quoted in the text since such works were not available to me in due time for this purpose.

Indices.

I have appended two indices at the end of the work. I have reserved another one indicating the subjects treated in the work since it could not be completed to my entire satisfaction. It is under preparation and will be included in the work at the time of its publication.

In the end I must express my heart-felt gratitude to Śrī Dr. Śīrya Kānta, M.A., D.Phil., D.Litt., O.d'A (Fr.) but for his whose kind encouragement, expert guidance and sound advice it would have been impossible to complete this work. He along with some other authorities of the Panjab University has the credit of introducing Dayānanda's commentary in the scheme of study for the students of this university. All lovers of Dayānanda and his Vedic commentaries owe a deep gratitude to these scholars.

Śrī L. Matu Ram, Śrī Brij Kumar, Śrī Roshan Lal, M.A., the authorities of the Delhi University Library, Prof. Gauri Shankar, Prof. N.N. Chaudhuri and others have helped me in my work in various ways. I owe my gratitude to all these friends.

Mrs. Shakuntala Kumari Gupta deserves a special mention. She has always been a source of inspiration to me and has kept me care-free throughout the past three years and a quarter by taking upon her the entire burden of running the household with the meagre sum saved out of my limited income after the purchase of necessary literature and materials for this work.

My obligations are also due to all the authorities, past and present, whom I have freely utilized.

S.K. - 

resist

ABBREVIATIONS AND BIBLIOGRAPHY.

Besides the books listed below many others were consulted by me. I have omitted them from this list as their mention is of no particular value.

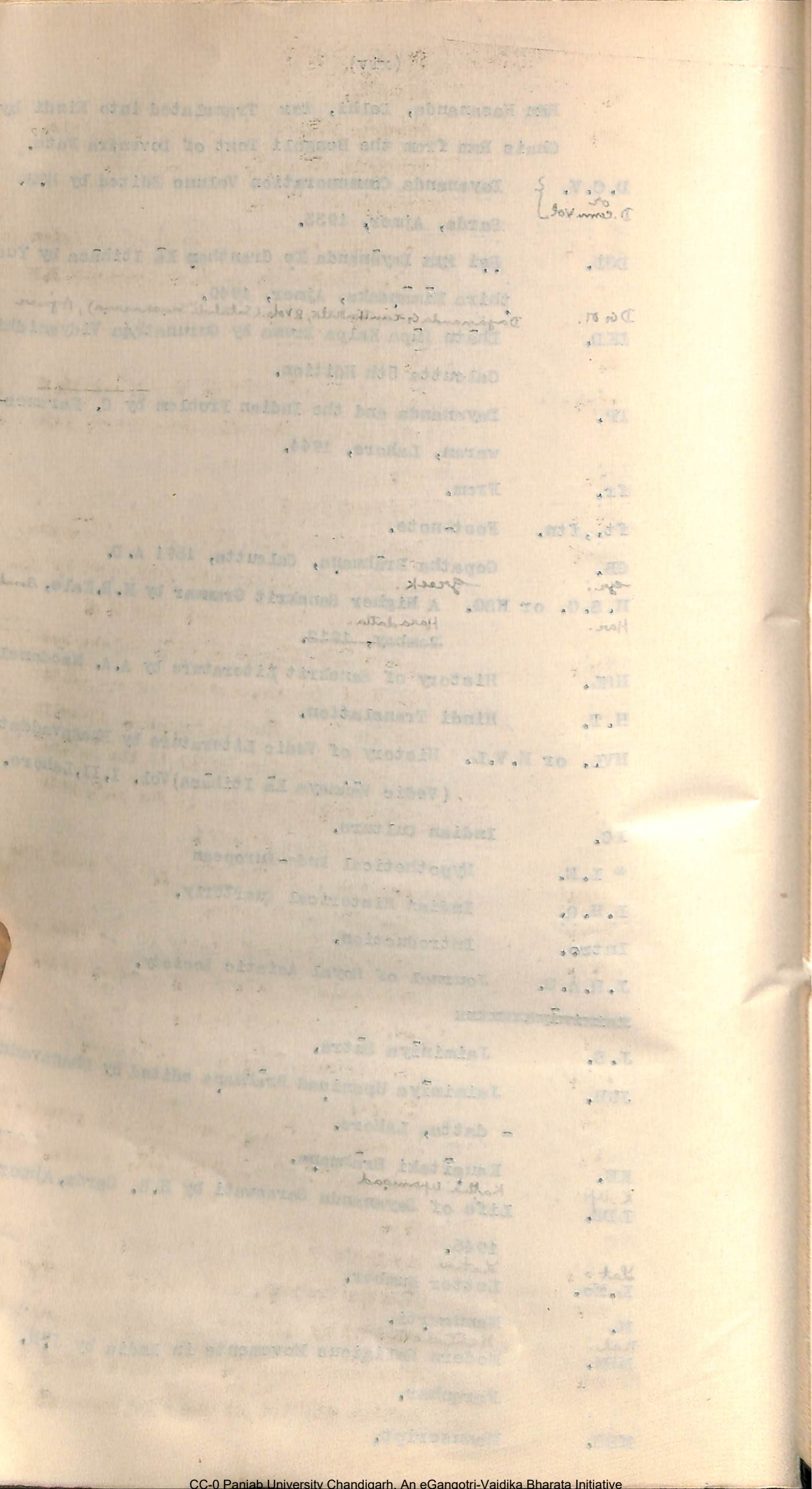
- AAV. Āryabhi Vinaya, Dayānanda
- AB. Aitareya Brāhmaṇa, Ānanda Āsrama Poona, 2 Vols. 1896 A.D.
- ABORI. Annals of the Bhandarkar Oriental Research Institute
Poona.
- A.I.O.C. Reports and Proceedings of the first Thirteen sessions of the All India Oriental Conference.
- AK. Amara Koṣa (The Nāma Liṅgānusāsana) of Amara-Siṃha with Vyākhyā Sudhā, Bombay, 1929 A.D.
- ALB. Adyar Library Bulletin.
- AMA. Sri Aurobindo Mandir Annal 5, 15.8.1947, Pondicherry.
- ASL. Ancient Sanskrit Literature by Max Muller.
- ASV. Ārya Siddhānta Vimarsa, Delhi, 1990 V.S.
- Auto. Autobiography by Dayānanda reproduced in the Dayānanda Commemoration Volume.
- AV. Atharva-Veda (Standard Text).
- Avt. Avesta
- BDCRI. Bulletin of the Deccan College Post-Graduate Institute, Poona.
- Bhūmika Rg-Vedādi-Bhāṣya-Bhūmika by Dayānanda.
- C.E.D. A Complete Etymological Dictionary of the Vedic Language (Vaidika Śabdārtha Pārijātaḥ) First Fasciculus, Edited by Viśva Bandhu Śāstrī, 1929.
- Ch. M.B. Chāndogya Mantra Bhāṣya by Guṇa Viṣṇu edited by D. Bhattacharya Calcutta, 1930.
- Col. Column.
- Comm. Vol. Commemoration Volume.
- CP. Compare.
- CSPD. A Critical Study of the Philosophy of Dayānanda by Dr. Satya Prakash.
- Cul. Her. Cultural Heritage.
- D. Dated.
- DC. Dayānanda Carita (Hindi) published by GOVIND

ALPHABETICAL AND HISTORICAL

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| 100 | Alphabetical and Historical | 100 |

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Ghais Ram from the Bengali Text of Devendra Nath.

- D.C.V. } Dayananda Commemoration Volume Edited by H.B.
D. or }
D. comm. vol. } Sarda, Ajmer, 1933.
- DGI. Rgi Rga Dayananda Ke Granthom Ka Itihāsa by Yudhis-
thira Mīmāṃsaka, Ajmer, 1949.
- DGM. Dayananda Granthamala, 2 vols. (Satahadi Samakarama), Ajmer
- IKD. Dhātu Rūpa Kalpa Drama by Gurunathga Vidyavidhi,
Calcutta 5th Edition.
- DP. Dayananda and the Indian Problem by C. Parmes-
waram, Lahore, 1944.
- fr. From.
- ft., ftn. Foot-note.
- GB. Gopatha Brāhmaṇa, Calcutta, 1891 A.D.
gr. ~~greek~~
- H.S.G. or HSG. A Higher Sanskrit Grammar by M.R. Kale, ¹⁹¹² Bombay,
Har. Hara datta.
Bombay, 1912.
- HSL. History of Sanskrit Literature by A.A. Macdonell.
- H.T. Hindi Translation.
- HVL. or H.V.L. History of Vedic Literature by Bhagavadatta,
(Vedic Vālmaya Kā Itihāsa) Vol. I, II, Lahore.
- IC. Indian Culture.
- * I.E. Hypothetical Indo-European.
- I.H.Q. Indian Historical Quarterly.
- Intro. Introduction.
- J.R.A.S. Journal of Royal Asiatic Society.
- ~~Jaiminiya Sutra~~
- J.S. Jaiminiya Sūtra.
- JUB. Jaiminiya Upaniṣad Brāhmaṇa edited by Bhagavadatta,
datta, Lahore.
- KB. Kausitaki Brāhmaṇa.
K. up. Kātha Upaniṣad
- LDS. Life of Dayananda Saraswati by H.B. Sarda, Ajmer,
1946.
- Lat. Latin
- L.No. Letter Number.
- M. Manusmṛti.
- Nah. Nāhādhara
- MM. Modern Religious Movements in India by J.N.
Farquhar.
- MSS. Manuscript.



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| N. | Nirukta. |
| NB. | Nirukta Bhāṣya by Candramani 2 Vols.,
Gurukula Kangadī, 1925 - c1926. |
| Nigh. | Nighanṭu of Yaska. |
| ODRV. | The Origin and Development of Religion in
Vedic Literature, by P. S. Deshmukh, D.Phil.
Oxford, 1933. |
| P. | Pāṇini |
| PMV. | Pan̄ca Mahāyajña Vidhi. by Dayānanda, &
Published by Ram Lal Kapur Trust, Lahore. |
| PP. | Page. |
| P. T. | Printed Text. |
| P. V., Pv. | Rsi Dayānanda Ke Patra Aura Vijñāpna
edited by Bhagavaddatta Published by Ram
Lal Kapur Trust Lahore, 2002 V. S. |
| RBB. | Rg-Vedādi-Bhāṣya-Bhūmikā. Unless specified
as 'SS' the pages refer to the edition
of the Ārya Sāhitya Maṇḍala, Ajmer. In the
former case they refer to the 'Satabdī' &
Samskarana included in the Dayānanda
Grantha Mālā Vol. II. |
| RBR. | Rg-Veda Ke Banāne Vāle Rsi by Suraj Bhan. |
| RKL. | Ram Lal Kapur Trust, Lahore. |
| RPV. | Religion and Philosophy of the Veda and
Upanisada by A. B. Keith, 2 Vols. 1925. |
| Rv. | Rg-Veda (Standard Text). |
| RVB. | Rg-Veda-Bhāṣya by Dayānanda. |
| Sa. | Sāyana. |
| SB. | 'Satapatha Brāhmaṇa Published by Acyuta
Granthamālā Kāryālaya, Kāśī, 2 Vols. 1994
V. S. |
| SED. | Sanskrit English Dictionary. |
| SD. | Sāhitya Darpana with Vimahā Rikā Tīkā
(Hindi) by Salagram Sastri, Lucknow 1994V. S. |
| SK. | Siddhānta Kaumudī. The Pages refer to the
with
Madras edition of the Bāla Manomā Tīkā |

| | |
|-------------------------|---|
| | 2 Vols. included in the Bāla Manoranā Series, 1929. |
| SKD. | Skanda Svāmī or his commentary on the Rg-Veda edited by C.K. Raja or by Ravi Varma, Triv. |
| SKT. | Rg Samhitā with the commentary of Skanda
Sanskrit
edited by Ravi Varma, Trivandrum. |
| SKV. | Sanskara Vidhi by Dayānanda (Satabdī Sanskarana) included in the Dayānanda Grantha-Mālā. |
| SM. | Arya Sahitya Mandala Ltd. Ajmer. |
| SP. | Satyārtha Prakāsa by Dayānanda. Unless otherwise specified the pages refer to the Calcutta Edition. |
| SS. | Satabdī Sanskarana represented by the Dayānanda Grantha-Mālā, Ajmer. |
| SV. | X Sāma-Veda (Standard Text). |
| S.V. or V.S. | Samvat Vikramī. |
| SVB. | Sadvimsa Brāhmaṇa |
| Tait. Ār. | Taittirīya Āraṇyaka. |
| TB. | Taittirīya Brāhmaṇa. |
| TBr. | Tāndya Mahā Brāhmaṇa. |
| U. | Unādi Kośa with the commentary of Dayānanda. |
| Up. | Upaniṣad. |
| VIN. | Veda Man Itihāsa Nahim Hai by Priya Ratna Ārṣa, 1992 V. S. |
| VK. | Vedic Kośa by Hamsa Raj Part I, Lahore, 1926. |
| V.M. | Venkata Mādhava. |
| VNS. | Varṇicaniruktasamuccayaḥ, Edited by C.K. Raja Madras, 1938. |
| VPK. or
Vedic Index. | Vaidika Padānukrama Kośa edited by Viśva-Bandhu Śāstrī 5 parts. |
| YBB. | Yajur-Veda Bhāṣya by Dayānanda edited by Brahmadatta Jijñāsu with a brief Sanskrit Commentary Published by Ram Lal Kapur Trust. Vol. I. |
| Yv. | Yajur-Veda (Standard Text) of the white |

- YV.B. School.
YY. Yajur-Veda Bhāṣya, Dayānanda, 4 Vols. Ajmer.
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- / Root (Dhātu).
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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific information required.

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1907

8. Y. 0881. Costa. Student. 1899.

1870

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Verde, E. (1998). *Verde, E.*

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And A. J. Keith, London, S. Vol. 1

Scheme of Transliteration.

| | | | | | | | |
|---|----|-------------------------|----|---|----|---|---|
| अ | ā | क | k | ङ | ṅh | व | v |
| आ | ā | ख | kh | ण | n | श | ś |
| इ | i | ग | g | त | t | ष | ṣ |
| ई | ī | घ | gh | थ | th | स | s |
| उ | u | ङ | ṅ | द | d | ह | h |
| ऊ | ū | च | c | ध | dh | | |
| ऋ | r | छ | ch | न | n | | |
| ॠ | r̄ | ज | j | प | p | | |
| ऌ | l | झ | jh | फ | ph | | |
| ॡ | l̄ | ञ | ñ | ब | b | | |
| ए | e | ट | t | भ | bh | | |
| ऐ | ai | थ | th | म | m | | |
| ओ | o | द | d | य | y | | |
| औ | au | | | र | r | | |
| . | m | Either true | | ल | l | | |
| . | . | Anusvara or | | | | | |
| . | . | the symbol of any nasal | | | | | |
| . | h | Visarga. | | | | | |

Note. The accent marks have not been given on the transliterated words.

Handwritten text in a cursive script, likely a ledger or account book. The text is organized into columns, with some entries underlined. The script is difficult to decipher due to its cursive nature and the age of the document. The columns appear to contain numerical or monetary values, possibly representing a balance sheet or a list of transactions. The text is written on aged, yellowed paper.

I. HISTORY AND NATURE OF VEDIC STUDIES

BEFORE

THE ADVENT OF DAYĀNANDA SARASVATĪ.

The Veda has long been recognised as the Revealed literature. It has been considered as the source of all knowledge, culture, civilization and religion by the Hindu Aryans. Even the present day Hindus depend for their cultural and religious life mostly upon the Vedas. To the scholars it is of special interest, since it is the basis of sciences like the Comparative Philology and Comparative Mythology.

It was, therefore, natural that scholars should have devoted themselves to the preservation and interpretation of the Vedic Saṃhitās. Among the Saṃhitās, the Rg-Veda is of prime importance, for it is the back-bone of the later Vedas and Vedic literature. Scholars have, therefore, rightly devoted themselves to an acute study of this Saṃhitā.

The tradition of Vedic interpretation is very old; and has come down to us uninterrupted. Modern scholars maintain that the tradition of Vedic interpretation was lost as early as the Brāhmaṇas. This may not be sound. To this we shall come later on.

The entire period of studies relating to the interpretation of the Vedas can be classified into the following categories:-

1. The Ancient Period
2. The Medieval Period
3. The Modern Period.

The following is a brief survey of the achievements in these periods:-

The Ancient Period.

It is natural that attempts at interpretation should have begun in the life-time of the celebrated poets even though the language used by them is understood by

THE NATURE OF VEDIC LITERATURE

The Veda has long been recognised as the revealed literature. It has been considered as the source of all knowledge, culture, civilisation and religion by the Hindu Aryans. Even the present day Hindus regard it as their cultural and religious life mostly upon the Veda. To the scholars it is of special interest, since it is the basis of sciences like the Comparative Philology and Comparative Mythology.

It was, therefore, natural that scholars should have devoted themselves to the preservation and interpretation of the Vedic literature. Among the scholars, the Veda is of prime importance, for it is the bed-stone of the later Vedas and Vedic literature. Scholars have, therefore, rightly devoted themselves to an arduous study of this subject. The tradition of Vedic interpretation is very old; and has come down to us unimpaired. Modern scholars maintain that the tradition of Vedic interpretation was lost as early as the Mahabharata. This may not be true. To this we shall come later on.

The entire period of studies referred to the interpretation of the Veda can be classified into the following categories:-

1. The Ancient Period
 2. The Medieval Period
 3. The Modern Period
- The following is a brief survey of the achievements in these periods:-
- The Ancient Period

It is natural that attempts at interpretation should have begun in the early times of the Vedic period. Even though the language was in its infancy, the

by the people of their age. Annotated and adapted anthologies form the first step in this direction.

This natural tendency must have operated even in the most ancient period -- in the so-called Creative period, when the Vedic Mantras were being composed or seen by the Vedic ~~men~~ Rsis. Various teachers and schools teaching Vedic poetry must have adapted and rearranged the Vedic Mantras according to their needs and mode of explanation. These Mantras must have been brought together in the form of anthologies known as 'Samhitās'. In due course of time a large number of such Samhitās must have grown up round a common floating mass of Vedic poetry. Among these anthologies, the one nearest to the original text of Vedic hymns and most widely studied in the major part of the country must have come to be regarded as the most standard text styled as the 'Veda'. This text appears to have formed the ~~the~~ oldest collection of Vedic poetry and must have been represented all aspects of Vedic hymns. All other texts appear to have been studied in limited spheres called 'Sākhās' or schools. They could, therefore, be classed only as the 'the Sākhā Samhitās' or the 'compilations of Vedic Mantras current or studied in a particular Vedic school'. ~~In most cases the collection appears to have originally belonged to the school of its study.~~ These collections, on account of being different from the standard text ~~but~~ but at the same time closely allied to the latter came to be regarded as the 'Sākhās' of the standard text, or the main Veda. Their authority could, thus, ^{could only} be only limited in comparison to the main Veda.

1. Jaya Tirtha, in his commentary on the Rg-Bhāṣya of Madhva appears to hold a similar view on this point. See HWL.I(2) PP. 46-47.

by the people of their age. Amended and adapted in this
form the first step in this direction.
This natural tendency must have continued
even in the most ancient period -- in the so-called Vedic
period, when the Vedic Mantras were being composed or seen
by the Vedic sage. Various teachers and schools, according
to the poetry must have adapted and rearranged the Vedic
Mantras according to their needs and mode of explanation.
These Mantras must have been brought together in the form
of anthologies known as 'Samhitas'. In the course of time
a large number of such Samhitas must have grown up round
a common floating mass of Vedic poetry. Among these antho-
logies, the one nearest to the original text of Vedic hymns
and most widely studied in the later part of the country
must have come to be regarded as the most standard text
style as the 'Veda'. This text appears to have formed the
the oldest collection of Vedic poetry and must have been
represented all aspects of Vedic hymns. All other texts
appear to have been studied in limited spheres called 'Brah-
ma' or 'Sukta'. They could, therefore, be classed only as the
'the Samhitas' or the 'compilations of Vedic Mantras'.
current or studied in a particular Vedic school.
~~cases the collection appears to have originally belonged to~~
~~the school of the sage. These collections, on account of~~
being different from the standard text but at the same
time closely allied to the latter seem to be regarded as
the 'Samhitas' of the standard text, or the main Vedic text.
authority seems, then, to be limited in comparison to
the main Veda.

1. J. J. J. in his commentary on the Vedic text of the
appears to hold a similar view on this point. See pp. 17.
18. 22-27.

The number of such 'Sākhā Samhitās' has¹ been given as 1127; but only a very insignificant number, less than half a dozen, has come down to us.

It is very likely that these adapted and rearranged or differently arranged 'Sākhā Samhitās' had brief ~~xx~~ and in some cases detailed explanatory notes attached to them. This is evidenced by the existing Samhitās of the Kṛṣṇa Yajur-Veda like the Taittirīya Samhitā. Later on the explanatory portions were separated from the Mantra portions resulting in separate Samhitās and Brāhmaṇas.² In the ^{night} course of this separation the Mantra-texts ~~appeared~~ have suffered some changes in their readings.

Adaptation presupposes a certain amount of simplification of the original text. ~~xxxxxxxxxxxx~~ Such a simplification is based on certain changes in the original text. This happened in the case of Vedic 'Sākhā Samhitās'. Some of the original verses suffered a change in their readings at the hands of their adapters and editors. These changes were calculated to simplify the original Vedic texts. "A comparison of the two texts of the two schools of the Yajur-Veda, ^{of} the Sāma-Veda and of the Atharva-Veda points to a deliberate and well-planned attempt at simplification by substituting more familiar words and forms, punctuation and re-arrangement of sentences and words, dropping of unnecessary words and adding necessary words where they have been omitted."³ For some examples:-
a. Adding something where the sense was either incomplete or obscure:-

The reading of is amplified in the Kāṇva Yv.
Mādhyandina Yv. in as

XXXII/4

XXXV, 26 'yasmāṇna jāta ityeṣa'

1. RBB. PP. 348.

2. This view is corroborated by the story of the origin of the Sukla Yv.

3. S.K. Gupta, Nature of Vedic Sākhās, XV A.I.O.C. Summaries of Papers, PP. 4.

at the end.

XXVI, 6

XXVIII, 6 & 7. 'Vaiśvānaram havāmahe' in

the beginning of verse 7. This is not found in the Mādhyandina text.

b. Unnecessary words dropped:-

Mādhyandina Yv. reading of may be compared with the Kāṇva Yv. reading of

XXXII, 3

XXXV, 25

XXXV, 13

XXXV, 46.

c. Readings changed so as to bring in more familiar, easier and correct words in place of less known, difficult and grammatically wrong forms:- cp.

Mādhyandina Yv. with Kāṇva Yv. Change effected.

XXXV, 20

XXXV, 53

'saṃ namantaṃ' is replaced by 'santu'.

I, 18

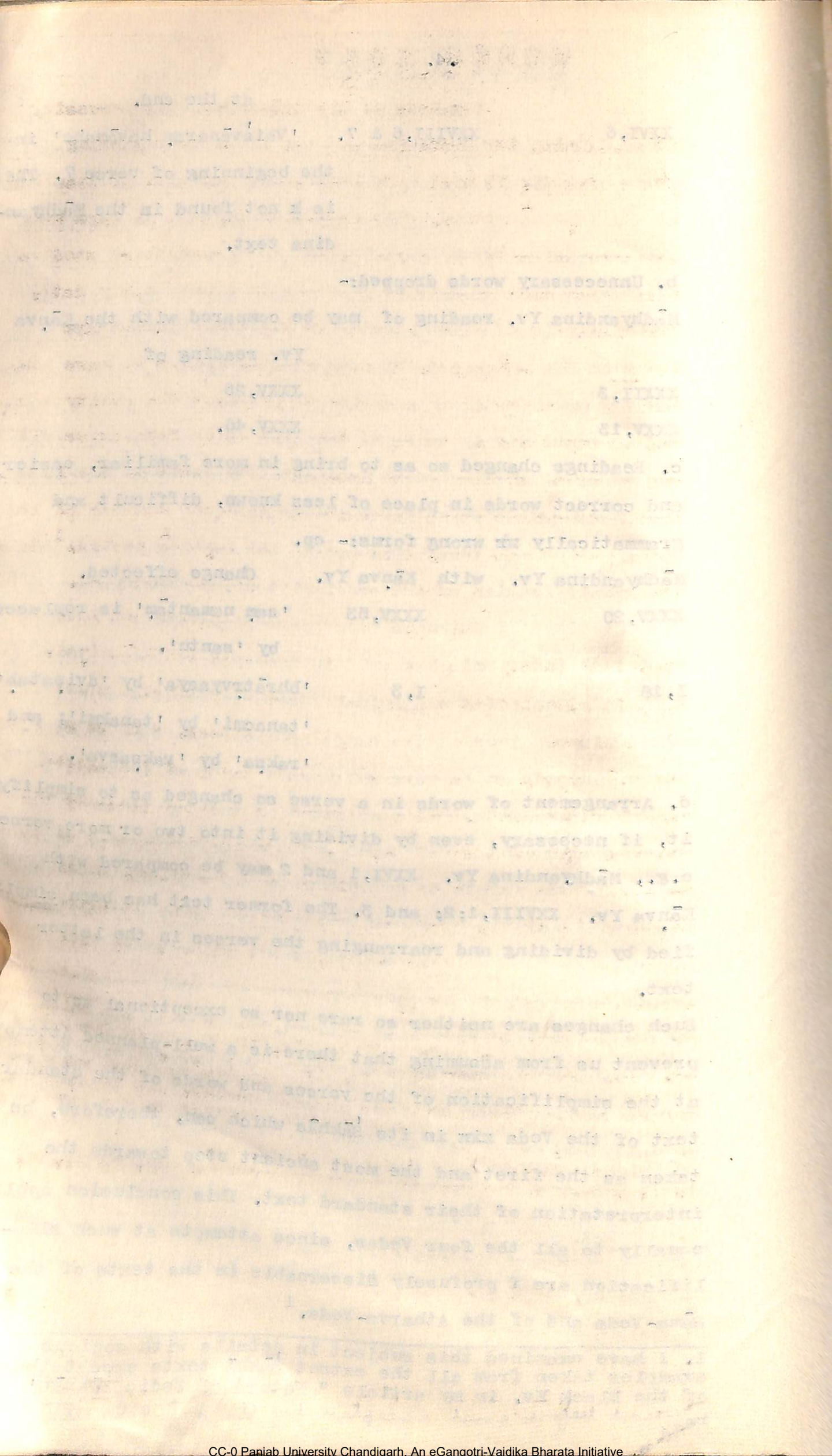
I, 3

'bhrātrvyasya' by 'dviṣataḥ';
'tanacmi' by 'tanakmi'; and
'rakṣa' by 'rakṣasva'.

d. Arrangement of words in a verse so changed as to simplify it, if necessary, even by dividing it into two or more verses, e.g., Mādhyandina Yv. XXVI, 1 and 2 may be compared with Kāṇva Yv. XXVIII, 1; 2; and 3. The former text has been simplified by dividing and rearranging the verses in the latter text.

Such changes are neither so rare nor so exceptional as to prevent us from assuming that there is a well-planned attempt at the simplification of the verses and words of the standard text of the Veda ~~in~~ in its Sākhās which can, therefore, be taken as the first and the most ancient step towards the interpretation of their standard text. This conclusion applies equally to all the four Vedas, since attempts at such simplification are so profusely discernable in the texts of the Sāma-Veda and of the Atharva-Veda.¹

1. I have examined this subject in details with copious examples taken from all the extant Sākhā texts except those of the Black Yv. in my article "Nature of Vedic Sākhās" read before and accepted by the A.I.O.C. XV.



Teachers of all times feel the necessity of explaining the formation and use of words occurring in their lessons. It must have been so in the case of teachers of the Samhitā period. This necessity appears to have been the starting point of etymological and grammatical studies which must have originated in India at a very early date. Reminiscences of these studies in the Vedic period are found in the Brāhmaṇas. ~~Th~~ Such studies appear to have been further accelerated by a desire to preserve the purity of the sacred canon and a desire of the learned to regularise the use of forms in the sacred language. The basis of the later highly developed etymological and grammatical studies of the Sūtra period can, thus, be traced to the Samhitā period.¹ Since then, these studies have been carried on uninterrupted.

The earliest record of direct and somewhat elaborate interpretation of the Vedas are the Brāhmaṇas. They contain etymologies and explanations of difficult words and offer general comments on many Vedic verses. "If we go over the Brāhmaṇas, which themselves form parts of the sacred canonical works, and bring together all those passages which contain explanations of Samhitā texts or derivations of words, we shall have before us a large mass of material, which will prove to be an important contribution to Vedic interpretation."²

"These Brāhmaṇas are explanatory treatises..... composed by the Rsis (themselves or their immediate successors)."³

1. It is not possible to agree with Mr. M. Ghosh who holds that these studies date back to the imposition of the Aryan culture over the non-Aryans. (Pāṇiniya Siksā). If such a state arose, it could have only given an impetus to these studies, having their origin in other natural causes, and tendencies. Grammar and etymology are a natural sequence to the invention of language.

2. Ghate's Lectures on RigVeda, 12 PP. 83.

3. C.V. Vaidya, History of Vedic Literature, Vol. I, PP. 20.

Teachers of all times have the necessity of explaining the formation and use of words occurring in their lessons. It must have been so in the case of Sanskrit of the Vedic period. This necessity appears to have been the starting point of etymological and grammatical studies which must have originated in India at a very early date. Reminiscences of these studies in the Vedic period are found in the *Bṛhmaṇya*. For such studies appear to have been further accelerated by a desire to preserve the purity of sacred canon and a desire of the learned to regularise the use of forms in the sacred language. The basis of the later highly developed etymological and grammatical studies of the Vedic period can, thus, be traced to the Vedic period. But, of course, these studies have been carried on uninterruptedly. The earliest record of direct and continuous etymological interpretation of the Vedas are the *Bṛhmaṇya*. It contains etymologies and explanations of difficult words and other general comments on many Vedic verses. If we go over the *Bṛhmaṇya*, which themselves form part of the sacred canonical works, and bring together all these passages which contain explanations of Vedic texts or derivations of words we shall have before us a large mass of material, which will prove to be an important contribution to Vedic interpretation. "These *Bṛhmaṇya* are explanatory and illustrative of the *Saṁhitā* composed by the Rishis themselves or their immediate disciples. It is not possible to agree with Mr. B. B. Seal and others that these studies date back to the composition of the *Saṁhitā* culture over the non-Aryan. (Sanskrit) It is not a safe assumption, it could have only given an impetus to these studies having their origin in other natural causes, and Sanskrit grammar and etymology are a natural consequence to the development of language. 1. It is not possible to agree with Mr. B. B. Seal and others that these studies date back to the composition of the *Saṁhitā* culture over the non-Aryan. (Sanskrit) It is not a safe assumption, it could have only given an impetus to these studies having their origin in other natural causes, and Sanskrit grammar and etymology are a natural consequence to the development of language. 2. Dhātuvācchārā on *Bṛhmaṇya*, pp. 1-10. 3. C.V. Vaidya, History of Vedic Literature, Vol. I, pp. 1-10.

Undoubtedly much of the material contained in the Brāhmanas belongs to the period of the R̥sis themselves. This material

was handed ^{down} ~~over~~ ^{from} generation to generation in the various schools of Vedic studies either orally or in books or in both ways. Later on it assumed the form of the present Brāhmanas. According to the tradition the disciples of Veda Vyāsa of the ^{nakhābhāta} age were responsible for giving to the Brāhmanas their present form.¹

Each school of Vedic studies had at least one Brāhmaṇa. Prominent schools might have had more than one Brāhmanas dealing with different or even with the same subject or subjects written by different Ācāryas or R̥sis. There might have also been some Brāhmanas not belonging to any school but dealing with subjects common to all the Vedas and their schools. A large number of Brāhmanas has, therefore, come down to the present day in spite of the fact that several Brāhmanas are known either only in name or in a few quotations preserved by the commentators. This also shows that many Brāhmanas ^{may} ~~have~~ not ^{have} come down to the present day even in name. They have disappeared along with the schools represented by them. A brief description of the extent Brāhmanas is given here. A list of these Brāhmanas known either in name or in a few quotations has been given in Appendix I in order that an idea may be formed about the magnitude of work done in the field of Vedic interpretation in the ancient period. The value of the Brāhmanas for the interpretation of the Vedas has been discussed at length in a subsequent chapter.

The Aitareya Brāhmaṇa.

This Brāhmaṇa belongs to the R̥g-Veda. Tradition ascribes it to Mahīdāsa Aitareya. It consists of eight Pañcikās divided into forty Adhyayas. Earlier authorities have been sparingly quoted. The first six Pañcikās deal with Somayāga, the last two with Rājyābhīṣeka.

1. Bhagavadatta, Introduction to the Vedic Kōṣa by Hamsa Rāja, PP. 6 and HVL. Vol. II.

Unhappily much of the material contained in the *Samantas* belongs to the period of the *Uais* themselves. This material was handed over to the *Samantas* in the various schools of Vedic studies either orally or in books as in 1883. Later on it assumed the form of the present *Samantas*. According to the tradition the *Samantas* of Vedic studies of this age were responsible for giving to the *Samantas* their present form.

Each school of Vedic studies had its own one *Samanta*. *Samantas* schools might have been more than one. *Samantas* dealing with different or even with the same subject or subjects written by different *Samantas* or *Samantas*. There might have been some *Samantas* not belonging to any school but dealing with subjects common to all the *Samantas* and their schools. A large number of *Samantas* has, therefore, come down to the present day in spite of the fact that several *Samantas* were known either only in name or in a few quotations preserved in the commentaries. This also shows that many *Samantas* have not come down to the present day even in name. I have here placed along with the schools mentioned by name, a brief description of the extent of *Samantas* is given here. A list of these *Samantas* known either in name or in a few quotations has been given in Appendix I in order that an idea may be formed about the magnitude of work done in the field of Vedic interpretation in the ancient period. The value of the *Samantas* for the interpretation of the *Samantas* has been discussed at length in a separate chapter.

The *Samantas* *Samantas*

This *Samanta* belongs to the *Samantas*. It is divided into four chapters. The first chapter deals with the *Samantas*. The second chapter deals with the *Samantas*. The third chapter deals with the *Samantas*. The fourth chapter deals with the *Samantas*.

Dr. A.B. Keith is of the opinion that this Brāhmaṇa is comparatively older than the rest of the Brāhmaṇas in composition. One of his grounds is that it "has no allusion to Svetaketu or the more famous ¹ Āruni." But Pt. Bhagavaddatta points out that the Aitareya Brāhmaṇa refers to one Bulila Āsvatarāsvi ² in VI, 30. This Bulila according to the Chāndogyaupanishad was a contemporary of Āruni. It cannot, therefore, be older than the rest of the Brāhmaṇas. ² On the other hand, it appears to belong to a period of decline in Vedic scholarship. It does not exhibit the ~~wealth~~ wealth of etymologies and other information concerning the interpretation of the Vedas as is possessed by the Śatapatha Brāhmaṇa.

The Śāṅkhāyana Brāhmaṇa.

It is also known as the Kauṣītaki Brāhmaṇa. According to the teacher's list given in the Śāṅkhāyana Āraṇyakas³ XV, 1 Kauṣītaki was a student of Śāṅkhāyana from whom he studied the science of this Brāhmaṇa Āraṇyaka. The Brāhmaṇa itself refers to the views of Kauṣītaki, Kauṣītaka and Paiṅgya.

Dr. T.R. Cintamani has pointed out that this Brāhmaṇa belongs to the Śāṅkhāyana school of the Rg-Veda which is different from that of the Kauṣītaki. The distinction appears to have been lost sight of at a very early period. ³

The Śatapatha Brāhmaṇa.

"This work is next to the Rig-Veda, the most important production in the whole range of Vedic literature." ⁴ ~~This is the opinion of Prof. Haddonell about this Brāhmaṇa.~~ It belongs to the Śukla Yajur-Veda and has come down in two recensions: (i) The Mādhyandina and (ii)

1. Keith, Brahmanas of the Rg-Veda, PP. 48.

2. Bhagavaddatta, "HVL, Vol. II"

3. A. I. O. C. IX, PP. 194

4. HSL., PP. 212.

Dr. A. S. Smith is of the opinion that this
... is considerably older than the rest of the ...
... in comparison, and of his grounds is that it ...
... to the ... of the ...
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... was a contemporary of ... It cannot,
... be older than the rest of the ...
... it appears to belong to a period of ...
... It does not exhibit the ...
... and other information concerning the ...
... as is possessed by the ...

The ...

It is also known as the ...
... According to the ...
... was a student of ...
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... itself refers to the ...
...
... Dr. E. S. ...
... belongs to the ...
... is different from that of the ...
... to have been lost sight of at a very early period.

The ...

... This work is ...
... most important ...
... This is the ...
... belongs to the ...
... come down in the ...

the Kāṇva.

The Mādhyandina recension has fourteen ~~×~~ Kāṇdas divided into 100 Adhyāyas. Kāṇdas 6 to 10 are known as the Sāṇḍilya Kāṇdas.¹ Here Yājñavalkya is not mentioned. This arises a suspicion that they may be the work of another author.² They, however, appear to have been regarded as parts of this Brāhmaṇa ~~×~~ since very old times.

The Kāṇva recension does not differ much from the Mādhyandina text. It has 17 Kāṇdas divided into 104 Adhyāyas.

Pt. Bhagavaddatta has described the importance of this work in the following words:-

“ जो शतपथ ब्राह्मण पढ़ लेता है, वह याज्ञिक क्रिया का सर्वश्रेष्ठ पण्डित बन जाता है। अन्य सब ब्राह्मणों को वह स्वल्पकाल में ही स्वायत्त कर लेता है। इस शतपथ में वेदार्थ की कुञ्जी है, वैदिक विषयों का भरपूर ज्ञान है और वैदिक ऐतिहास का प्रामाणिक कथन है।”³

This Brāhmaṇa ~~is~~ undoubtedly gives a thorough knowledge of the technique and procedure of sacrifice. It is a key to the interpretation of the Vedas as it is full of explanations of Vedic subjects, words and stanzas. Most of the verses of the Rg-Veda that are common to the white Yajur-Veda have been explained in this Brāhmaṇa either in part or in whole.⁴ This commentary is of course a running one. It neither is nor could be expected to be as elaborate as those by later commentators. The Vedic language was fully understood by the people of that age. Elaborate explanations were, therefore, unnecessary. Whatever material has been preserved in these comments is of immense value to a Vedic student. ~~A list of the verses of the Rg-Veda explained in this Brāhmaṇa is given in~~

1. *ibid.*, PP. 213

2. *ibid.* Also Bhagavaddatta, HVL. Vol. II

3. Bhagavaddatta, HVL. Vol. II

4. For a list of these verses see Appendix II.

the Kave

old times.

pt. Hymenogaster has described the

importance of this work in the following words:-

of the technique and procedure of exercises. It is a key to the interpretation of the Vedas as it is full of explanations of Vedic subjects, words and sentences. Most of the verses of the Rig-Veda that are common to the White Yajur-Veda have been explained in this Brhama other in part or in whole. This commentary is of course a running one. It neither is nor could be expected to be as elaborate as the later commentators. The Vedic language was fully understood by the people of that age. Elaborate explanations were, therefore, unnecessary. Whatever material has been preserved in these comments is of immense value to a Vedic student. A list of the verses of the Rig-Veda explained in this Brhama is given in

Appendix II.

The Taittiriya Brāhmaṇa.

This Brāhmaṇa belongs to the Taittiriya Samhitā of the Yajur-Veda. It consists of three Astakas divided into 353 Anuvākas. It is ~~simply~~ an appendix to the Taittiriya Samhitā which in itself embodies the Brāhmaṇa portion along with the Mantra portion. This Brāhmaṇa is "concerned with a few sacrifices omitted in the Samhitā, or handles, with greater fulness of detail, matters already dealt with."¹

This Brāhmaṇa is ascribed to Tittiri. The portion from III,10 to III,12 belongs to the Kāthakas and has been recorded as such. It appears to have been recognised as a part of this work at a very early stage.

The Tāndya Brāhmaṇa and its Supplements.

It is also known as the Pañcaviṃśa, the Praudha, or the Mahā Brāhmaṇa. It is attributed to Tāndi. It belongs to the Kauthuma Śākhā of the Sāma-Veda current in Gujrat.

This Brāhmaṇa consists of 25 Prapāthakas divided into 347 Khandas. It deals with Soma Yāgas. It contains a detailed description of ceremonies for the conversion of the Vratyas who had been deprived of the right to recite the Gāyatrī verse on account of their impious deeds.

The Śadvīṃśa Brāhmaṇa consists of five Prapāthakas divided into 48 Khandas. It is clearly a supplement to the Pañcaviṃśa Brāhmaṇa. The four Yugas representing the measures of time propounded by the astronomers have been mentioned here.

1, Macdonell, HSL. PP. 211

The Taittiriya Brahmana

This Brahmana belongs to the Taittiriya
Samhita of the Yajur-Veda. It consists of three sections
divided into 883 Anuvaks. It is assigned to
the Taittiriya Samhita which is itself embodied in
the Brahmana portion along with the Naitir portion. This
Brahmana is concerned with a few sacrifices omitted in
the Samhita, or handles, with greater fulness of detail,
matters already dealt with in the Samhita.
This Brahmana is assigned to Taittiri. The
portion from III, 10 to III, 12 belongs to the Taittiriya
and has been recorded as such. It appears to have been
recognized as a part of this work at a very early stage.

The Taittiriya Brahmana and its Purushas

It is also known as the Taittiriya, the
Brahmana, or the Taittiriya Brahmana. It is assigned to
Taittiri. It belongs to the Naitir Samhita of the Yajur-Veda
current in India.
This Brahmana consists of 883 Anuvaks
divided into 344 Anuvaks. It deals with four Vedas. It
contains a detailed description of ceremonies for the
consecration of the Vritras who had been deprived of the
right to receive the Gayatri verse on account of their
impious deeds.
The Taittiriya Brahmana consists of three
sections divided into 883 Anuvaks. It is assigned to
Taittiri. It belongs to the Naitir Samhita of the Yajur-Veda
current in India. It is assigned to Taittiri. The
portion from III, 10 to III, 12 belongs to the Taittiriya
and has been recorded as such. It appears to have been
recognized as a part of this work at a very early stage.

Like the Pañcaviṃśa Brāhmaṇa it has been ascribed to Tāṇḍi. It is likely that it was written by one of his dīsciples.¹

The Mantra Brāhmaṇa consists of two Prapāṭhakas divided into 16 Kāṇḍas. ^{Once} It appears to have been a part of ~~the~~ the Tāṇḍya Brāhmaṇa, sometimes. It is also known as the Chāṇḍogya Brāhmaṇa.

The Daivata Brāhmaṇa consists of three Kāṇḍas divided into 62 Kāṇḍikās. It deals mainly with metres.

The Ārṣeya Brāhmaṇa consists of three Prapāṭhakas divided into 82 Kāṇḍas. It is, in fact, the Ārṣānukramanī of the Sāma-Veda.

The Sāmavidhāna Brāhmaṇa consists of three Prapāṭhakas composed of 25 Kāṇḍas. Its subject-matter is 'Abhicāra.'

The Samhitopaniṣad Brāhmaṇa consists of one Prapāṭhaka divided into five Kāṇḍas. ~~It gives a lucid commentary on about half a dozen Mantras of the Rg-Veda.~~

The ~~Va~~ Vāṃsa Brāhmaṇa consists of three Kāṇḍas. It gives the geneological list of the teachers of the Sāma-Veda. It offers no direct help in the interpretation of the Vedas beyond helping us to have a glimpse of the antiquity of the studies concerning the Sāma-Veda -- exegetical or otherwise.

This description clearly points out that these small Brāhmaṇas were once an integral part of the Sadviṃśa Brāhmaṇa. At the most they could have existed as its supplements having no separate status. Later on somehow they came to acquire the status of ~~an~~ independent Brāhmaṇas.

1. Bhagavadatta, HVL. ~~Va~~ Vol. II.

2. ~~Vide Appendix XIV.~~

Like the Manuscript it has been ascribed to Tāndi. It is likely that it was written by one of his disciples.

The Manuscript consists of two Propāṇas divided into 10 chapters. It appears to have been a part of the Tāndi Manuscript. It is also known as the Śāṇḍilya Brāhmaṇa.

The Tāndi Brāhmaṇa consists of three chapters divided into 63 Kāṇḍas. It deals mainly with metres.

The Tāndi Brāhmaṇa consists of three chapters divided into 63 Kāṇḍas. It is, in fact, the Brāhmaṇa of the Śāṇḍilya.

The Śāṇḍilya Brāhmaṇa consists of three chapters composed of 63 Kāṇḍas. The subject-matter is : Agriculture.

The Śāṇḍilya Brāhmaṇa consists of one chapter divided into five Kāṇḍas. It gives a brief summary of the whole subject of the Śāṇḍilya.

The Śāṇḍilya Brāhmaṇa consists of three chapters. It gives the genealogical list of the teachers of the Śāṇḍilya. It offers no direct help in the interpretation of the Vedas beyond helping us to have a glimpse of the antiquity of the studies concerning the Śāṇḍilya -- especially on agriculture.

This description clearly points out that these small Brāhmaṇas were once an integral part of the Śāṇḍilya Brāhmaṇa. As the text they could have existed as independent having no separate status. Later on somehow they came to acquire the status of an independent Brāhmaṇa.

1. Bhāṣyaśāstra, Vol. II.
2. Vācārtha, Vol. II.

The Jaiminiya Brāhmaṇa.

It is also known as the Tavalakāra Brāhmaṇa. It was composed by Jaimini and his pupil Tavalakāra. The sentences in this Brāhmaṇa are often the same as in the Tāndya, the Śadvimśa, the Śatapatha Brāhmaṇas, and the Taittiriya Samhitā. It cites quite a large number of such Mantras that have not been traced in the existing printed Vedic Samhitās. It also contains several such topics that have not been treated in any other existing Brāhmaṇa.¹

The Jaiminiya Upaniṣad Brāhmaṇa. It contains a lucid commentary on about half a dozen Rks.

The Jaiminiya Ārṣeya Brāhmaṇa.

It consists of 84 Khandas and is the Rṣyanukramanikā of the Tavalakāra school.

It treats of the seers of the Agneya and other Parvans of the Sāma-Veda, the Grāmageya Gāna and the Āranya Gāna. There is a considerable difference between this Brāhmaṇa and the Ārṣeya Brāhmaṇa of the Kauthuma school. Where the latter assigns a particular Mantra to two or more seers or indicates a doubt about its authorship by suggesting two or more alternate Rṣis the former gives ^{only} one ~~and one~~ seer ^{only} in such cases.² This Brāhmaṇa is, thus, very important in determining the authorship of some of the Vedic Mantras. Like the Ārṣeya Brāhmaṇa it offers no other practical help to the interpretation of the Vedic Mantras.

The Gopatha Brāhmaṇa.

This is the only Brāhmaṇa belonging to the Atharva-Veda that has escaped the devastation wrought by time. It consists of two parts -- the Pūrva Bhāga and the Uttara Bhāga consisting of five and six Prapāthakas respectively. Once it is said to have consisted of 100 Prapāthakas; the remaining 89 ~~now~~ have now been lost.

Much of the matter given in this

1. Bhagavadatta, HVL. Vol. II, pp. 21-22

2. Ibid.

The Taittiriya Brāhmaṇa.

It is also known as the Taittirīya

Brāhmaṇa. It was composed by Taittiri and his pupil Taittirīya. The sentences in this Brāhmaṇa are often the same as in the Taittirīya, the Śaṅkhya, the Bṛhadāraṇyaka, and the Taittirīya Saṁhitā. It often quotes a large number of such Mantras that have not been traced in the existing printed Vedic Saṁhitās. It also contains several such topics that have not been treated in any other existing Brāhmaṇa. It contains a lucid commentary on about half a dozen R̥s.

The Taittirīya Āraṇyaka Brāhmaṇa.

It consists of 84 Khandas and is the

Ṛgvedaśākhā of the Taittirīya school.

It treats of the nature of the Āraṇyaka

and other portions of the R̥g-Veda, the Āraṇyaka Gāthā

and the Āraṇyaka Gāthā. There is a considerable difference

between this Brāhmaṇa and the Āraṇyaka Brāhmaṇa of the

Kaṭhina school. Where the latter assigns a particular

Mantra to two or more R̥s or indicates a doubt about

its authorship by suggesting two or more alternate R̥s

the former gives one R̥ only in such cases. This

Brāhmaṇa is thus very important in determining the author-

ship of some of the Vedic Mantras. Like the Āraṇyaka Brāhmaṇa

it offers no other practical help to the interpretation of

the Vedic Mantras.

The Gāthā Brāhmaṇa.

This is the only Brāhmaṇa belonging to

the Atharva-Veda that has escaped the devastation wrought

by time. It consists of two parts -- the Pūva Brāhmaṇa and

the Uttara Brāhmaṇa consisting of five and six Prapāṭhikas

respectively. One is said to have consisted of 100

Prapāṭhikas; the remaining 87 have now been lost.

None of the matter given in this

Brāhmaṇa has been borrowed at verbatim from works like the Satapatha¹ and the Aitareya Brāhmaṇa. It may be that like the mass of the mantras^{same} these Brāhmaṇa passages were accepted by all the schools although they originated in a school other than their own.

It gives several different explanations of the Gayatri Mantra. The three syllables of the word 'Aum' have been treated here for the first time. So also the three Gods -- Brahmā, Viṣṇu and Mahesha forming the divine Trinity of the later Purāṇas have been mentioned here for the first time.

Āraṇyakas.

Most of the Āraṇyakas are parts of the Brāhmaṇas of the school to which they belong. Of all the extent ~~B~~ Āraṇyakas the ^{Taittirīya} Aitareya Āraṇyaka contains some very useful etymologies, e.g.,

“कश्यपे पश्यको भवति। यत्सर्वं पश्यतीति सौहृदात्।”¹

Many Vedic verses have also been explained here. The Tavalakāra or the Jaiminiya Āraṇyaka is most useful in this respect. It contains lucid explanations of many Vedic Mantras.

The Āraṇyakas in their present form undoubtedly belong to a much later date than the the Brāhmaṇas; but like the material of the Brāhmaṇas their subject-matter, too, appears to be ^{as} old as the hymns themselves.

The Upanisads do not enter upon the a direct interpretation of the Vedic Mantras as far as their words are concerned. They merely explain the thoughts and the philosophy contained in the Vedic Mantras. They enlighten us as to what the central idea

1. Tait. Ār. I, 8, 8

It gives several different explanations of the Gayatri Mantra. The three syllables of the word 'Aum' have been treated here for the first time. So also the three Gods -- Brahma, Vishnu and Mahesh forming the divine Trinity of the later Puranas have been mentioned here for the first time.

Aranyakas

Most of the Aranyakas are part of the Brahmanas of the school to which they belong. Of all the extent to which they belong to the ^{Yajur} Aranyakas the ^{Yajur} Aranyakas contain some very useful etymologies, etc.

Many Vedic verses have also been explained here. The Taittiriya or the Jaiminiya Aranyakas is most useful in this respect. It contains lucid explanations of many Vedic Mantras.

The Aranyakas in their present form undoubtedly belong to a much later date than the the Brahmanas; but like the material of the Brahmanas their subject-matter too, appears to be old as the forms themselves.

The Upanishads do not enter upon the direct interpretation of the Vedic Mantras as far as their words are concerned. They merely explain the thoughts and the philosophy contained in the Vedic Mantras. They enlighten us as to what the central

of the Vedic Hymns was. The teachers' lists appended to the Upanisads like the Brhadāranyaka clearly point out that their teachings are as old as the Hymns themselves. The view that the Upanisads represent a stage of revolt against the formalities of the sacrificial system propounded by the Brāhmanas has to be rejected as it is against the facts. The Brāhmanas and the Upanisads are not opposed to each other; nor their teachings are in conflict with each other. Besides the physical side the sacrifices of the Brāhmanas have a spiritual aspect, as well. In some cases the apparent sacrificial details are simply metaphorical, the metaphor itself being made clear in the ^{same} texts. themselves. The Upanisads, therefore, are invaluable contributions to Vedic exegesis.

The Padapāthas are another contribution to Vedic exegesis. They analyse the words of the Samhitās and read each word separately quite independent of the rest. Compounds and certain other words have been further analysed into their component parts. The dual forms are suffixed with 'iti!

The Padapāthakāras some times differ from each other. Such a difference is natural and is a sign of life and progress.

The only Padapātha of the Rg-Veda that has come down to us is by Śākalya. He is earlier than Yaska, who at times differs from Śākalya, ^{his predecessor.} Later commentators have / also departed from the analysis of Śākalya. But such departures are few in number. Dayānanda, of course, differed more often than often, others do.

Another Padapātha of the Rg-Veda by Ravana has, also, been referred to. ~~It has not been discovered so far.~~

The most notable Padapāthakara is Gargya. He has analysed the text of the Sāma-Veda.

of the Vedic hymns was. The teachers' lists appended to the Upanishads like the *Bṛhadāraṇyaka* clearly point out that their teachings are as old as the hymns themselves. The view that the Upanishads represent a stage of revolt against the formalism of the sacrificial system propounded by the Brahmanas has to be rejected as it is against the facts. The Brahmanas and the Upanishads are not opposed to each other; nor their teachings are in conflict with each other. Besides the physical side the sacrificial of the Brahmanas have a spiritual aspect as well. In some cases the apparent sacrificial details are simply metaphorical, the metaphor itself being made clear in the texts. ^{Some} The Upanishads, therefore, are invaluable contributions to Vedic exegesis.

The *Paṇḍarāṅga* is another contribution to Vedic exegesis. They analyse the words of the Samhitās and read each word separately quite independent of the rest. Compounds and certain other words have been further analysed into their component parts, the dual forms are suffixed with *iti*. The *Paṇḍarāṅga* some times differ from each other. Such a difference is natural and is a sign of life and progress.

The only *Paṇḍarāṅga* of the *R̥g-Veda* that has come down to us is by *Śaṅkara*. He is earlier than *Yāska*, who at times differs from *Śaṅkara*. Later commentators have also departed from the analysis of *Śaṅkara*. But such departures are few in number. *Upanishads*, of course, differed more often than others.

Another *Paṇḍarāṅga* of the *R̥g-Veda* by *Śaṅkara* has also been referred to.

The most notable *Paṇḍarāṅga* is *Śaṅkara*. He has analysed the text of the *R̥g-Veda*.

He differs from Śākalya in the method of analysis of words. He ^{has} separated all the component parts of a word without caring for their mutual influence. Thus, e.g., he analyses मित्रम् as मि/त्रम् अय अ/य अन्ये अन्/ये अहनी अ/हनी चन्द्रमसः चन्द्र/गसः सूर्यस्य सु/र्यस्य ; and so on.¹ This Padapāṭha gives an insight into such etymologies of Yāska as प्रगितेऽप्रायते वृ मित्रम् and समानश्चोनी वृ सरव्ये.

In modern times, too, the scholars have differed from Śākalya but no Padapāṭha has been written by any scholar except Dayānanda. His differences from Śākalya will be discussed in a subsequent chapter.

Yāska's Nighantū and the Nirukta is the only work ^a lying down definite principles for the interpretation of the Vedas. It is also the only truly direct attempt at interpretation according to modern notions (or rather needs) that has reached us. Several such other works must have existed which have now been lost. Yāska himself refers to no less than a dozen authors of Niruktas. They are (i) Aupamanyava (ii) Audumbarāyana (iii) Vāryayana (iv) Gārgya (v) Āgrāyana (vi) Śākapūni (vii) Aurnavābha, (viii) Tautīki (ix) Gālava (x) Sthaukāsṭhīvi (xi) Krauṣṭuki, and (xii) Kāthakya. A thirteenth Niruktakāra appears to be intended by Yāska when he refers to the views of the son of Śākapūni in the words 'Āditya iti Putrah Śākapūneḥ'. Yāska himself would, thus, be the fourteenth Niruktakāra. Though the tradition remembers only fourteen authors of Nirukta² there appear to have been others also in the field.^{2.7.1} We have references to a Nirukta by Vyāsa.

Not only this, Yāska refers to nine schools

1. These examples have been taken from the HVL. Vol. II(2) by Bhagavaddatta.

2. Bhagavaddatta, HVL, Vol. II(2) PP. 166-180. Durga writes:—

निरुक्तं चतुर्दशप्रभेदम् । Durga Vṛtti I. 13

[Faint, mirrored bleed-through from the reverse side of the page]

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—I refer to no less than a dozen authors of literature.

[illegible]

1

(1) The following information shall be furnished to the Commission:

...to be intended by Yecken when he ...

1

of Vedic interpretation, viz., Adhidaivata, Adhyātma, Ākhyāna-samaya, Aitihāsika, Naidāna, Nairukta, Parivrajaka, Pūrva Yājñika, and the Yājñika schools.

This shows that the tradition of Vedic ^{studies} had a long and continuous flow like a stream. The amount of progress made in this field by the time of Yāska can well be imagined. But all this material ^{is} now ~~been~~ lost except a few reminiscences preserved in the Nirukta.

There is a controversy about the authorship of the Nighantu that has come down to us. There are several statements in the course of the Nirukta which lead us to the conclusion that the present Nighantu is ^a the compilation made by Yāska. It ~~may also be~~ ^{appears} that Yāska re-edited an old work by ^{making} certain changes, ~~that he~~ ^{which} thought were necessary. He omitted some words ~~that~~ ^{which} in his opinion required no explanation and added certain others which he considered as important and worthy of inclusion in such a work. It appears from some of the statements in the Nirukta that every Nairukta compiled a Nighantu before writing his work. According to this practice Yāska compiled the present Nirukta Nighantu. He ~~himself~~ points out that his Nighantu differs from that of other Ācāryas in the following words:-

तान्यप्येकं समामनन्ति । भूषांसि तु सगमनाजान् ।
यत्तु संविज्ञानभूतं स्यात् प्राच्यान्यस्तुति तत्समामने ।
अथोत कर्माभिर्ऋषिर्देवताः स्तौति । सूत्रहा । पुरन्दरः ।
इति तान्यप्येकं समामनन्ति । भूषांसि तु सगमनीन् ।¹

It also shows that most of the words in these Nighantus were common. The general arrangement and division of Kandas appears to have been the same in all the Nighantus.

Quotations like मत्सर इति लोभनाम । ^{वै} ~~सू~~त्रमिति
क्षिप्रनाम । and शम्भ इति वज्रनाम ।

point out to words and sections that were parts of some other Nighantu ^{which} and have been omitted from the present Nighantu.

The present Nighantū has come down in two recensions-- the longer and the smaller ones.¹ The Nirukta is a commentary on this Nighantū. It has also come down in two recensions -- the longer and the shorter ones.¹ Besides discussing general principles for the etymological interpretation of the Vedas, Yāska has commented upon a large number of Vedic verses² which he has cited to illustrate his points. In the course of these comments he has explained some other words which were suggested to him in the course of his etymologies on account of their similarity or affinity with a word that is being explained.

Modern critics of Yāska have been unduly harsh to him. Prof. Ghate, following the foot-prints of Roth and other Western scholars, has criticised Yāska in the following words:-

"First and foremost as a direct attempt to interpret the Vedic texts, stands the Nirukta of Yāska, than which no older work of the type is known to-day. Of course, it is to be remembered that even this old work must have been far removed in age and spirit from the period of the Samhitās, as appears from the fact that Yāska often makes a twofold distinction, while explaining the meanings of words. Thus for instance, in the section on Nipātas, he remarks:

इवेति भाषायाञ्च अन्वयायञ्च । अग्निरिवेन्द्र इवेति । नेति प्रतिषेधार्थेयो भाषायाम् । उभयमन्वयायाम् ।³

"Here the distinction of the language of the scriptures or the Vedas (including both Samhitās and Brāhmanas) and the language of intercourse in vogue

1. L. Sarup, Introduction to the Nighantū and the Nirukta.

2. A list of Rg-Mantras ^{explained} quoted in full by Yāska is given in Appendix III.

3. N.I, 4: 'iva (has this sense) both in the common speech and the Vedic dialect; thus 'like Indra', etc. The word

na has the sense of negation in the common speech, and both (i.e. the sense of negation and comparison) in the Vedic dialect. V.S.S."

at the time, is clearly meant. The language of the day must have differed considerably from the Vedic language, in order to justify the necessity of such references. But the same fact is proved beyond doubt by the discussion regarding the question whether the Mantras are possessed of a meaning or not."¹

"From this discussion, it is quite evident that in the days of Yaska, the meaning of the Mantras had become obscure; what is more is that such questions as whether the Mantras are meaningless or not were boldly raised and discussed, although Kautsa may be merely a man of straw, used as a device only to teach more impressively, as the commentator Durga understands, or some real Rsi representing some school like other Niruktakāras referred to by Yaska, as European scholars conjecture."²

"The very fact that of the existence of the original Nighantu on which the Nirukta is a commentary, points to the conclusion that the sense of many of the Vedic words had been commonly forgotten. For, what was the occasion was there for compiling vocabularies of Vedic words, if the sense of these words was well-known? The same thing is also clear from many passages in Yaska's work, in which he attempts to explain Vedic words by their etymologies (a process often tentative, which would have been unnecessary if their meanings had been perfectly known), or in which he cites the opinions of different classes of interpreters who had preceded him, and who had propounded different explanations."³

Undoubtedly Yaska comes at a very late

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1. Ghate, Lectures on Rigveda, PP. 84.
 2. Sarup, op.cit. Introduction, p. 72, gives additional reasons for assuming that Kautsa was a historical entity.
 3. Ghate, Lectures on Rigveda, PP. 87.

at the time, its clearly meant. The language of the day must have differed considerably from the Vedic language. In order to justify the necessity of such reference. But the same fact is proved beyond doubt by the discussion regarding the question whether the Mantras are possessed of a meaning or not. From this discussion, it is quite evident that in the days of Yaska, the meaning of the Mantras had become obscure; what is more is that such questions as whether the Mantras are meaningless or not were boldly raised and discussed, although Mantras may be merely a man of straw, used as a device only to teach more impressively, as the commentator Jaimini understands, or some real Mantras representing some school like other Hindu Mantras. But representing some school like other Hindu Mantras, referred to by Yaska, as European scholars conjecture. The very fact of the existence of the original Mantras in which the Hindu is a commentary, points to the conclusion that the sense of many of the Vedic words had been commonly forgotten. For, what was the occasion was there for compiling vocabularies of Vedic words, if the sense of these words was well-known? The same thing is also clear from many passages in Yaska's work, in which he attempts to explain Vedic words by their etymologies (a process often tentative, which would have been unnecessary if their meanings had been perfectly known), or in which he cites the opinions of different classes of interpreters who had puzzled him, and who had propounded different explanations.

Undoubtedly Yaska comes at a very late

1. Gāthā, Lectures on Rigveda, IV. 64.
2. Gāthā, op. cit. Introduction, p. 72. Gives additional reasons for assuming that Mantras were a historical reality.
3. Gāthā, Lectures on Rigveda, IV. 64.

date. But it is wrong to assume that he had no tradition. The assertion of Kautsa has been given an undue importance. Kautsa is a name of contempt implying a son of a Kutsa 'a bad man worthy of condemnation'. The son of such a person signifies that the user of this word wishes to condemn in the strongest possible words the man ~~for~~ for whom he is using this word. A man who denied the authority of the Vedas could not be addressed with a better appellation than this. This word appears to be an ancient counterpart of the word 'nāstika' of the Smṛti and Purāṇa ~~and~~ ~~periods that has come down to this day.~~ Kautsa, thus, is a name used by Yāska to denote those persons who were directly opposed to the tenets of the Vedas and who condemned them unequivocally and in the most vehement manner. Such a school had undoubtedly originated in India before Yāska wrote his commentary. The Jain religion is said to be at least a century or two earlier than Buddha and Mahāvira both of belonging to the 6th c. B.C. The Jains do not hesitate to condemn the Vedas even today when their merit has been recognised on all hands. Kautsa might have been a Jain. According to an old practice some of the orthodox persons regard it a sin to ^{name or} mix with a Jain. Yāska, perhaps, follows the same practice ^a and refrains from naming the person or the sect he is criticising. Kautsa, thus, is not that scholar who had come to the conclusion that the Vedas possessed no sense after a careful and dispassionate study. He could not be such a scholar. In spite of the fact that a portion of the Rg-Veda has been baffling scholars for the last two centuries they have never suggested what Kautsa has done. Kautsa's assertion is ~~+~~ essentially stamped with a religious bias. It is, therefore, a great mistake to call him as a Rsi. It is also unwise to attach a greater importance to this assertion of Kautsa than to reject it as absurd on the face of it. This assertion is

date. But it is wrong to assume that he had no tradition. The assertion of Kantar has been given an undue importance. Kantar is a name of contempt implying a son of a Kuntar, a bad man worthy of condemnation. The son of such a person signifies that the user of this word wishes to condemn in the strongest possible words the man for whom he is using this word. A man who denied the authority of the Vedas could not be addressed with a better appellation than this. This word appears to be an ancient counterpart of the word 'Kuntar' of the Sapti and Purana periods, that has been used to denote those persons who were a name used by Yaska to denote the tenets of the Vedas and who directly opposed to the tenets of the Vedas and who condemned them unreservedly and in the most vehement manner. Such a school had undoubtedly originated in India before Yaska wrote his commentary. The Jain religion is said to be at least a century or two earlier than Buddha and Mahavira both belonging to the 6th or 5th B.C. The Jains do not hesitate to condemn the Vedas even today when their merit has been recognised on all hands. Kantar might have been a Jain. According to an old practice some of the orthodox persons regard it a sin to mix with a Jain. Yaska, perhaps, follows the same practice and deriving from naming the person or the sect he is criticising. Kantar, then, is not that scholar who had come to the conclusion that the Vedas possessed no sense after a careful and dispassionate study. He could not be such a scholar. In spite of the fact that a portion of the Rig-Veda has been written in Sanskrit for the last two centuries they have never suggested what Kantar has done. Kantar's assertion is a essentially stamped with a religious bias. It is, therefore, a great mistake to call him a Jain. It is also unwise to attach a greater importance to this assertion of Kantar than to what is said on the fact of it. This assertion is

of course, very valuable for the history of religious movements in ancient India. It has no bearing at all on the history of Vedic exegesis.

In his zeal to criticise Yāska Prof. Ghate has ignored natural facts. The necessity for the compilation of the Nighantū in no way points that the Vedic texts and the Vedic language ceased to be properly understood in the time of Yāska. The style of explanations adopted by Yāska is a sufficient evidence against such a supposition. If the Vedic language had ceased to be properly understood the commentary of Yāska should have ^{been} on the style of Skanda, Veṅkata Mādhava and other medieval commentators. That is to say it should have been more elaborate, simple, and clear than it is now. The object of Yāska viz., to write a commentary on the Nighantū would not have stood in his way to give a more elaborate explanation of the Mantras for that alone could best illustrate his view-points.

The Nighantū was not one work only. There were a number of Nighantūs differing from each other in many respects. They were in the nature of lexicons like the Liṅgānuśāsana of Amara Siṃha and the Medinī Koṣa. Just as these two dictionaries of the classical Sanskrit language differ from each other and just as the ^{various} dictionaries of the ^{or} Hindi and the English languages differ from one another the Nighantūs also ^{and} differed. The word -- their selection / number depended upon their editors only. The purpose of these compilations was to assist the reader in the study of the Vedas. No one is a master of a language in the sense that he knows every word used in that language. He, therefore, needs the help of a dictionary. Yāska also agrees in this when he states the origin and purpose of the compilation of the Nighantū and the Nirukta in the following words:-

of course, very valuable for the history of religious movements in ancient India. It has no bearing at all on the history of Vedic exegesis.

In his zeal to outdo the Yaska text, Goto has ignored natural facts. The necessity for the compilation of the *Nirukta* in no way points that the Vedic texts and the Vedic language ceased to be properly understood in the time of Yaska. The style of explanations adopted by Yaska is a sufficient evidence against such a supposition. If the Vedic language had ceased to be properly understood the commentary of Yaska should have been on the style of *Manu*. Yaska's *Manu* and other medieval commentators. That is to say it should have been more elaborate, simple, and clear than it is now. The object of Yaska's *Nirukta* was to write a commentary on the *Nirukta* would not have stood in his way to give a more elaborate explanation of the *Nirukta* for that alone could best illustrate his view-points.

The *Nirukta* was not one work only. There were a number of *Niruktas* differing from each other in many respects. They were in the nature of lexicons like the *Shikshasamuccaya* of Amara Sinha and *Medini Kosha*. Just as these two dictionaries of the classical Sanskrit language differ from each other and just as the distinction of the Hindi and the English languages differ from one another the *Niruktas* also differed. The word -- their collection -- was composed upon their editors only. The purpose of these compilations was to assist the reader in the study of the Vedas. One is a master of a language in the sense that he knows every word used in that language. He, therefore, needs the help of a dictionary. Yaska also serves in this when he states the origin and purpose of the *Nirukta* at the beginning and the *Nirukta* in the following

साक्षात्कृतव्यर्माण ऋषयो बभूवुः । ते ऽवरेभ्यो ऽ-
साक्षात्कृतव्यर्मभ्य उपदेशेन गन्तान् संप्रादुः । उपदेशाय
ग्लायन्तो ऽवरे विल्मगरणायिमं ग्रन्थं समाभ्यासिषुः ।
वेदं च वेदाङ्गानि च । * १

More than one senses of a word far from pointing that the word in question is not properly understood indicate that the person concerned has fully understood the text and that he feels that the word or passage in question is capable of yielding ~~more~~ ^{more} senses than one. Such a phenomenon is noticeable even today in the poems of mystic and other great poets like the Late Ravindra Nath Tagore. He was once questioned as to the original sense of a poem which had been variously interpreted by different readers. He failed to say what the original idea underlying that poem was. # He accepted all the reasonable explanations given of that poem.² Such a situation arises because languages consist of words having ~~more~~ ^{more} senses than one along ~~these~~ ^{with} words that possess only one sense. The arrangement of words in a poem sometimes admits of ~~more than one~~ ^{several} prose constructions. Yaska's method of suggesting ~~more~~ ^{many} senses than one for a particular word or verse, thus, can not lead us to conclude that he did not understand them properly or that he had no tradition with him. Likewise his quoting various views does not lead to the conclusions that have been arrived at by modern scholars. Difference of opinion among scholars is not unnatural.

The next step is represented by the grammar of Pāṇini which treats of Vedic forms mostly as irregularities of the classical language. He, however,

1. N.I.20.

2. Vide his essay on Kāvyaer Tātparya.

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does not omit to deal with such features as the Let which has been used only ⁱⁿ the Vedic language and has not been retained in the classical language. Gold Stucker has pointed out the mass of Vedic literature that was utilized by Pāṇini in writing his grammar. This list indicates that the treatment of Vedic peculiarities by Pāṇini was quite exhaustive in relation to the materials available to him. He is generally ^{placed} ~~placed~~ in the 5th c.B.C.

The Mahābhāṣya of Patañjali is the only authoritative commentary of Pāṇini. Though it is mainly a work on grammar it has some explanations of Vedic Mantras and derivations of several Vedic words. From the point of view of grammar it is thus an indispensable work for a student of the Veda. Its study for a proper understanding of the Vedic texts has been much stressed by Dayānanda. It is next to the Brāhmaṇas and the Nirukta in this connection. Patañjali is generally placed in the 2nd.c.B.C.

During the later part of the ancient period the attention of scholars was directed towards preserving the Vedic religion, culture and literature against the onslaughts of Baudha and Jain religions. During this part the political conditions, too, were not favourable for further progress in Vedic exegesis. - belonging to this period No work other than the sūtras have, therefore, come down to us.

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 against the onslaughts of Buddhism and Jain religions.
 During this part the political conditions, too, were
 not favourable for further progress in Vedic exegesis.
 No work other than the Brāhmaṇas, therefore, came
 down to us.

The Medieval Period.

The medieval period of vedic studies is conspicuous by an all round activity spread over a span of about 1200 years beginning with the rise of the Gupta power and ending with the establishment of the Muslim supremacy in the country. During this period commentaries were written on the Samhitās, the Brāhmanas, the Āraṇyakas, the Nighaṇṭu, the Nirukta, and other branches of Vedic literature including the Vedāṅgas. Commentaries on commentaries were also written.

The one prominent feature of this age is that though the principles of interpretation of the Vedas on the basis of etymology and grammar were accepted in theory, the words were generally associated with stereotyped senses of the classical language. Attempt was also made to interpret the Vedas in the light of Paurāṇika mythology and history which was supposed to exist in the hymns of the Vedas. The ~~climax~~ climax of this tendency reached in the commentary of Caturveda Svāmin (later) (later part of the 15th c.A.D.) who has tried to discover a description of the exploits of Kṛṣṇa in verses like
Rv. X, 113.4.¹

Another feature of this period is that some of the schools of Vedic interpretation disappeared from the field. The Yājñika and the Aitihāṇika schools became supreme. The Etymological and the Adhyātma schools, though could not hold the field, yet did not die out altogether. They persisted in some form or the other and exerted some influence on the views of the Yājñika school. Infact the Nairukta school had incorporated in it all the reasonable theories of the other schools.

*1. His commentary on this verse is given in Appendix IV.

The Medical World

The material period of Vedic studies is conspicuous by an all round activity spread over a span of about 1200 years beginning with the rise of the Gupta power and ending with the establishment of the Muslim supremacy in the country. During this period commentaries were written on the Samhitās, the Brāhmanas, the Āraṇyakas, the Upaniṣads, the Nītiśāstra, and other branches of Vedic literature including the Vedāngas. Commentaries on commentaries were also written. The one prominent feature of this age is that though the principles of interpretation of the Vedas on the basis of etymology and grammar were recognized in theory, the words were generally associated with stereotyped senses of the classical language. Attempt was also made to interpret the Vedas in the light of Pāṇini's mythology and history which was supposed to exist in the hymns of the Vedas. The ~~same~~ ^{same} spirit of this tendency reached in the commentary of Gaurāṅgādhara Śāstrī (later part of the 15th c. A.D.) who has tried to discover a description of the exploits of Rama in verses like

The Nirukta was, therefore, recognised as an authority on matters of Vedic interpretation. But the pity was that on account of its being far removed in age and lack of proper instructions in this science it was not correctly understood. There were occasional attempts at the metaphysical explanation of the Rg-Veda.

Since the Sāma-Veda is almost a compilation of verses selected from the Rg-Veda, since the Yajur-Veda contains in it hundreds of Mantras belonging to the Rg-Veda and since the Atharva-Veda also contains a large number of Mantras that are found in the Rg-Veda a commentary on any of these four Vedas is of undeniable importance in understanding the other Vedas and especially of the Rg-Veda. It is, therefore, desirable to include a short survey of the commentaries on the other three Vedas ^{also} in a survey of Rg-Vedic exegesis.

~~Commentators of the Rg-Veda.~~

Commentators of the Rg-Veda.

Mādhava Bhatta or the Anukramanikara Mādhava.

Mādhava is a very perplexing problem in Sanskrit literature. The following Mādhavas have so far been traced:-

1. Mādhava Bhatta, the author of the commentary on the Rg-Veda named as Rg-Veda Vyākhyā edited by Dr. C.K. Raja and who is also the author of certain Anukramanīs different from the Anukramanīs of Mādhava Venkatārya.
2. Venkatā Mādhava or Mādhava Venkatārya quoted by Śaṅkara and Devarāja, and the author of Rgarthadīpikā edited by Dr. Sarup.
3. Mādhava the author of the Sāma-Veda Vivaraṇa.
4. Śaṅkara Mādhava referred to by Mahidhara and the author of the famous Vedārtha Prakāśa.

The Mishna was, therefore, recognised as an authority on matters of Vedic interpretation. But the pity was that on account of its being far removed in age and lack of proper institutions in this science it was not correctly understood. There were occasional attempts at the metaphysical explanation of the Rig-Veda. Since the Sama-Veda is almost a compilation of verses collected from the Rig-Veda, since the Yajur-Veda contains in it hundreds of Mantras belonging to the Rig-Veda and since the Atharva-Veda also contains a large number of Mantras that are found in the Rig-Veda a commentary on any of these four Vedas is of undeniable importance in understanding the other Vedas and especially of the Rig-Veda. It is, therefore, desirable to include a short survey of the commentaries on the other three Vedas in a survey of Rig-Vedic exegesis.

Commentary of the Rig-Veda.

Madhava Bhatta or the Anubhavanika Madhava.

Madhava is a very particular problem in Sanskrit literature. The following Madhavas have so far been traced:-

1. Madhava Bhatta, the author of the commentary on the Rig-Veda named as Rig-Veda Vyakhyana edited by Dr. C.K. Raj and who is also the author of certain Anubhavanika different from the Anubhavanika of Madhava Vachaspathy.
2. Vachaspathy Madhava or Madhava Vachaspathy quoted by Sayana and Javahar Lal, and the author of the commentary on the Rig-Veda edited by Dr. Jany.
3. Madhava the author of the Sama-Veda Vivarana.
4. Madhava referred to by Madhava and the author of the famous Vedic Sanskrit.

5. Mādhava quoted in the Dhātu Vṛtti of Mādhava.
6. Mādhava quoted in the Prakriyā Sarvasva.
7. Mādhava, the author of commentaries on certain Kāvyas.

Among these we are concerned with the first four Mādhavas who have commented upon the Vedic Samhitas.

A long controversy has started about the identity of Mādhava Bhaṭṭa (1) and Veṅkata Mādhava (2). Dr. L. Sarup on a comparison of the commentaries attributed to these two Mādhavas has come to the conclusion that these commentaries do not differ much from one another. The one is merely an enlargement of the other. He identifies the two Mādhavas on the additional ground that Śāyanacārya mentions one Mādhava Bhaṭṭa and quotes a passage¹ from the latter's commentary which is found in the Rgārthadīpikā not as a quotation but as the commentators own statement.²

Pt. Bhagavaddatta agrees with Dr. Sarup on the ground that Devarāja clearly refers to two Bhāṣyas by the same Mādhava calling them as the Prathama Bhāṣya and the Dvitiya Bhāṣya. The other Mādhava mentioned by Devarāja is identified with Mādhava, the author of the Sāma-Veda Vivaraṇa.³

Dr. C.K. Raja, on the other hand, considers the two commentators and the two commentaries as quite different from each other. The explanations in the two commentaries differ in many places. Veṅkata Mādhava

1. The passage is: "ग्राह्यमहस्तु वि हि सतो-
रित्येषा अग्निग्राह्या वाक्यमिति मन्यन्ते। तथा च तद्वचनम्-
'इन्द्राग्नौ कल्पितं हविः कश्चिन्मृगेऽदृष्टवत् इन्द्रपुत्रस्य
वृषाकपेर्विषये न ते गानस्तेन्द्रमिन्द्रायो नदतीति।' (RV. X. 86.1).

Quoted on RV. X. 86.1, M. Muller's 2nd ed. PP. 265.
2. Preface to the Rgārthadīpikā, Vol. I, PP. 15.
3. HVL. Vol. I Part II, PP. 36.

- 5. Mādhava quoted in the *Madhva Veda* of Mādhava.
- 6. Mādhava quoted in the *Prakṛtya Sūtra*.
- 7. Mādhava, the author of commentaries on certain Kāvya.

Among these we are concerned with the first four Mādhavas who have commented upon the *Veda* Semantics.

A long controversy has started about the identity of Mādhava Bhāṭṭa (1) and Vedaṅkara Mādhava (2). Dr. J. Gangop on a comparison of the commentaries attributed to these two Mādhavas has come to the conclusion that these commentaries do not differ much from one another. The one is merely an enlargement of the other. He identifies the two Mādhavas on the additional ground that *Śaṅkara* mentions one Mādhava Bhāṭṭa and quotes a passage from the latter's commentary which is found in the *Prakṛtya* not as a quotation but as the commentator's own statement.

Dr. Bhagavadatta agrees with Dr. Gangop on the ground that Devanāga clearly refers to two Mādhavas by the same Mādhava calling them as the *Prakṛtya* Bhāṭṭa and the *Vedānta* Bhāṭṭa. The other Mādhava mentioned by Devanāga is identified with Mādhava, the author of the *Śaṅkara-Veda Vivaraṇa*. Dr. G. K. Bhaṭṭa on the other hand considers the two commentators and the two commentaries as quite different from each other. The explanation in the two commentaries differ in many places. *Vedānta* Mādhava

1. *The Prakṛtya*...
2. *The Vedānta*...
3. *The Vedānta*...
4. *The Vedānta*...
5. *The Vedānta*...

has nowhere referred to his earlier commentary although he refers to other previous commentators.¹ He has Dr. Raja has also shown that in matters of chronology² Devarāja is very unreliable. His references, therefore, cannot establish the identity of the two Mādhavas.

Mr. S. Joshi has pointed out that out of 90 references to Mādhava by Devarāja at least 60 have been traced in the commentary of Mādhava Bhaṭṭa (1), the author of Anukramanī.³ Śrī Baldev Upadhyaya thinks that Devarāja most probably confused Mādhava Bhaṭṭa (1) with Venkata Mādhava since though Devarāja mentions the latter in his introduction none of the quotations cited in his name are traceable in his commentary. Along with the citations of the commentary many of the quotations from the Anukramanī have also been traced in the available portion of the commentary and the Anukramanī by Mādhava Bhaṭṭa (1).⁴ The two commentators, therefore, can not be identified with each other.

Neither Skanda nor Mādhava Bhaṭṭa has mentioned the other. The former had a chance to quote the latter had he known him while he commented on the accent of Vivasvat in Rv. I, 31, 3.⁵ There is also the possibility that the two may have been either contemporary or so near in date that the one/sufficiently famous to be regarded as an authority worth quoting by the other.

1. Preface to the Rg-Vedānukramanī of Mādhava Bhaṭṭa, p. xxi

2. *ibid.* PP. xix.

3. ~~The Mādhava Problem in the Veda Bhaṭṭas~~ VI A. I. O. C.

3. The Problem of Mādhava in the Rg-Vedic Commentaries Commentaries -- XII A. I. O. C.

4. Acārya Śāyana Anu Mādhava, PP. 213.

5. S. S. Joshi, Problem of Mādhava in the Rg-Vedic Commentaries -- XII A. I. O. C.

has nowhere referred to his earlier commentary although
he refers to other previous commentaries. 1. Keshava II.
Raja has also shown that in matters of chronology
Devadatta is very unreliable. His references, therefore,
cannot establish the identity of the two Madhvas.

Mr. S. Joshi has pointed out that
out of 50 references to Madhva by Devadatta at least
50 have been traced in the commentary of Madhva. That
(1), the author of Anukramanika, 2. Sri Baldev Upadhyaya
thinks that Devadatta most probably confused Madhva
with (1) with Venkatesa Madhva since though Devadatta
mentions the latter in his introduction none of the
quotations cited in his name are traceable in his
commentary. Along with the citations of the commentary
many of the quotations from the Anukramanika have also
been traced in the available portion of the
commentary and the Anukramanika by Madhva. That (1).
The two commentators, therefore, can not be identified
with each other.

Neither Keshava Madhva Raja has
mentioned the other. The former had a chance to quote
the latter had he known him while he commented on the
accout of Vivarut in Pt. I, 21, 2. There is also the
possibility that the two may have been either contemporaries
or so near in date that the one/sufficiently famous to
be regarded as an authority worth quoting by the other.

1. Reference to the Pt. Vedantamuni of Madhva in Raja's commentary.
2. Ibid. Pt. XIX.
3. The problem of Madhva in the Pt. Vedic Commentaries.
4. Anukramanika -- XII A. I. 6. 6.
5. Anukramanika -- XII A. I. 6. 6.
6. Anukramanika -- XII A. I. 6. 6.
7. Anukramanika -- XII A. I. 6. 6.
8. Anukramanika -- XII A. I. 6. 6.
9. Anukramanika -- XII A. I. 6. 6.
10. Anukramanika -- XII A. I. 6. 6.

One thing is certain. The two commentators belong to two different schools following different lines of interpretation. It is, therefore, unthinkable to find the one quoted in the other even on points of agreement. Mādhava Bhaṭṭa (1) can, therefore, be placed in the 7th c. A.D. or even earlier. Dr. Raja also admits the possibility of this date ¹ though he has assigned this Mādhava to a period between the 7th c. A.D. and 950 A.D. ²

His (Mādhava Bhaṭṭa's) commentary on the first Aṣṭaka only has so far been discovered. The commentary has come down in a very corrupt form. It is very brief in exposition yet very learned. The commentators generally explain Vedic words in the light of the grammar of Pāṇini. But it is not the case with Mādhava Bhaṭṭa who is quite original in his derivations. It is difficult to say what tradition he is following. He is at the same time quite very definite and unambiguous, which are signs of great antiquity.

Skanda Svāmin.

Skanda had a disciple called Hari Svāmin. This Hari Svāmin gives his date in his commentary on the Śatapatha Brāhmaṇa which corresponds to the year 638 A.D. Skanda can, therefore, be safely placed ⁱⁿ about 630 A.D.

The commentary of Skanda has come down in two recensions -- one is more elaborate than the other, but occasionally the ~~first~~ second contains ^{additional} matter ~~not found in the first~~. His commentary

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- *1. The Mādhava Problem in the Vedabhāṣya, VI A.I.O.C.
 - 2. The Chronology of the Veda Bhāṣyākaras.

One thing is certain. The two commentators belong to two different schools following different lines of interpretation. It is, therefore, unthinkable to find the one quoted in the other even on points of agreement. Madhava Mishra (1) can, therefore, be placed in the 11th, A.D. or even earlier. Dr. Bala also admits the possibility of this date though he has assigned this Madhava to a period between the 7th c. A.D. and 9th A.D.

His (Madhava Mishra's) commentary on the first Aitareya only has so far been discovered. The commentary has come down in a very corrupt form. It is very brief in exposition yet very learned. The commentators generally explain Vedic words in the light of the Smritis of Yajñalkya. But it is not the case with Madhava Mishra who is quite original in his derivations. It is difficult to say what tradition he is following. He is at the same time quite very definite and unambiguous, which are signs of great antiquity.

Shanda Bhatia.

Shanda had a disciple called Hari Bhatia. This Hari Bhatia gives his date in his commentary on the Satapatha Brahmana which refers to the year 688 A.D. Shanda can, therefore, be safely placed about 680 A.D.

The commentary of Shanda has come down in two recensions -- one is more elaborate than the other, but occasionally the least recension contains matter not found in the first. His commentary on the Vedāngas is in the Vedāngas, VI A. 1. The chronology of the Veda is as follows:

on the first Astaka is available in full. Certain portions of the commentary upto Rv. VI, 75.6 are also available. ¹ His commentary appears to have been run upto the end of the fourth Astaka beyond which his collaborators Nārāyaṇa and Udgītha appear to have written.

He belongs to the sacerdotal or the Yājñika school of Vedic interpretation. He does not admit the value of chandas (metres) for the interpretation of the Vedas.

Skanda's commentary is full of erudition and inspiration. It is serene in nature. It is easy and free from verbosity. Grammatical points have been noted quite briefly.

Nārāyaṇa.

According to Venkata Mādhava, Nārāyaṇa was a collaborator of Skanda. ² Nothing else is known about him. He appears to have commented upon the middle part of the Rg-Veda. Some portions of this part have come down to us.

Udgītha.

He was also a co-worker of Skanda. ² His commentary is available on Rv. X, 5.7 to X, 83.5 only. ¹ Comments on some of these verses also are missing. This commentary follows the Yājñika School. It is fairly elaborate.

The Mīmāṃsakas.

They have made several contributions to Vedic exegesis. The purpose of Mīmāṃsa, in the words of Somanātha, author of Mayūkha Mālā, is to determine the sense of revelation. But the rules

1. Bhāṣya-vaddatta, MVL, Vol. I (2), pp. 18.
2. Mādhava, Rgārthadīpikā, Karika, viii, 4.9-10.

on the first Aśvins is available in RV. VI. 75. 3. Certain portions of the commentary upon RV. VI. 75. 3 are also available. His commentary appears to have been written upto the end of the fourth Aśvins beyond which his collaborator Nārāyaṇa and Ubbaithe appear to have written.

He belongs to the school of the school of the Yājñika school of Vedic interpretation. He does not admit the value of śāstra (notes) for the interpretation of the Vedas.

Śāstra's commentary is full of erudition and imagination. It is serious in nature. It is easy and free from verbosity. Grammatical points have been noted quite briefly.

Nārāyaṇa.

According to Vedaśāstra, Nārāyaṇa was a collaborator of Śāstra. Nothing else is known about him. He appears to have commented upon the middle part of the R̥g-Veda. Some portions of this part have come down to us.

Ubbaithe.

He was also a co-worker of Śāstra. His commentary is available on RV. X. 5. 7 to X. 5. 8. Comments on some of these verses also are missing. This commentary follows the Yājñika school. It is fairly elaborate.

The Nārāyaṇa.

They have made several contributions to Vedic exegesis. The purpose of Nārāyaṇa, in the words of Śāstra, author of Yājñika school, is to determine the sense of revelation. But the rules

1. Nārāyaṇa, RV. VI. 75. 3. 2. Nārāyaṇa, RV. VI. 75. 3. 3. Nārāyaṇa, RV. VI. 75. 3.

and canons which they lay down refer ^{mainly} more to the application of the liturgical texts, and the ascertainment of the relative importance of texts when mutually inconsistent. The Vedic interpretation proper they do not concern themselves with.¹

Śaṅkarācārya.

Mr. R.B. Athavle has recently shown that the Śatasloki of Śaṅkara contains explanations of some Mantras of the Rg-Veda.² Apart from this he seldom explains Vedic verses. In his commentaries on Upaniṣads he has been ~~much~~ ^{much} influenced by the philosophy of Buddhism.

Venkata Mādhava.

Venkata Mādhava is the only pre-Śaṅkara commentator whose commentary on the whole of the Rg-Veda has been discovered.

He is later than Skanda and earlier than Śaṅkara. Dr. Raja has identified Mādhava's patron with king Parāntaka I (907 -- 952 A.D.). He, therefore, there-fore, places Venkata Mādhava in the 10th c. A.D.³

Mādhav's commentary is very brief.⁴ He has translated almost every word of the Rg-Veda in the order in which they ^{words} occur in the text. Some words have neither been explained nor repeated in the

1. Ghatge's Lectures on Rigveda, PP. 92.

2. Athavle, R.B., Śaṅkara's Contribution to the Interpretation of the Veda in Summaries of Papers, XV A.I.O.C

3. Preface to the Rgvedāmukramanī of Mādhava Bhaṭṭa, PP. xvi-xvii.

4. Compare Mādhava's statement: ++

वर्जयन् शब्दविस्तरं
शब्दैः कतिपयैरिति

and canons which they lay down refer merely to the
 application of the liturgical texts, and the asser-
 timent of the relative importance of texts when
 mutually inconsistent. The Vedic interpretation proper
 they do not concern themselves with.¹

Śaṅkarācārya.

Mr. R. N. Acharya has recently shown that
 the Śaṅkarācārya of Śaṅkara contains explanations of some
 Mantras of the Rg-Veda.² Apart from this he seldom
 explains Vedic verses. In his commentaries on Upanishads
 he has been much influenced by the philosophy of
 Brahman.

Vaṅkṣa Mahāva.

Vaṅkṣa Mahāva is the only pre-Śaṅkara
 commentator whose commentary on the whole of the
 Rg-Veda has been discovered.
 He is later than Śaṅkara and earlier than
 Śaṅkara. Dr. Raju has identified Mahāva's patron with
 King Varman I (907 -- 924 A.D.). He, however, there-
 fore places Vaṅkṣa Mahāva in the 10th c. A.D.³
 Mahāva's commentary is very brief.
 He has translated almost every word of the Rg-Veda in
 the order in which they occur in the text. Some words
 have neither been explained nor reported in the

1. Chaitanya's Lectures on Rgveda, II, 22.
 2. Acharya, R. N., Śaṅkara's Contribution to the Inter-
 pretation of the Veda in Commentaries of Rgveda, IV, 1.1.1.1.
 3. Preface to the Introduction of Mahāva Mahāva.
 4. Complete Mahāva's statements.
- ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

commentary though as a rule he repeats words which
¹
 he does not explain.

He has preserved ~~to us~~ a large number of passages mostly containing Vedic legends from the now lost Śātyāyana Brāhmaṇa. He has laboured hard over the Brāhmaṇas. He regards them as a key to Vedic interpretation. ²

He has written some Kārikās on various aspects of Vedic words and subjects. Apart from these Kārikās, as a commentary on the Veda, Mādhava's work is a poor attempt to deserve any notice.

Pt. Bhagavaddatta thinks that Veṅkata Mādhava's commentary follows the Yājñika school. ³ A close examination of his commentary, however, indicates that Veṅkata Mādhava has a strong leaning for historical explanations. The Yājñika explanations as such are practically non-existent in this work. He may, therefore, be assigned to the historical school.

Ānanda Tīrtha.

He is also known as Madhva or Pūrṇa Prajña. He was born in 1255 A.D. and died in 1355 A.D. at the age of 80.

He has commented upon the first forty hymns of the Rg-Veda. His commentary is written in verses. It is very brief and clear in exposition. Some verses have not been explained in toto.

The commentary is Ādhyātmika in nature. The author regards Nārāyaṇa as described in the Puruṣa

1. Sarup, Introduction to Rgārthadīpikā, pp.

2. "अथ ये ब्राह्मणानां विवेकतारुः कृतप्रमाः।
 शब्दरीतिं विजानन्ति ते सर्वे कथञ्चनपि ॥"
 Rgārthadīpikā, Kārikā VIII. 1. 11.
 Kārikas no. 8 to 15 as a whole may be seen.

3. Bhagavaddatta, HVL. Vol. I(2)

Sūkta as- as the central idea of the ~~h~~ymns of the Rg-Veda.¹ He has tried to follow this principle throughout his commentary. He is highly influenced by Paurāṇika mythology, He quotes from the Purāṇas as well as the Upanisads and other works.

Ātmananda.

He has commented only upon the Asya-Vāṁīya Sūkta (I,164) of the Rg-Veda. According to Max Muller he is earlier than Śaṅkara. Bhagavaddatta places him in the 14 th c. V.S.

Ātmananda was a great scholar. He had a wide knowledge of Vedic lit-erature. He says that he has given metaphysical interpretation of these Vedic verses because he felt that the commentaries of Skanda, Udgītha and Bhāskara/^{had} followed the Adhi-Yajña mode of explanation. The subject -matter of the Nirukta was Adhi-Daivata. There was thus no commentary giving metaphysical exposition of the Vedas. His work was meant to remove this draw-back. It had its basis in the teachings of the Viṣṇudharmottara.²

Ātmananda is a follower of the Advaita School of Vedānta as propounded by Śaṅkara. His commentary is saturated with the doctrines of this school. In his comments on I,164. 46 he has tried to show that the subject-matter of the Vedas is the Supreme Soul. In the explanations of words like Agni he quotes several Vedic Mantras to show that such words in the Vedas stand for the Supreme Soul.

1. "स पूर्णत्वात् पुमान्नाम पौरुषे सूक्त इरितः।
स एवाखिलवेदार्थः सर्वशास्त्रार्थ एव च॥"

Ānanda Tīrtha Rg-Bhāṣya P. 1.

2. "अधियज्ञविषयं स्कन्दादि भाष्यम् । निरुक्तगोपिदैवत-
विषयम् । इदं तु भाष्यमव्ययतामविषयमिति । न च
भिन्नविषयानां विरोधः । अस्य भाष्यस्य मूलं
विष्णुधर्मोत्तरम् ।" Ātmananda.

Haradatta.

He is the renowned author of the Kāśikā Vṛtti on the Aṣṭādhyāyī of Pāṇini and the Anāvila-Tika on the Āśvalāyana Gṛhya Sūtra. He has also written a commentary on all the Mantras of the Rg-Veda and other Vedas that have been quoted by Āśvalāyana in his Gṛhya Sūtra.¹

From the colophons at the end of the first and the fourth chapters it appears that the author was known either as Haradatta Cakrapāṇi or that he had two names Haradatta and Cakrapāṇi. Dr. Raja considers Haradatta and Cakrapāṇi as two persons and the commentary under review as written by these two persons.² It is not possible to agree with Dr. Raja. The two portions ascribed to these two names have the same style, ~~technique~~technic, phraseology and views.

Pt. Samba Śiva Śāstrī places him in the 12th c. A.D.³

Haradatta's commentary is essentially sacrificial in nature. He appears to belong to the school of Skanda.

Vararuci.

Dr. Raja has discovered and edited a work known as the Vārarucaniruktasammuccayah. It is a small work containing a commentary on 102 Vedic verses (two of these verses being mere repetitions - thus actually only 100 verses⁴) divided into four sections

1. A list of Rg-Veda Mantras so explained is given in Appendix V.

2. Preface the Vārarucaniruktasammuccayah, PP.1.

3. In his Sanskrit introduction to the commentary.

4. cp. "कल्पेन्द्रविमर्शे रघुनाथं मारुतं च शतम् ॥"

A list of the Verses of the Rg-Veda explained in this work is given in Appendix VI.

called Kalpas. The colophon at the end of each of the Kalpas ascribes the work to Vararuci, a mysterious name in Sanskrit literature. Nothing can, therefore, be said with definiteness about its date. All that we can say is that all the authorities cited are ancient ones. A close similarity of this work in method, in words used and in certain points discussed—with the Rg-Veda Bhāṣya of Skanda has been noticed by Dr. Raja.¹

The title simply means that it is a collection of the interpretations of various Mantras. The author profusely draws upon and quotes the Nirukta of Yāska. "The book is in the nature of practical application of the Nirukta of Yāska to specific Vedic Mantras."²

The author can not reconcile himself to the Aitiḥāsika explanation of Vedic verses. He thinks that the itihāsas or legends connected with Vedic Mantras are allegories only. They in reality denote some eternal phenomena.³ He, therefore, and explains Yama/Yamī of Rv. X, 10.1 as

“यमी गमयमाना वाक् । यमस्य मयमस्थानः ।”

He has some peculiarities. He considers Mitra as a god of Dyu-Sthāna. At some places he differs from recognised authorities like Pāṇini and the Unādi Sūtras.

1. Introduction to Vārarucaniruktasamuccayah.

2. ibid.

3. op. “औपचारिको ऽयं मन्त्रेष्वारण्यसमयः ।

नित्यत्वविरोधात् । परमोर्वनं तु
नित्यपक्ष एव इति नैतन्तानां सिद्धान्तः॥”

Sāyanācārya.

Sāyanā stands unique in the field of Vedic exegesies as he is the only scholar who has written commentaries on all the four Vedas, the Taittiriya Samhita, and all the important Brahmanas and Aranyakas. According to Ananta, Sāyanā did not comment upon the later half of the Kāva Yajur-Veda.

The Atharv^aBhāṣya, the only commentary on this Veda that has come down, was written after the completion of the commentaries on all the other three Vedas. The author himself says:-

“अथर्ववेदत्रितयमामुष्मिकफलप्रदम् ।
रेहिका मुष्मिकफलं चतुर्थं व्याचिन्तयति ॥”

In spite of this statement one cannot help saying, as Dr. Surya Kanta has shown¹, that the Sāyanā of ^{the}Rg-Veda is different from the Sāyanā of the Atharva-Veda. His introduction to this Veda is highly informative.

His Vedārtha Prakāśa is a detailed commentary on the Rg-Veda. It is preceded by a fairly informative and learned introduction. In this commentary Sāyanā has paraphrased each and every word in the text pointing out all grammatical peculiarities, giving etymologies of difficult and new words as far as possible. He also explains the liturgical application of each and every word. His comments are highly sacrificial. They are, at the same time, historical, physical, metaphysical as well as legendary. All these views about the meanings of Vedic words have been very sadly jumbled together. He perhaps wanted to effect a synthesis of all the various schools of Vedic interpretation as is done by Yāska. But sāyanā utterly lacked the scholarship and originality of Yāska. He, therefore, failed miserably in his task. All that he could do was simply to collect together the explanations given

1. Vide his article 'Was the Commentator of the Atharva Veda identical with the Sāyanā of the Rgveda', Summary in Summaries of Papers XV A. I. O. C. Pp. 219.

Sahya stands unique in the field of Vedic exegesis as he is the only scholar who has written commentaries on all the four Vedas, the Taittiriya Samhita, and all the important Brahmanas and Aranyakas. According to Ahnata, Sahya did not comment upon the later part of the Rigveda Yajur-Veda.

The Atharvaveda, the only commentary on this Veda that has come down, was written after the completion of the commentaries on all the other three Vedas. The author himself says:-

"अथर्ववेदस्य भाष्यं तैत्तिरीयस्य भाष्येन समाप्तम् ।"
 "अथर्ववेदस्य भाष्यं तैत्तिरीयस्य भाष्येन समाप्तम् ।"

In spite of this statement one cannot help saying, as Dr. G. S. Kant has shown, that the Sahya of the Rig-Veda is different from the Sahya of the Atharva-Veda. His introduction to this Veda is highly informative. His Vedānta Prākāśa is a detailed commentary on the Rig-Veda. It is preceded by a lengthy informative and learned introduction. In this commentary Sahya has paraphrased each and every word in the text pointing out all grammatical peculiarities, giving etymologies of difficult and new words as far as possible. He also explains the literal application of each and every word. His comments are highly exact and clear. They are, at the same time, historical, physical, metaphysical as well as legendary. All these views about the meanings of Vedic words have been very well jumbled together. He perhaps wanted to effect a synthesis of all the various schools of Vedic interpretation as done by Yaska, but Sahya utterly failed in his task. All that he could do was simply to collect together the explanations given

by earlier commentators either in their words or in his own words. He has, of course, given proof of his wonderful mastery over the grammar of Pāṇini and the Pūrva Mīmāṃsā- Mīmāṃsā.

His commentary acquired a great prominence in the last century. It was, then, the only commentary available to scholars who built the structure of the modern school of Vedic studies, started in the West, on this commentary.

Sāyana is placed in the 14 th c.A.D.

Bhaṭṭo Ji Dikṣita.

Bhaṭṭo Ji Dikṣita, the renowned grammarian has written a Veda-Bhāṣya Sāra extending upto the first 12 Vargas of the first Astaka only. A comparison of this Sāra with the commentary of Sāyana shows that it is a faithful summary of the latter. The author has simplified the laborious commentary of Sāyana by removing unnecessary details, by changing cases and by substituting simpler words for more difficult ones. He seldom differs from Sāyana.² This Sāra is remarkable for its grammatical discussions, in which the author does not hesitate to differ from Sāyana. The author, however, adds practically nothing to our knowledge in the interpretations of the Rg-Veda.

Ravana.

He has been recognised as a Vedic

1. op. the admission of the author himself:

“माधवाचार्य रचिताद् वेदभाष्यमहर्षिणात् ।
श्रीमहोजिदीक्षितेन साह उद्ध्रियते ऽधुना ॥”

2. e.g., in the interpretation of Agni in Rv. I, 1.1; of Kavikratuh in Rv. I, 1.5; and of Angirah in Rv. I, 1.6.

by earlier commentators with in their words or in his own words. He has, of course, given proof of his wonderful mastery over the grammar of Sanskrit and the

His commentary acquired a great prominence in the last century. It was, then, the only commentary available to scholars who built the structure of the modern school of Vedic studies, started in the West, on this commentary. It is placed in the 14th c.A.D.

Shukla's Dikshita

Shukla's Dikshita, the renowned grammarian has written a Veda-Shukla's Dikshita extending upto the first 12 Varga of the first Astaka only. A comparison of this with the commentary of Sayana shows that it is a latest summary of the latter. The author has simplified the laborious commentary of Sayana by removing unnecessary details, by changing cases and by substituting simpler words for more difficult ones. He seldom differs from Sayana. This is remarkable for its consistency in discussions, in which the author does not hesitate to differ from Sayana. The author, however, adds practically nothing to our knowledge in the interpretation of the Rig-Veda.

Sayana

He has been recognized as a Vedic scholar. The edition of the author himself is the best. The interpretation of the Rig-Veda is the best. The interpretation of the Rig-Veda is the best.

commentator for many centuries past. Some identify him with Sāyana. But Sūrya Pandita, the source of our information about this commentator makes a distinction between Sāyana and Rāvana.¹ Dayānanda, too, distinguishes between these two commentators² though he has neither quoted Rāvana nor has written any thing else beyond making a distinction between ^{him} and Sāyana. Since there is ^aclose similarity between the comments of Dayānanda with the comments of Rāvana ~~on the verses~~ preserved, it may be that he saw a larger portion of the commentary than which has been preserved to us for he could not have condemned Rāvana only on the basis of these ^{comments} remarks. It may also be that he did not see even this portion. But it is less likely, though there

No mss. of the commentary of Rāvana has so far been discovered. His comments on 12 Mantras³ of the Rg-Veda have, however, been preserved to us by Sūrya Pandita in his Paramārthaprabhā Tikā on the Bhagavadgītā. These comments⁴ show that Rāvana was a follower of the Advaita Vedānta as explained by Saṅkara. The influence of Saṅkara's teachings is fully manifested by the commentary at every step.

A copy of a Pāda-pāṭha of the Rg-Veda was said to have existed in the Lal Chand Library, Lahore before partition of the Punjab. In this Pāda-pāṭha Rāvana differs from Sakalya in many places, e.g.,

1. He writes: "रावणभाष्यकारैरसीधैविकाभिप्रायेण नात्यसंग्रामविषयो दर्शितः। रावणभाष्ये तत्राप्यात्म-नीत्याद्यन्तरसंग्रामविषयो दर्शितः। वेदभाष्ये तु भयमपि।"

2. RBB. PP, 408. He writes: "एतानि रावणोक्तसामानाधिकरण्यात्... च।"

3. Their list is given in Appendix VII.

4. These comments have been collected in Appendix XII

commentator for many centuries past. Some identify him with Sayana. But Sayana's position, the source of our information about this commentator makes a distinction between Sayana and Javanaka, Javananda, too, distinguished between these two commentators though he has neither quoted Javanaka nor has written any thing else beyond making a distinction between ^{him} and Sayana. Since there is close similarity between the comments of Javananda with the comments of Javanaka on the Vedas, it may be that he saw a larger portion of the commentary than which has been preserved to us for he could not have condensed Javanaka only on the basis of these remarks. It may also be that he did not see even this portion. But it is less likely, though these

No name of the commentary of Javanaka has so far been discovered. His comments on 13 Kantikas of the Rig-Veda have, however, been preserved to us by Sayana in his Paramarthasamgraha. This on the whole, these comments show that Javanaka was a follower of the Advaita Vedanta as explained by Shankara. The influence of Shankara's teaching is fully manifested by the commentary at every step.

A copy of a Sanskrit edition of the Rig-Veda was said to have existed in the Lal Grand Library, Lahore before partition of the Punjab. In this Veda-
Javanaka differs from Sayana in many places. e.g.,

1. He writes: 'मन्त्राणां विधानं यथा' instead of 'मन्त्राणां विधानं यथा'.

2. Ibid. p. 402. He writes: 'यथा' instead of 'यथा'.

3. Their list is given in Appendix VII.

4. These comments have been collected in Appendix XII.

he takes 'kuhakasya' in Rv. X, 129.1 as one word against 'kuha / kasya' of Śākalya. He analyses 'māsmaitādrk' as 'mā / asmai / tādrk'.¹

He is said to have commented upon the Yajur-Veda as well. No comments from this work have been preserved.

Nothing definite can be said about his date. There is a close resemblance between the comments of Ātmananda with those of Ravana on Rv. I, 164.20. Had the former known the latter he might have quoted him. Ravana can thus be roughly placed before Śūrya Paṇḍita but after Ātmananda. Mr. H.G. Narahari places him in the earlier than the middle of the 15 th c. A.D.²

Śūrya Daivajña Paṇḍita.

Pt. Bhagavaddatta on the basis of the Paṇḍita's comments on seven verses of the Sāma-Veda classifies him in the commentators of the Sāma-Veda and imagines his commentary to be metaphysical in nature.³

~~But As I have shown in my article on~~
Śūrya Paṇḍita⁴ this author can hardly be called a commentator in the sense in which Pt. Bhagavaddatta understands him to be. Śūrya Paṇḍita has commented upon on some passages selected from the Saṃhitās, the Brāhmaṇas, the Āraṇyakas, the Upaniṣads, the Sūtras and other works in support of his comments on the Bhagavadgītā. From the Rg-Veda he has selected 41 Mantras.⁴ ^{Since} This number exceeds the number of passages selected and commented upon from the other Saṃhitās. I have classed him in the list of the commentators of the Rg-Veda.

1. Pt. Bhagavaddatta, HVL. Vol. I (2).
2. In his article on 'The dates of Caturveda Svāmīn and Ravana' in the Adyar Library Bulletin 5, 1941.
3. HVL. Vol. I (2). 4. Summaries of Papers XV. A. I. O. C. PP. 37.

He has taken 'Kushikavya' in IV. K. 128.1 as one word and
 'Kushikavya' as two words. He has analysed 'Kushikavya' as
 'Kushika' + 'Kavya'. He is said to have commented upon
 Yajur-Veda as well. No comments from this work have
 been preserved.

Nothing definite can be said about
 date. There is a close resemblance between the comment
 of Atananda with those of Nivara in IV. 1.104.20. It
 the former knows the latter he might have quoted him.
 Nivara can thus be roughly placed before 200 B.C.
 but after Atananda. Mr. F. G. Kishore places him in
 earlier than the middle of the 1st c. A.D.

Śrīya Pundita Pundita.

Śrīya Pundita on the basis of
 the Pundita's comments on seven verses of the Sam-Veda
 classified him in the commentators of the Sam-Veda
 and imagined his commentary to be metaphysical in
 nature.

But as I have shown in my article on
 Śrīya Pundita's work can hardly be called a
 commentator in the sense in which Śrīya Pundita
 understands him to be. Śrīya Pundita has commented
 upon on some passages selected from the Sam-Veda, the
 Upanishads, the Āgnyas, the Upanishads, the Upanishads,
 and other works in support of his comments on the
 Upanishads. From the Upanishads he has selected 41
 passages. This number exceeds the number of passages
 collected and commented upon from the other Upanishads.
 I have observed him in the list of the commentators of
 the Upanishads.

1. Śrīya Pundita, H.V. Vol. I (2).
2. In his article on 'The dates of Śrīya Pundita's works', in the *Journal of the Asiatic Society of India*, 1941.
3. H.V. Vol. I (2).

Srī V. Venkata Rāma Sarma is of the opinion that the comments on the verses of the Rg-Veda found * in the Paramārthaprabhā Ṭika of Sūrya Paṇḍita are not by the author himself but are taken from the commentaries that have now been lost.¹ Such a supposition is unsound and uncritical. Wherever the author quotes other authorities he mentions their names. In the absence of any ascription by the author, therefore, we have no other way than to consider these comments by Sūrya Paṇḍit himself.²

Sūrya Paṇḍita has a leaning for the metaphysical explanations of the Veda Mantras. He believes that the teachings of the Vedas and the Bhagavadgita are the same.³ He is a follower of the Advaita Vedānta as expounded by Saṅkara.

Bhagavaddatta has placed the author in or about 1590 V.S. (1433 A.D.).

Dyādviveda.

The Nīti Mañjarī of Dyādviveda is of no value for the interpretation of the Vedas. It is a copy of the comments of Śaṅkara from which only the legendary explanations have been retained. The importance of this work lies in the large number of legends quoted and in the illustration of moral maxims from Veda Mantras.

It was compiled in 1494 A.D.

1. Critical Studies on Kātyāyana's 'Sukla Yajur-Veda' P. 38, shall

2. S.K. Gupta, ' Sūrya Paṇḍita Vedabhāṣyakāra Ke Rūpa Men' Summaries of Papers XV A.I.O.C. PP. 37.

3. cp. the author's remarks: "साक्षाद् वैकुण्ठबाचो निज-
भक्तावतां गुक्तिहेतोः प्रवृत्ताः । सर्वाम्नायस्य गीताः
गततमस्य गियो वा विद्युक्ता बभूवुः ॥ ता एकत्रानुशोक्तं
सुरसरित् श्रवान्निमुक्तो विनेत्रा देवेनान्द्रः प्रवृत्तोऽ-
स्म्यरमिह भविता तावताहं कृतार्थः ॥"

Introductory Verses 7 & 8. P. 12.
Also cp. 'तो गीताभाष्यं निखिलनिगमायैकनिलयम् ।'
P. 1327.

Gomati Dāsa.

His commentary on the first Astaka is said to be with Dr. C.K. Raja.¹ Nothing else is known about him.

There have been several other commentators of the Rg-Veda. Names of some like Lakṣmana, Dhānuka Yajvā and others have been preserved. Specimen passages from the commentaries of Ananda Bodha Bhaṭṭa and Mudgala have been collected in Appendix XVII.

Commentators of the Sāma-Veda.Mādhava.

He is generally referred to as Mādhava Vivaraṇa-kāra. He is the son of a Nārāyaṇa. Dr. Raja considers this Nārāyaṇa to be identical with Nārāyaṇa, the collaborator of Skanda Svāmin. His supposition is further supported by the close similarity in wording, in method and in ideas between the introductory portion of Mādhava's commentary with the corresponding portion of the commentary on the Rg-Veda by Skanda. Mādhava refers to a Rg-Bhāṣya. It may perhaps be the same as the commentary by Skanda. Dr. Raja, therefore, places the author in the 7th c. A.D.²

His commentary is available only on the Pūrvāroka. The commentary is not very much different from other medieval commentaries. It is nevertheless very simple and lucid. It is free from the verbosity and unnecessary grammatical and sacrificial details that are met with in the work of Skanda.

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1. V. Veṅkata Rāma Sarmā, 'Critical Studies on Kātyāyana's Śukla Yajurveda Prātisākhya', pp.38.
 2. Preface to the Sāma-Veda Samhitā, pp.xiii.

His commentary on the first Astaka
 is said to be with Dr. C.K. Raju. Nothing is
 known about him.

There have been several other commenta-
 tors of the Rig-Veda. Names of some like Lakshmana,
 Yashwantrao Varde and others have been preserved.
 Specimen passages from the commentaries of Bhandu
 Bhatta and Madhava have been collected in

Appendix XIII.

Commentaries of the Rig-Veda.

Madhava.

He is generally referred to as Madhava Vivara-
 kura. He is the son of a Narayana. Dr. Raju considers
 this Narayana to be identical with Narayana, the
 collaborator of Bhandu Svamin. His suggestion is
 further supported by the close similarity in wording
 in method and in ideas between the introductory portion
 of Madhava's commentary on the Rig-Veda by Bhandu, Madhava
 of the commentary on the Rig-Veda. It may perhaps be the same
 as the commentary by Bhandu. Dr. Raju, therefore,
 places the author in the 7th c. A.D.

His commentary is available only on
 the first Astaka. The commentary is not very much
 different from other medieval commentaries. It is
 nevertheless very single and lucid. It is free from
 the verbosity and unnecessary grammatical and
 metrical details that are met with in the work
 of Bhandu.

1. V. Varadachariar, 'Critical Studies on
 Madhava's Rig-Veda Commentary', pp. 30,
 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
2. Reference to the Rig-Veda Commentary, pp. 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200.

Bharata Svāmin.

The name of his father was also Narāyaṇa. He appears to have lived about a century earlier than Sayana.¹

His commentary extends upto some portions of the Uttarārcika.² It is very brief. The author has made full use of the commentary by Mādhava Vivarṇa-kāra. It does not differ much from the commentary of Mādhava, and is on the same lines as the Chāndasika Vivarṇa.

Guna Viṣṇu.

In his Chāndogya-Mantra-Bhāṣya he has explained many verses of the Sāma-Veda. Some of them are common to the Rg-Veda.³ These comments are simple and brief. He

Commentators of the Sūkta Yajur-Veda.Saunaka.

The commentary on chapter XXXI of the White Yajur-Veda in the Mahārāṣṭra recension of the commentary of Uvata is ascribed to Saunaka.⁴ No more comments by the author are available.

This commentary has a touch of Vedānta. The influence of Vaiṣṇavism is apparent at some places. There is a blending together of the etymological and metaphysical modes of explaining the Vedas. In the opinion of the author the purpose of the Puruṣa Sūkta is to attain salvation.

Uvata.

He lived and wrote in the first half

1. G. Srinivasa Murti and C.K. Raja in their introductions to the Sāma-Veda Saṁhitā.
2. A list of the Rks. upto Rv. VII.61.2 explained by both Mādhava and Bharata Svāmin in the Purvārcika is given in Appendix IX.
3. A list of such verses of the First Ṛgveda is given in Appendix XI.
4. Cfr. 'अस्य भाष्यं शौनको नाम ऋषिरकरोत्।'

of the 11th c. A.D. His commentary is available on the whole of the Yajur-Veda except a few verses. His commentary is mainly sacrificial in nature though at times he gives metaphysical explanations also. He is led astray by Paurāṇika Mythology to such a great extent that he has found a description of the various incarnations of God in Yv. V, 20.¹

Dr. Raja makes him a commentator of the Rg-Veda as well². Mr. K.C. Chattopadhyaya has not been able to agree with this view.³ Dr. Raja has no cogent arguments to offer in support of his view.

Gauradhara.

He is placed about 1350 S.V. (1293 A.D.) by Pt. Bhagavaddatta.⁴ His commentary was known as Veda Vilāsa Rjuvyākhyā.⁵ A mss. of a Rjuvyākhyā in Baroda contains a commentary on chapters 29 to 31 and chapters 38 to 40. Nothing else is known about the author.

Mahidhara.

He wrote his Mantramahodadhi in 1645 V.S. i.e., in 1588 A.D. Dr. L. Sarup has pointed out that the mss. of his ^{Mahidhara's} other works are dated 1630 to 1640 V.S.⁶ The commentator, therefore, must have lived in the

1. Bhagavaddatta, HVL. Vol. I (2).

2. A. I. O. C. V, PP. 280 - 281.

3. A. I. O. C. IX, PP. 137 (ft.)

4. HVL, Vol. I (2).

5. MSS, no. 10600.

6. Grierson Commemoration Volume, Sarup on Uvata and Mahidhara.

of the fifth c. A.D. His commentary is available in the whole of the Yajur-Veda except a few verses. His commentary is mainly scientific in nature though at times he gives metaphysical explanations also. He is led astray by Panini's theory to such a great extent that he has found a description of the various incarnations of God in Yv. V. 20.¹

Dr. Raja makes him a commentator of the Rig-Veda as well.² Mr. K. G. Chattopadhyaya has not been able to agree with this view.³ Dr. Raja has no cogent arguments to offer in support of his view.

Commentary.

He is placed about 1350 B.V. (1300 A.D.) by Pt. Bhagavadatta.⁴ His commentary was known as *Veda-Vijñāna Ratna*.⁵ A new name of a Ratna in Baroda contains a commentary on chapters 20 to 31 and chapters 38 to 40. Nothing else is known about the author.

References.

- He wrote his *Mantramahodadhi* in 1045 V.S. i.e., in 1880 A.D. Dr. B. S. Dasgupta has pointed out that the *Mantramahodadhi* and other works are dated 1050 to 1060 V.S. The commentator, therefore, must have lived in the 11th century.
1. Bhagavadatta, *Yaj.* Vol. I (2).
 2. A. I. C. C. V. 7. 280 - 281.
 3. A. I. C. C. II. 7. 127 (15).
 4. A. I. C. C. Vol. I (2).
 5. *Yaj.* no. 10000.
 6. *Yaj.* no. 10000.
 7. *Yaj.* no. 10000.
 8. *Yaj.* no. 10000.
 9. *Yaj.* no. 10000.
 10. *Yaj.* no. 10000.

later half of the 16th c. A.D. Mr. P.K. Gode places him ~~in~~ between A.D. 1530 and A.D. 1610.¹

His commentary is mainly an amplified version of the commentary of Uvata. Occasionally Mahidhara differs from Uvata in so far as he gives additional explanations. Some of the grammatical points discussed by ~~Mr.~~ Mahidhara show that ~~Mahidhara~~ he had a good knowledge of Pāṇini.

Anantācārya.

He refers to Sāyana and Holīra Bhāṣya

He, therefore, appears to have written ⁱⁿ about the year 1643 A.D. His commentary runs on the later half of the KENYA Yajur-Veda Samhitā.² He is a follower of Sāyana in his commentary.

His commentaries on other Vedic works like the Śatapatha Brāhmaṇa are also available.

Commentaries by Kālanātha, Halāyudha, and Devapāla have very little original in them. They make no advance in our knowledge of Vedic exegesies.³

Commentators of the Taittiriya Samhitā.

This ~~Samhitā~~ Samhitā contains the the Brāhmaṇa portion along with the Mantra portion. It, therefore, properly falls in the domain of the

1. Annals of Bhandarkar Oriental Research Institute

21, 1939-40; Vedic Bibliography (Dandekar), PP.5, Entry 11.

2. CP. ५ व्याख्याता कठवशरवीयसंहिता पूर्वविज्ञातिः।

माधवाचार्यैर्घनवर्णेण स्पष्टीकृत्य न चोत्तरा ॥
अतस्तां व्याकरित्येडहमन्ताचार्यनामकः ॥"

3. Specimen passages from the commentaries of Kālanātha and Devapāla are given in ~~XXXXX~~ Appendix XIV.

Brāhmanas. But it is treated here separately as it contains ^{the} Mantra portion as well.

Kausika Bhatta Bhāskara Misra.

He is the only commentator of note on this Samhitā. His commentary is called Jñāna Yajña. It is on the whole sacrificial in nature though at times metaphysical or spiritual explanations are also met with. This commentary is more useful than that of Sayana. It is unique in the exegesies of the Taittiriya Samhitā.

The author is placed in the 10th c. A.D. He is a good scholar of Vedic literature. He quotes several earlier authorities.

The names of several other commentators like those of Kundina, Gūhadeva, Bhava Svāmin, Kṣura, and Bāla Kṛṣṇa are referred to. The commentaries of Venkateśa on the last three Kāndas and of Śatrughna are not original ones. Haradatta's commentary on the Apastamba Mantra Pātha is a good one. It is also sacrificial like the other commentaries of the period.

Commentaries of the Brāhmanas.

About a score of commentaries are available on the different Brāhmanas. The earlier ones merely paraphrase the texts. The later ones, no doubt, explain the texts at length but they are badly in the grip of theological bias of the degenerated Vedic religion and the influence of Paurāṇika mythology which is altogether foreign to the Brāhmanas. They have failed to unfold the mystery ~~that~~ ~~which~~ behind the allegories of the Brāhmanas. They have not been able to lay open the many treasures of knowledge that exist in these ancient texts. They, therefore, deserve no more treatment.

Upanishads. But it is treated here separately as it
contains a Mantra portion as well.

Kaivalya Upanishad

He is the only commentator of note on
this Upanishad. His commentary is called Jñāna Yājñ.
It is on the whole satisfactory in nature though at times
metaphysical or spiritual explanations are also met
with. This commentary is more useful than that of Śaṅkara.
It is unique in the exegesis of the Taittiriya Upanishad.
The author is placed in the 10th c. A.D.
He is a good scholar of Vedāntic literature. He quotes
several earlier authorities.

The names of several other commentators
like those of Kuṇḍīna, Gṛhadeva, Bhava Svāmī, Kṛṣṇa,
and Bala Kṛṣṇa are referred to. The commentaries of
Vedāntas on the last three Upanishads and of Śaṅkara
are not original ones. Haradatta's commentary on the
Iśa Upanishad is a good one. It is also
unofficial like the other commentaries of the period.
Commentaries of the Upanishads

About a score of commentaries are available
on the different Upanishads. The earlier ones merely
paraphrase the texts. The later ones no doubt explain the
texts at length but they are badly in the grip of
theological bias of the degenerated Vedāntic religion and
the influence of Purāṇic mythology which is altogether
alien to the Upanishads. They have failed to unfold the
mystic meaning behind the allegories of the
Upanishads. They have not been able to lay open the new
sources of knowledge that exist in these ancient texts.
Therefore, however no more treatment.

Commentators of the Nighantu and the Nirukta.

Devarāja.

He is the only ^{known} commentator on the Nighantu who is known to us and whose work has come down to us. In his commentary he ~~has~~ has explained all the words of the Nighantu. There is very little originality in this work. It is mostly a collection of the explanations of earlier writers.

Dr. C.K. Raja has placed Devarāja before Sāyana. Dr. L. Sarup assigns him to the beginning of the 14th c. A.D.

Skanda-Maheśvara.

There is a commentary on the Nirukta assigned to Skanda-Maheśvara. A comparison of this commentary with the Rg-Bhāṣya of Skanda clearly indicates that the explanations of common ~~manx~~ verses of the Rg-Veda are almost the same in both the works. The differences are minor. Skanda is, therefore, the author of this work.

Some of the chapters of this work are ~~ascribed~~ ascribed to Maheśvara alone. He appears to have been a co-worker of Skanda. The chapters written by each have been ascribed to them individually.

This commentary, too, is sacrificial in nature. The authors are of the opinion that every Vedic Mantra should be explained in the three ways pointed out by Yāska.¹ They also believe that the itihāsas or legends connected with the Mantras are not worldly and perishable. They refer to eternal

1. cf. "सर्वदर्शनेषु च सर्वे मन्त्रा योजनीयाः। कुतः स्वयमेव भाष्यकारेण सर्वमन्त्राणां त्रिप्रकारस्य विषयस्य प्रदर्शनाय अर्थवाचः पुष्पफलगाह इति यज्ञादीनां पुष्पफलत्वेन प्रतिज्ञानात् ।"

Commentary of the Rik-veda and the Yajur-veda.

Introduction.

He is the only commentator on the Rik-veda who is known to us and whose work has come down to us. In his commentary he has explained all the words of the Rik-veda. There is very little originality in this work. It is mostly a collection of the explanations of earlier writers. Dr. G. R. Raja has placed Devanāgarī before Devanāgarī. Dr. Sarp assigns him to the beginning of the 1st c. A.D.

Skanda-Mahāvāra.

There is a commentary on the Rik-veda assigned to Skanda-Mahāvāra. A comparison of this commentary with the Rik-veda of Skanda clearly indicates that the explanations of common words of the Rik-veda are almost the same in both the works. The differences are minor. Skanda is, therefore, the author of this work. Some of the chapters of this work are attributed to Mahāvāra alone. He appears to have been a co-worker of Skanda. The chapters written by each have been ascribed to them individually. This commentary, too, is sacrificial in nature. The authors are of the opinion that every Vedic Mantra should be explained in the three ways pointed out by Yāska. They also believe that the Rik-veda or legends connected with the Mantras are not worldly and perishable. They refer to eternal things. The authors are of the opinion that every Vedic Mantra should be explained in the three ways pointed out by Yāska. They also believe that the Rik-veda or legends connected with the Mantras are not worldly and perishable. They refer to eternal things.

objects.¹

Durga.

Durga's commentary is written in an archaic style. Dr.⁴ Sarup places him in the beginning of the 14th c. A.D.

Durga is an independent thinker. He does not hesitate to criticise Yāska. He believes that the Vedic legends are eternal and not historical.

A few lines of the Nirukta Vārtika have also been preserved in some quotations. Bhagavaddatta enlists Śrīnivāsa also in the commentators of the Nirukta. Devarāja, however, mentions him as a Vedic commentator.

The Modern Period.

The medieval period of Vedic studies came to a close with the establishment of the Muslim power in India. The religious bigotry of the Muslim rulers offered no chance for Vedic scholarship to make any new contributions. All further progress was, therefore, came to a close.

The British became very powerful in India in the later half of the 18th c. A.D. Peace once again began to return. The officers of the East India Company felt the necessity of a knowledge of Indian customs and religious beliefs for governing the country well. The christian missionaries also felt the necessity of acquiring a thorough knowledge of Indian religion and literature. Their primary aim was to find faults with

1. cp. " एवमारव्यानस्वरसाणां मन्त्राणां यत्रमाने नित्येषु च पदार्थेषु योजना कर्तव्या। एष शास्त्रे सिद्धान्तः।... औपचारिको मन्त्रेष्ट्वारव्यान समग्रः परमार्थेन तु नित्यपक्ष इति सिद्धम्"।
And " सर्वे इतिहासाश्चार्थवादमूलभूताः। ते चान्यपरा विधिं प्रति वेद्यशेषभूताः। अतस्ताननाहत्य स्वयमविरुद्धं नित्यदर्शनगुणोद्भूतयन्नाह — मेव इति नैरुक्ताः।"

Index.

Burge's commentary is written in an archaic style. Mr. Burgis places him in the beginning of the 14th c. A.D. Burge is an independent thinker. He does not hesitate to criticize Yaska. He believes that the Ved legends are eternal and not historical. A few lines of the Nirukta Vṛttika have also been preserved in some quotations. Bhagavadadatta omitted Śrinivāsa also in the commentaries of the Nirukta. Devanīya, however, mentions him as a Vedic commentator.

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सर्वेषु विद्वद्भिः प्रणीतैः शास्त्रैः निरुक्तैः श्रुतैः च
अथ यथा शास्त्रेण विहितं तथैव कर्तव्यम्
निरुक्तं शास्त्रेण विहितं तथैव कर्तव्यम्
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Hindu scriptures and to misrepresent them so as to attract ignorant persons to the fold of christianity. With this purpose they devoted themselves to the study of Sanskrit. Some of the officers of the Company also did so. One of them Sir William Jones inaugurated a new era in the history of Sanskrit studies by founding the Royal Asiatic Society of Bengal in the year 1784 A.D.

Henry Thomas Colebrooke was the first man to give a definite and reliable information about the Vedas in 1805 A.D. In spite of his best efforts he failed to form a correct view about the Vedas. ^{them}

The foundations of the comparative study of the Vedas with the Avesta were laid by Eugene Burnouf.

Rudolf Roth is the most remarkable figure of this period. He is the founder of the modern ~~school~~ School of Vedic studies. He criticised both Yaska and Sayana and rejected them as unreliable. He started to study and to interpret the Vedas with the help of the inductive and historical method.

The road to Vedic studies was, thus, prepared. Scholars in large numbers came to travel on it. They have made valuable contributions in to various branches of Vedic studies. The chief feature of ~~this~~ this age is that the activity and progress ^{covers} in this period many branches like the religion, language, cosmology and mythology of the Vedas.

Some works have also been produced in the field of Vedic exegeses proper. Grassman and Ludwig were the pioneers in this field. But they have failed to interpret many a ~~hymn~~ of the Rg-Veda correctly. Many times they propose fanciful and absolutely wrong interpretations and emendations. A.A. Macdonell has left a translation of the ~~hymns~~

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A.A. Macdonell has left a translation of the Rigveda.

addressed to Usas only in more or less final form. Wilson ~~has~~, of course, has translated the whole of the Rg-Veda, but his translation is based upon the commentary of Sāyana, and as such it makes ~~no~~ advance in the interpretation of the Rg-Veda. Mr. Griffith, though, has followed a path different from that of Sāyana and has given his renderings of many words based on their philological and historical study, his translation is not much different from that of Sāyana. For all practical purposes it can be classed with the commentary of Sāyana. In several cases Mr. Griffith has bitterly failed in his attempt. At times his departure from Sāyana has tended towards greater obscurity than is found in the rendering of Sāyana. There have ^{been} several other translations of the Rg-Veda. ~~in~~ None of them differs much from the commentary of Sāyana.

Study of individual words with a view to fix their meanings ~~that they could originally have~~, has also been very popular. These studies are based on the investigations of modern philology. Their underlying principle of all such studies is that a word can have only one sense. This does not appear to be a sound principle. We shall take it up later on.

These studies have also been vitiated by a neglect of the cultural back-ground of the words studied. No word can be isolated from its culture. As soon as it is done it becomes dead. ~~and~~

No commentaries on the Indian style except these of Dayananda were produced in this period. We shall discuss its merits at length in ~~ex~~ later chapters. His work, however, is remarkable and has not yet been surpassed in merits by any other work. It is quite different from the medieval commentaries and modern translation which are essentially the ~~same~~ same as the medieval commentaries.

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II, Ancient Schools of Vedic Interpretation.

The various Śākhās of the Vedas differed from each other in some cases minutely and in some cases vitally as well as widely. These differences must have been due to the individual taste, theological beliefs and practices and level of learning of the originators and of ^{the} teachers-in-charge of those schools. Apart from textual differences, the differences in explanation of those texts and their theological application must have been very prominent. What these differences were it is impossible to suggest under the present state of our knowledge.

In the Brāhmanas and the Upaniṣads the verses from the Vedas have been explained mostly with reference to the sacrifice and metaphysics^{respectively}. Other types of explanations, also, are found. The Brāhmanas do not lack legends and historical studiesⁱⁿ in connection with Vedic Mantras. Numerous physical explanations are met with. Etymologies are very common. In spite of such a variety of interpretation of Vedic words and Vedic verses no attempt has ever been made to reduce them to different schools. The modern scholars summarily accept that the sole purpose of the Brāhmanas is ritual and that they treat all Vedic explanations given in the Brāhmanas as sacrificial. But the Brāhmanas do contain much material that is not sacrificial. They have preserved to us some of the reminiscences of the various types of explanations that must have been current in the days of Śākhās. To cite an example; the Śatapatha Brāhmaṇa gives us some glimpses of etymological, sacerdotal, historical or legendary and metaphysical as well as physical explanations. The Brāhmaṇa does not hesitate to include in its ^{such diverse views} body. It indicates that the differences in such ^{things} explanations were neither of principles nor of a vital nature. There

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differed from each other in some cases minutely and in some cases vitally as well as widely. These differences must have been due to the individual taste, theological beliefs and practices and level of learning of the originators and of ^{the} teachers-in-charge of those schools. Apart from textual differences, the differences in explanation of those texts and their theological significance must have been very prominent. What these differences were it is impossible to suggest under the present state of our knowledge.

In the *Āranyaka* and the *Upanishads* the verses from the Vedas have been explained mostly with reference to the sacrifice and metaphysical. Other types of explanations, also are found. The *Āranyaka* do not lack legends and historical stories in connection with Vedic Mantras. Numerous physical explanations are not with. Etymologies are very common. In spite of such a variety of interpretation of Vedic words and in a variety of attempts has ever been made to reduce Vedic verses no attempt has ever been made to reduce them to different schools. The modern scholars generally accept that the sole purpose of the *Āranyaka* is ritual and that they treat all Vedic explanations given in the *Āranyaka* as sacrificial. But the *Āranyaka* do contain much material that is not sacrificial. They have preserved to us some of the reminiscences of the various types of explanations that must have been current in the days of the *Āranyaka*. To cite an example: the *Āranyaka* give us some glimpses of etymological, historical, or legendary and metaphysical as well as physical explanations. The *Āranyaka* does not hesitate to include in its body, it is indicated that the differences in such explanations were neither of principles nor of a vital nature, those

was ^{an} essentially a unity behind them. This is further supported by the unity underlying behind the various schools of Vedic interpretation mentioned in the Nirukta as we shall presently see.

The Pada texts were named after the names of their authors. The differences in the various Pada texts of the same Samhitā could only be in the nature of differences in the analysis of certain words and consequent difference in their meanings. There could not have been vital differences calculated to allot them to particular schools of Vedic interpretation. The differences in these texts must have been completely individual and in matters of details only and not in principles.

It is only the Nirukta where several schools of Vedic interpretation have been clearly mentioned and quoted for their views. These schools are: (i) the Adhidaivata (ii) the Adhyātma (iii) the Ākhyāna Samaya ^{or} (iv) the Aitihasika (v) the Naidana (vi) the Nairukta (vii) the Parivrajaka (viii) the Pūrve Yājñika and (ix) the Yājñika. Camūpati makes this number ten by including the Vaiyakarana school and taking the Ākhyāna and the Aitihasika schools as two separate schools. He has also changed the names of the Adhidaivata and the Adhyātma schools to Ātma Pravāda and Ārṣa. The Vākyaṇas do not appear to have maintained a separate school of Vedic interpretation. Yāska's remark that the science of etymology is a completion of grammar² and that etymologies should not be explained to one who is not a Vaiyakarana ³ clearly show that Yāska does not consider the grammarians as different from the etymologists. Similarly, Yāska by

1. Yāska Yuga, PP. 11.

2. Nirukta I, 15. op. 'तदिह विग्रहस्तानं व्याकरणस्य मातृयोगम्।'

3. N. II, 3. op. 'नैकपदानि निर्ब्रूयन् । नावैयाकरणाः।'

using the word Ākhyāna in the sense of Itihāsa in N. XI, 34 and other places impresses that he considers these two words as synonyms.¹

Yaska deals ~~at length~~ with the Aitiḥāsika or the Ākhyāna school at length along with the Nairukta school to which he himself belongs. His treatment of other schools is very scanty.

The ~~Vaiki~~ Vaiyākaraṇas have been referred to in N. I, 12 and in IX, 5. In I, 12 the point at discussion is the origin of nouns. The etymologists believe that all nouns are derived from roots. Some of the grammarians do not contribute to this view. Yaska's words 'Vaiyākaraṇānām caike' suggest that there were two sections among the grammarians on this point. One of them, perhaps, the major one agreed with the etymologists. The word 'eke' can lead to this conclusion only. In IX, 5 the formation of 'mandūka' is discussed. The grammarians derive it from -/ mand where as the etymologists derive it from -/ masj, -/mad or -/ mand. The grammarians attach more importance to form than to matter or sense. The etymologists attach due importance to both with particular emphasis on the sense of the word in question. In XIII, 9 their ^{of the grammarians} view ~~at~~ about the explanation of the words 'catvāri vāk' ² is given. It is the same as given by Patañjali.

It is, therefore, evident that the differences between these two schools were the relative importance of sense or form in the derivation of a word and that a section of the grammarians did not accept the view of the etymologists that all nouns are derived from roots. One of the Nairuktas also appears to have differed on this point.³ It is not plain from the text of Yaska

1. Priya Ratna Arsa, Veda meṁ itihāsa nahin hai, PP. ca-jha.

2. Rv. I, 164, 45.

3. He is Gargya.

whether these dissenters denied this proposition only in the case of proper names or only in the case of nouns used in the classical Sanskrit alone or in the case of certain nouns used in the Vedic language, ~~also~~. Whatever the case may have been, the grammarians were agreed to the etymologists on vital points in the matter of Vedic interpretation.

The Naidānas have been quoted in N. VI, 9 and VII, 12. In VI, 9 they hold that a 'syāla' is so called because he ~~becomes~~ near on account of his relationship.¹ The Nairuktas derive it as syāt lajān āvapati 'he sows parched grain from a winnowing basket.'²

In VII, 12 the Naidānas derive the word 'sāma' from as roṣam samam mene 'he thought it equal to the stanza'.³ The Nairuktas, on the other hand, derive it as sammitam roṣa 'measured out by the stanza'⁴ or from ~~xx~~ /as to throw. This school, ~~is~~ thus, agreed in two ~~main~~ main principles with the Nairuktas. It believes in deriving nouns from certain roots laying special emphasis on their sense. Of course, they appear to have believed in some original sense of words which in some cases undergo changes on account of long use, change in customs and environments. They appear to have been the Semantists⁵ of ancient India. In spite of such a difference in their approach to the problem the results do not appear to have been substantially different from those of the etymologists.

The Parivrājakas are mentioned in

1. cp. 'syāla āsannah samyogena.'

2. Sarup's translation.

3. ~~ixix~~ Sarup's translation.

4. Sarup's translation.

5. Dr. Sarup has translated the word Naidānah as 'they who are well-versed in primary causes' in N. VI, 9 and by 'they who are well-versed in Vedic metres' in N. VII, 12. He has not been able to give a consistent translation in these two places. How could the same name denote two sets of scholars who were not necessarily identical? The correct translation in both these places should be 'those who explain words with reference to their original sense.'

whether these dissimilations denied this proposition only in the case of proper names or only in the case of nouns used in the classical Sanskrit alone or in the case of nouns used in the Vedic language, etc. Whatever the case may have been, the grammarians were agreed to the etymological state on vital points in the matter of Vedic interpretation.

The Naidhāna have been quoted in N. VI, 9 and VII, 12. In VI, 9, the Naidhāna is no called because he has come near on account of his relationship. The Naidhāna derive it as a root from a winning basket. In VII, 12, the Naidhāna derive the word 'stana' from a form *stana* *stana* *stana*. He thought it equal to the *stana*. The Naidhāna, on the other hand, derive it as a root from a root *stana*, or from *stana* as to throw. This school, thus, derived in two main principles with the Naidhāna. It believes in deriving nouns from certain roots laying special emphasis on their sense. Of course, they appear to have believed in some original sense of words which in some cases undergo changes on account of long use, change in custom and environment. They appear to have been the Semantics of ancient India. Despite of such a difference in their approach to the problem the results do not appear to have been substantially different from those of the etymologists.

The Naidhāna are mentioned in the following list:

1. *stana* *stana* *stana*.
2. *stana* *stana* *stana*.
3. *stana* *stana* *stana*.
4. *stana* *stana* *stana*.
5. *stana* *stana* *stana*.
6. *stana* *stana* *stana*.
7. *stana* *stana* *stana*.
8. *stana* *stana* *stana*.
9. *stana* *stana* *stana*.
10. *stana* *stana* *stana*.

N. II,8 on the interpretation of ' bahuprajāḥ nir-
rtim āvivesa! ' ¹ Their name indicates that they
must have been wandering ascetics. They had a
metaphysical outlook. It was natural. Their stand
about the principles of interpretation does not
appear to have been different from that of the
etymologists. The results arrived at by them in
interpreting a Mantra do not appear to have been
very different from those arrived at by other
schools especially the etymologists. In most cases
they must have been identical with those arrived at
by the etymologists. Their metaphysical outlook
must have had some influence on their etymologies,
~~as well~~ some of which must have differed from those
of the etymologists. Yāska has noted only one case.
In his opinion no other differences were noteworthy.

The Pūrve Yājñikas have been quoted
in N. VII,23. They regard Vaisvānara as Āditya. ~~Their~~
Their arguments are ritualistic in nature. They
appear to have explained Vedic verses with reference
to their application in sacrifice and the cere-
monies connected with it. They, thus, had a leaning
towards ritualistic explanation of Vedic verses.
They might have belonged to the orthodox school
of the Yājñikas who probably did not attach too
much importance to the outward form of the
sacrifice. They did not appear to have ~~explained~~
many verses in terms of ~~the~~ sacrificial technic.
Yāska ~~has~~ has supplied such a scanty information
that nothing ~~more~~ can be said with certainty.

The Yājñikas have been mentioned
in N. V,11; VII,4; XI,29;31;42; and 43. In V,11
their explanation of ' sarāṃsi trimsatam ' and
other words ² is quoted. The Yājñikas hold that

1. Rv. I,164,32.

2. Rv. VIII, 77.4.

W. II, 8 on the interpretation of 'dānuyā' in
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of the etymologists. Yaska has noted only one case.
In his opinion no other differences were necessary.
The Yāgyalkas have been quoted
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many verses in terms of the sacrificial technique.
Yaska has supplied such a scanty information
that nothing more can be said with certainty.
The Yāgyalkas have been mentioned
in W. VI, 23; VII, 4; XI, 30; XII, 45. In VI, 23
their explanation of 'sādhya' is quoted. The Yāgyalkas hold that
other words are quoted. The Yāgyalkas hold that

W. VI, 23
W. VII, 4
W. XI, 30
W. XII, 45

the words Anumati and Rākā both mean the last day of the bright fortnight¹ and that the words Zināvālī and Kuhnī both mean the last day of the dark fortnight.² They translate 'gauh' in Rv. I, 164.41 as 'gharmadhug' (giver of warm milk),³ i.e., a sacrificial cow.⁴ Their explanations are thus sacrificial.

They also hold that the deity of a Mantra which has not been used in sacrifice and for which no deity has been specified has Prajapati as its deity.⁵

The Yājñikas thus represent a school with elaborate sacrificial details and ceremonies. They are thoroughly sacerdotal in their outlook and can see nothing else than sacrificial details in Vedic verses. They appear to be the predecessors of the later Mīmāṃsakas. They have been distinguished from the earlier Yājñikas which fact forcibly leads to the conclusion that the elaborate details of sacrificial ceremonies and sacrificial explanation of the verses of the Vedas is of later origin and hence was not acceptable to the earlier school. Yaska's treatment of this school shows that these ritualists differed from the etymologists in restricting the Vedic verses to sacrifice only. There appears to have been a complete agreement between the two schools in regard to other general principles of Vedic interpretation.

1. N. XI, 29.

2. N. XI, 31.

3. N. XI, 42; 43. Sarup's translation.

4. N. XI, 42; 43.

5. N. VII, 4.

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the bright fortnight and that the words Bhadrā
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'gharmah' (giver of warm milk) i.e., a sacrificial
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Mentz which has not been used in sacrifice and
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2. N. XI, 31.
3. N. XI, 32.
4. N. XI, 33.
5. N. VII, 4.

In the Supplement (N.XIII,9) the views of the schools of Ārṣa's and Ātmapravāda have been quoted. The former appear to have been metaphysical in their explanations. The latter appear to have an influence of natural sciences on their outlook and interpretations. They have explained Rv. I,164.45 with reference to men and beasts. The views of another school of Ācāryas under the words 'eke' have also been quoted at the same place. They appear to belong to the ^{Ātma}Ātmapravāda school for they have explained Rv. I,164.45 with reference to birds, reptiles and men. The Ātmapravāda, thus, must have been identical with the Adhidaivata school.

The Aitihasikas have been quoted in N. II, 16; XII,1 and XII,10. ~~They~~ They hold that Vṛtra is Tvāṣṭra Asura(II,16); the two Āśvins are Rājānau Pūnyakṛtau (XII,1); the word 'mithunāḥ' in Rv. X,17.2 refers to Yama and Yami. The legend quoted in N. XII,10 gives the impression that Vivasvān, Saranyū, and Āśvinau are historical personalities.

The Ākhyāna Samayaḥ has been quoted in N. VII,7. This school believes that the description of Vedic deities found in the Mantras is figurative only. They are not real historical beings or persons having hands and feet and performing certain actions. In their opinion the anthromorphic traits of Vedic deities are nothing but personifications of various phenomena going on in the Nature. ¹ This school, thus, must have explained Vedic descriptions in the form of allegories and legends. There appears to be no other difference between the Ākhyāna Samayaḥ or the Aitihasika school and the Nairukta ~~school~~ school.

1, cp. 'अपि वा पुरुषविद्यानामेव सतां कर्मोत्थान एते स्युः । यथा यज्ञो यजमानस्य । एष चारव्यन-समयः ।'

In the Supplement (N.XIII, 2) the views of the schools of Āraṇa and Ātmapravāda have been quoted. The former appear to have been metaphysical in their explanations. The latter appear to have an influence of natural sciences on their outlook and interpretations. They have explained Nv. I, 164.45 with reference to men and beasts. The views of another school of Āraṇa under the words 'eka' have also been quoted at the same place. They appear to belong to the Ātmapravāda school for they have explained Nv. I, 164.45 with reference to birds, reptiles and men. The Ātmapravāda thus, must have been identical with the Ātmapravāda school.

The Ātmapravāda have been quoted in N. II, 16; XII, 1 and XII, 10. The latter they hold that Veda is Tattvaśāstra (II, 16); the two Āraṇa are Vedaśāstra (XII, 1); the word 'tattva' in Nv. X, 17.2 refers to Yama and Yami. The legend quoted in N. XII, 10 gives the impression that Vivasvān, Garuḍa, and Āraṇa are historical personalities.

The Āraṇa Śāstra has been quoted in N. VII, 7. This school believes that the description of Vedic deities found in the Nāṭika is figurative only. They are not real historical beings or persons having hands and feet and performing certain actions. In their opinion the anthropomorphic traits of Vedic deities are nothing but personifications of various phenomena going on in the Nature. This school, thus, must have explained Vedic deities in the form of allegories and legends. They appear to be in no other difference between the Āraṇa Śāstra of the Ātmapravāda school and the Āraṇa Śāstra of the Ātmapravāda school.

॥ श्रीगणेशाय नमः ॥
॥ श्रीगणेशाय नमः ॥
॥ श्रीगणेशाय नमः ॥

Besides these references several itihāsas and Ākhyānas have been narrated by Yāska in connection with his interpretation of Vedic verses. The purpose of these Ākhyānas is that Yāska wishes to impress upon the students of etymology that these Ākhyānas or itihāsas should not be treated in their literal sense but should be taken as figurative descriptions. They are not real history but are mere allegories. As such there remains practically no difference in the interpretation of the Nairukta and the Aitihāsika schools. But in due course of time the real significance of what Yāska intended to convey was forgotten and the legends connected with the Mantras to bring home the points discussed in these texts were taken as real facts. The mistake committed by the medieval commentators was repeated and vehemently defended by the originators as well as the followers of the modern school of Vedic studies. It was only Dayānanda who after several centuries pointed out where the mistake lay and what was the real sense behind these allegories.

The school of etymologists is represented by Yāska himself. The followers of this school hold that all nouns can and should be derived from roots according to certain principles. These derivations were not to be made for the purpose of intellectual exercises but had a definite purpose behind them. This purpose was that all nouns should be explained with reference to their derivative sense as far as the Vedic Mantras are concerned. This fundamental position of the etymologists was put into the back-ground by the medieval commentators. Even Dr. Sarup could not leave the track of the medieval scholars and had to translate the explanations of Vedic Mantras given by Yāska in the Nirukta much against the intentions and principals of the etymologists. Dayananda alone had the courage to point out this fundamental mistake committed by the

1. Vide Yāska's remark "अथर्ववेदोक्तम्..." (N. I, 15) at the close of the discussion on the derivative nature of nouns.

Besides these references several others and Āhlyāna have been narrated by Yāska in connection with his interpretation of Vedic words. The purpose of these Āhlyāna is that Yāska wishes to impress upon the students of etymology that these Āhlyāna or illustrations should not be treated in their literal sense but should be taken as figurative descriptions. They are not real history but are mere allegories. As such there remains practically no difference in the interpretation of the Naitika and the Āhlyāna schools. But in the course of time the real significance of what Yāska intended to convey was forgotten and the legends connected with the Naitika to bring home the points discussed in these texts were taken as real facts. The mistake committed by the medieval commentators was repeated and vehemently defended by the originalists as well as the followers of the modern school of Vedic studies. It was only Dayananda who after several centuries pointed out where the mistake lay and what was the real sense behind these allegories.

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medieval scholars.

The several schools of Vedic interpretation cited by Yaska are thus agreed on the main principles of interpretation of the Vedas. Their differences are not vital. They depend on the outlook of the followers of a particular school so far as the explanation of a Vedic Mantra ~~or~~ ^{a Vedic} or word was concerned. Such differences in details or explanations were bound to arise. The typical example 'the sun is set' given by the Rhetoricians would make the point clear. Just as the various interpreters of this sentence will not differ in the literal sense of the sentence but would differ vitally in their explanation of the significance of this simple sentence similarly the various schools were agreed with the Nairuktas on the general principles and consequently in the literal interpretation of the sacred texts but they differed in their explanation ^{which were influenced by} where they followed their individual outlook.

With the passage of time Vedic studies declined. With this decline the unity of these schools and the underlying significance of their explanations was misunderstood. A blending of all the schools was effected by those scholars who wanted to show that there was no difference in all those schools. All was safe so far as the motive was concerned but the lack of proper understanding on the part of these scholars resulted in disaster. All the schools irrespective of the shades of differences in their explanations were merged into one school which I have termed the medieval school represented by Skanda and Mādhava Bhaṭṭa. The new school was a complete metamorphosis of the ancient schools and was beyond all recognition to an ordinary man. The climax of this mis-blending is found in the commentary of Sayana. It is this Sayana who is regarded as a ^a traditional commentator and is followed for all practical purpose by the modern school. Mr. T.V. Kapali

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lation cited by Yaska are thus agreed on the main principles of interpretation of the Vedas. Their differences are not vital. They depend on the outlook of the followers of a particular school as far as the explanation of a Vedic Mantra or word was concerned. Such differences in details or explanations were bound to arise. The typical example of this is not given by the historicists would make the point clear. Just as the various interpreters of this sentence will not differ in the literal sense of the sentence but would differ vitally in their explanation of the significance of this simple sentence similarly the various schools were agreed with the historicists on the general principles and consequently in the literal interpretation of the sacred texts but they differed in their explanation ^{which was influenced by} where they followed their individual outlook.

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Sastry has rightly observed:

"Here again is a misconception or an ambiguity concerning what is called the traditional interpretation of ~~the~~ Sayana. What is the tradition that was handed down to Sayana, which he maintains in his interpretation of the Rigvedic hymns? Or, is it meant by the term the tradition that he himself started and that has been ^{handed} down to us through his commentary in the Riks? Such a question arises because when we go through ~~the~~ his Rig-bhashya we find him maintaining a variety of traditions coming down from different schools of learning. He maintains mostly the ritualistic tradition that the Mantras are meant for sacrificial purposes, with great zeal, very often at the cost of a straight rendering of the text. But the Brahmanas, the original ritualistic scriptures themselves do not claim to be treated as the Vedas in the main of which the Mantras are a part having their place in the rituals. In scores of places Sayana in his commentary maintains the Vedantic tradition, the Pauranik tradition and other Shastric traditions without making any serious attempt to take notice of the discrepancies in his writings, much less to reconcile them at all. An instance may be cited to show that Sayana while endeavoring to expound the Riks in consonance with the tenets of the ritualist ~~at~~ clean forgets that according to the latter there can be no mention of any actual historic occurrence in any portion of the Vedas, since they are eternal -- every sentence, every word, every syllable. Again, when Sayana finds certain hymns clearly symbolic or containing allegorical allusions, he explains them in a quite simple way making references to minutiae of certain rites that are meant and ought to be so understood and avoids to mention any other possible significances of the Riks in question. He was quite aware of the fact that the ritualists were

Savary has rightly observed:

Here again is a misconception or an

ambiguity concerning what is called the traditional interpretation of the *Śaṅkara*. What is the tradition that was handed down to *Śaṅkara*, which he maintains in his interpretation of the *Rigveda* hymns? Or, is it meant by the term the tradition that he himself stated and that has been down to us through his commentary on the *Riks*? Such a question arises because when we go through his *Rig-bhasya* we find him maintaining a variety of traditions coming down from different schools of learning. He maintains mostly the ritualistic tradition that the Mantras are meant for sacrificial purposes, with great zeal, very often at the cost of a straight rendering of the text. But the *Brahmanas*, the original ritualistic scriptures themselves do not claim to be treated as the *Vedas* in the main of which the Mantras are a part having their place in the rituals. In scores of places *Śaṅkara* in his commentary maintains the Vedantist tradition, the *Yajur* tradition and other *Śaṅkara* traditions without making any serious attempt to take notice of the discrepancies in his writings, much less to reconcile them at all. An instance may be cited to show that *Śaṅkara* while endeavoring to expound the *Riks* in accordance with the tenets of the ritualist school forgets that according to the latter there can be no mention of any actual historic occurrence in any portion of the *Vedas*, since they are eternal -- every sentence, every word, every syllable. Again, when *Śaṅkara* finds certain hymns clearly symbolic or containing allegorical allusions, he explains them in a quite simple way making references to minutiae of certain rites that are meant and ought to be so understood and avoids to mention any other possible significances of the *Riks* in question. He was quite aware of the fact that the ritualists were

just one of the three main interpreters of the Vedas and this is clear when he occasionally quotes Yaska making references to a threefold interpretation of the hymns of the Rigveda. When he gives us alternative meanings of words or verses, which he often does, it is obvious he does so as a scholar, with a certain indifference to the acceptance of the alternative meaning if it does not fit in with a sacrificial context. What then is the tradition he himself received or he has left behind?³ It is a jumble of traditions that we find registered in his commentary, as has been stated already, although of course he started his work with the avowed object of demonstrating that the Riks are ancillary and indispensable to the ceremonial rites of Vedic sacrifices. But he made his choice and sided with the ritualist supporting not fully, but to some extent, the Mimamsakas and wrote the commentary. The ritualistic tradition of Vedic religion was there long before him and he imbibed its spirit. That is not the same as to say -- and it will be a travesty of truth -- that that was also the tradition in regard to the interpretation of the Riks. If there was any tradition, it was the threefold interpretation of the Riks to which Yaska³ draws our attention. But Sayana's work has left us a new tradition that the Riks are to be interpreted only in one way and that is the way of the ritualist. The ancient tradition of a threefold interpretation has been thoroughly eclipsed, if not wiped out of the memory of Indian Vedist for the last time and for good.⁴

In spite of such a decline of Vedic studies the correct method of interpretation and the threefold way of explaining the Riks were not altogether forgotten. Some rays of light were continuously flowing. Virajānanda received them from his Gurus headed by Pūrṇāśrama Svāmin. Dayānanda received them from Virajānanda and revived the ancient school.

1. ANA, 5.

Just one of the three main interpreters of the Vedas and this is clear when he occasionally quotes Yaska making reference to a threefold interpretation of the hymns of the Rigveda. When he gives an alternative meaning of words or verses, which he often does, it is obvious he does so as a scholar, with a certain indifference to the acceptance of the alternative meaning if it does not fit in with a traditional context. What then is the third then he himself received or he has left behind? It is a jungle of traditions that we find registered in his commentary, as has been stated already, although of course he started his work with the avowed object of demonstrating that the Rik are entirely and indispensable to the ceremonial rites of Vedic sacrifices. But he made his choice and sided with the ritualist supporting not fully, but to some extent, the Mimamsaka and wrote the commentary. The ritualistic tradition of Vedic religion was there long before him and he imbibed its spirit. That is not the same as to say -- and it will be a travesty of truth -- that that was also the tradition in regard to the interpretation of the Rik. If there was any tradition, it was the threefold interpretation of the Rik to which Yaska draws our attention. But Yaska's work has left us a new tradition that the Rik are to be interpreted only in one way and that is the way of the ritualist. The ancient tradition of a threefold interpretation has been thoroughly eclipsed, it not wiped out of the memory of Indian Vedists for the last time and for good. Ignorance of such a doctrine of Vedic sacrifices the correct method of interpretation and the threefold way of explaining the Rik were not altogether forgotten. Some rays of light were continuously flowing. When received them from his guru headed by Rishabhadeva and revived the tradition received from Rishabhadeva and revived the ancient school.

III. Conditions of India in the Nineteenth Century.

Conditions in India at the time of the birth as well as at the time of the commencement of the mission of Dayānanda in the Nineteenth Century were very gloomy and disappointing. The political power was passing into the hands of the British. The Moghal, the Mahratta and the Sikh powers had declined. The political map of India at that time was not much different from what it was in the prime of the British rule. "Anarchy and chaos prevailed in many places. Kathiawar was partly under the Gaikwar of Baroda and partly under the Peshwas of Poona and paid tributes to them both. British influence, however, had begun to predominate in Kathiawar." ¹

The pure, ancient and simple Vedic religion was violated by several new sects based on an individual's fancies. The place of jñāna (knowledge), karma (actions), and upāsana (worship) of the ancient Vedic religion was occupied by un-Vedic faiths, Tantric practices of charms and incantations and the worship of the dead and the inanimate. The knowledge of the highest reality had vanished. The five great sacrifices of the Vedic ritual were abandoned. People devoted themselves to Mārana, Mohana, Uccātana and Vasīkarana. They had accepted the Pañca Makāropāsana. The worship of the Almighty God was left. Various gods and goddesses were invented and invoked. The sacred shrines were full of characterless and illiterate priests intoxicated by the use of drugs like bhang, and m. carasa. The people had accepted some places as Tirthas ² in place of the Ācāryas. ³

1. LDS.PP.3

2. An object that helps a man to cross the ocean of world.

3. A teacher who imparts instructions in the Vedas. See

Condition in India at the time of

the birth as well as at the time of the commencement of the mission of Jeyendra in the Nineteenth Century were very gloomy and disappointing. The political power was passing into the hands of the British. The Moghul, the Maratta and the Sikh powers had declined. The political map of India at that time was not much different from what it was in the prime of the British rule. "Anarchy and chaos prevailed in many places. Kathiawar was partly under the Gakwar of Baroda and partly under the Peshwas of Poona and paid tribute to them both. British influence, however, had begun to predominate in Kathiawar."

The pure, ancient and simple Vedic religion was visited by several new sects based on an individual's fanaticism. The place of Jñāna (knowledge) as an individual's (action), and Upanishad (worship) of the ancient Vedic religion was occupied by un-Vedic faiths. Tantric practices of charms and incantations and the worship of the dead and the inanimate. The knowledge of the highest reality had vanished. The five great sects of the Vedic ritual were abandoned. People devoted themselves to Māyā, Kāma, Uchchāra and Vedikāyā. They had accepted the Pāra Mahāyāna. The worship of the Almighty God was left. Various gods and goddesses were invented and invoked. The sacred shrines were full of charlatans and illiterates. Priests interested by the use of drugs like phos, and an ointment. The people had accepted new places as centres in place of the old ones.

" During the Mahratta supremacy in Kathiawar, the Mahrattas being worshippers of Siva² Saivism spread in the province. Vithal Raodeoji, ² a devoted follower of Saivism built hundreds of temples in the province..... At the time of Mulshanker's birth, Tankara was under Seth Gopal Madhol Narayana of Baroda, who was a devoted votary of Siva. And as he held charge of the Tankara Taluka for thirty years, Saivism had become firmly established in that territory. Side by side with Saivism, there flourished in Gujrat, Vaisnavism of Vallabhacharya and the Swaminarayana faith. While the Brahmin and the state officials worshipped Siva, the Mahajans, Lohanas and Bhatiyas were followers of Vallabha; The Kumbhi and other lower classes² followed the Swaminarayana faith. As only a small part of Kathiawar had come into British possession, Western education, culture and manners, made little impression on the people. Kathiawar remained much longer under the deadening influence of religious superstition and ignorance than other parts of the country. The loose character of the Gosains of the Vallabhacharya sect weakened the hands of morality, in the whole of Gujrat. And the greed and thirst for money of the Mahants of the Swaminarayana faith made the people petty-minded. Infanticide practised by the Yadava or Judeja Rajputs of Kathiawar made the province of Gujrat infamous." 1

Mrs. Sinclair Stevenson is of the opinion that at this time the Sthānakavāsī sect of the Jains was very powerful in the Morvi state. In reply to a letter addressed ~~to~~ to her by Mr Farquhar she writes:-

" Tankara is fourteen miles south of Morvi,

1. LDS., PP. 3 -4.

" During the Mahatma movement in
Kathliwar, the Mahatma being worshipped of Shiv,
Siddhant spread in the province. Withal, the
devoted follower of Shiv built hundreds of temples
in the province. At the time of Mahatma's
birth, Kathliwar was under the Gopal Mahal Mahatma
of Baroda, who was a devoted votary of Shiv, and as
he held charge of the Kathliwar Taluk for thirty years
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side by side with Shivism, there flourished
in Gujarat, Vishnavism of Vallabha and the
Gwaminarvans faith. While the Brahmans and the state
officials worshipped Shiv, the Mahatmas, Kshatriyas and
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of the Gossains of the Vallabha sect weakened
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the greed and thirst for money of the Mahatmas of the
Gwaminarvans faith made the people petty-minded.
Intolerance prevailed by the Yadava or Jaisa Rajas
of Kathliwar made the province of Gujarat infamous.
Mrs. Sinolair Stevenson is of the opinion that at
this time the Gwaminarvans sect of the Jain was
powerful in the Kathliwar state. In reply to a letter
addressed to her by Mr. Stevenson she writes:-
" There is fourteen miles south of "

1. 11. 1903.

and about twenty-three miles north of Rajkot. In the thirties, the father of the present Thakur Sahab of Morvi was ruling. He was very devoted to a certain Sthānakavāsī monk, and the Prime Minister also was a Sthānakavāsī; so that the sect was then very powerful and influential in the Morvi state. All monks and nuns, travelling from the town of Morvi to Rajkot (another Sthānakavāsī strong-hold), passed through Taṅkāra, where AmbāṢaṅkara and his son lived." ¹ This conclusion is based on insufficient data. Mrs. Sinclair in her zeal to trace an influence of the Sthānakavāsī teaching on Dayānanda has hastily drawn this conclusion from the mere fact that the then Thakur and the Prime Minister of the Morvi state were devoted to a certain monk following the Sthānakavāsī sect. The religion of the ruler does ^{exercise} have some influence on his subjects no doubt but other factors must also be taken into account before arriving at a conclusion like the one arrived at by Mrs. Sinclair. The account ^{is} given by Har Bilas Sharda quoted above clearly points out that there is no case for the existence of the Sthānakavāsī influence and power in the Morvi state at the time of the birth of Dayānanda. ²

On the other hand, Christianity and Islam were cutting the very roots of Hinduism. High-caste Hindus were adopting Christianity in their greed for wealth and position as well as on account of their hatred for the inconsistent stories found in the Purāṇas and the rigidity of Hindu conventions. Low-caste Hindu were highly oppressed and degraded by the Hindu society. They, therefore, yielded to the influence of Christianity.

The study of Persian during the days

1. MRM., PP. 104. 2. The population figures of the Jains in Morvi state returned in the Census of 1881 AD are too low to lend any support to the conclusion of Mrs. Sinclair.

and about twenty-three miles north of Rajkot. In the
thirteenth, the father of the present Maharaja of
Morvi was ruling. He was very devoted to a certain
Sthanakavasi monk, and the Prime Minister also was a
Sthanakavasi; so that the sect was then very powerful
and influential in the Morvi state. All monks and nuns
travelling from the town of Morvi to Rajkot (another
Sthanakavasi strong-hold), passed through Rajkot.
where Ambabhai and his son lived. This conclusion
is based on inscriptions of the Sthanakavasi
sect to trace an influence of the Sthanakavasi
on Doyamunda has heavily drawn this conclusion from
the mere fact that the then Maharaja and the Prime Minister
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Bhandari quoted above clearly points out that there
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in no case for the existence of the Morvi state at the time of
influence and power in the Morvi state.
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Jains were cutting the roots of Hinduism in their
sectate Hindus were adopting Christianity as well as on account
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in the Mahabharata and the rigidity of Hindu convention
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The study of Persian during the

1. The population of the town
in 1881 was 104.
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of Muslim supremacy and after had converted the Hindus into half Muslims. They had no knowledge of their scriptures. The orthodox section had become so narrow in its outlook that even a touch of a Muslim was considered sufficient to pollute them. Many men and women touched by Muslims were excommunicated from the fold of Hinduism. The Muslims took advantage of this situation and converted many Hindus into their religion.

The ancient system of four castes had degenerated into several water-tight compartments. All the agility and flexibility of the Vedic age had vanished. Women were badly treated. Their lot was no better than those of the Śūdras. The wife was a slave of the household. The fate of a widow was sealed for ever. Widow-remarriage was despised and was not tolerated. The system of Sati was still prevalent. Child-marriage was the order of the day. False and unworthy sannyāsins were swelling in number. Real sannyāsīs were scarcely found. Hindu orphans were not cared for^{by} their co-religionists. They were generally absorbed by the Muslims and Christians who were always ready to help such needy persons.

This was a time when the impact from the West was in full swing. People had become mentally slaves. They accepted as good all that was Western or was declared good by the Westerners. The Hindus had acquired a hatred for their language, literature, culture and civilization. They depended upon the West for their judgement and inspiration.

The plight of Vedic studies was still worse. The Vedas had ceased to be studied for centuries past. They were simply crammed and were not understood. ^{mere} Recitation of ^{the} Vedic texts ~~itself~~ was regarded as the ultimate aim. This was also

of Muslim supremacy and after had converted the Hindus into half Muslims. They had no knowledge of their scriptures. The orthodox section had been so narrow in its outlook that even a touch of a Muslim was considered sufficient to pollute them. Many men and women, however, were attracted from the fold of Hinduism. The Muslims took advantage of this situation and converted many into their religion.

The ancient system of four castes had degenerated into several water-tight compartments. All the activity and flexibility of the Vedic age had vanished. Women were badly treated. Their lot was no better than those of the Sudras. The wife was a slave of the household. The fate of a widow was sealed for ever. Widow-remarriage was deprecated and was not tolerated. The system of sati was still prevalent. Child-marriage was the order of the day. Valour and unworthy annuities were scarcely found. Hindu dharma had been corrupted for their co-religionists. They were not cared for by the Muslims and Christians. Generally absorbed by the help such needy persons who were always ready to help such needy persons.

This was a time when the impact of the West was in full swing. People had become more slaves. They accepted as good all that was Western. It was declared good by the West. They had acquired a hatred for their language, literature and civilization. They depended upon the West for their judgment and inspiration. The light of Vedic studies was still weaker. The Vedas had ceased to be studied. They were simply crumpled and were not understood. The position of Vedic studies was not understood. It was regarded as the religion of the past.

considered sufficient ~~enough~~ to grant the full fruit that a study of the Vedas was considered to bestow upon a man. Consequently, efforts to understand and interpret the Vedas had come to a stop. Not only this, such attempts were considered as useless. Under such notions it was no wonder that the love for the Vedas should diminish; that Vedic life should disappear from the country and that the Brāhmanas whose sacred duty it was to study the Vedas without any motive¹ ~~should~~ should become averse to their studies and forget even the names of the four Vedas. The custodians of Vedic learning had been uprooted in the Mahābhārata war. No scholars worth the name survived this disaster. The situation was already very grave. It was further aggravated by the advent of Buddha and Mahāvīra who preached against the Vedic doctrines. The cults of Rāmānuja, Mādhavācārya, Vallabhācārya, & Guru Nānaka, Nīlāi Sannyāsī and others were all un-Vedic and they instead of reviving Vedic culture and religion helped in their decay.

The Christian missionaries were busy in giving a final death-blow to ~~the~~ Vedic religion and literature. They had forged some texts under the name of the Vedas. In one book named as the Ezour Vedam miracles of Christ and other tenets of Christianity were included.²

Under the circumstances the lamp of the Vedas ceased to burn. India entered into intense darkness. The Vedic tree became old and worn out. It was, then, shorn of leaves and sprouts. The life of the Hindus had, thus, become dry and sorrowful. In place of the Vedas people had begun to study works like Gaṅgā Laharī, Viṣṇu Sahasra Nāma, and others. The Nighantū, the Nirukta and the Aṣṭādhyāyī together with the Mahābhāṣya had ceased to be studied properly. This was also the fate of the

1. "ब्राह्मणेन निष्कारणोऽयमेव षडङ्गो वेदोऽप्येवो ज्ञेयश्च।"

2. Macdonell, HS 2. PP. 1-2, Nava Bhārata dated 21.6.50

considered sufficient energy to grant the full truth
that a study of the Vedas was considered to bestow
upon a man. Consequently, efforts to understand and
interpret the Vedas had come to a stop. Not only so
such attempts were considered as useless. Under such
conditions it was no wonder that the love for the Vedas
should diminish; that Vedic life should disappear from
the country and that the Brahman whose sacred duty
it was to study the Vedas without any motive should
almost become averse to their studies and forget even
the names of the four Vedas. The custodians of Vedic
learning had been uprooted in the Mahabharata war. No
scholar worth the name survived this disaster. It was further
situation was already very grave. It was further
aggravated by the advent of Buddha and Mahavira who
preached against the Vedic doctrine. The cults of
Jainism, Mahayana, Vedantism, Ahamkara and others were all anti-Vedic and they
aimed at reviving Vedic culture and religion not
in their decay.

The Christian missionaries were busy
in giving a final death-blow to the Vedic religion and
literature. They had forged some texts under the name
of the Vedas. In one book named as the Rigveda
miracles of Christ and other tenets of Christianity
were included.

Under the circumstances the loss of
Vedas seemed to him. India entered into a new dawn
when the Vedic tree became old and worn out. It was
then, when of leaves and sprouts. The life of the Hindu
people had begun to decay. In place of the Vedas
came the new religions like Buddhism, Jainism, etc.
the Vedas were no longer studied properly. This was also the fate of
the Vedas.

other Vedāṅgas. In Jyotiṣa attention was paid to the Phalita side only. In metres only the classical ones were studied. Un-Pāṇinian phonetic rules alone were studied. These rules had nothing to^{do} with the Vedic language. They^{treated only of} ~~sole object~~ was the classical language. Study of ritual had degenerated. Ritual^{it} ~~itself~~ came to be regarded as the ~~the~~ final aim. Much attention was paid to its form. It ceased to be considered as a means to unlock the mysteries of the Vedas. Under such circumstances the Vedic commentators could not^{do} justice to their work. They could not escape the influence of their environments. Their commentaries, therefore, are mostly against the old canons of Vedic interpretation. They are far removed from the spirit of the^{Vedic} ~~the~~ texts. ~~themselves~~. They in many cases contain a most degenerated translation of the Vedas.

The time, too, was unfavourable for Vedic studies of whatever nature they had come to be. There was no help or encouragement from the rulers of the day. Real knowers of the Vedas were rare. Much Vedic literature had been lost -- some temporarily and some for ever. Whatever existed ~~it~~ was not easily accessible to all. Such a state of Vedic studies created a favourable field for wild accusations and undeserving remarks against the Vedas, by interested persons.

Under such a state of affairs a revival of Vedic religion, culture and civilization backed by a proper study of the Vedas and their auxiliary literature was badly needed for the regeneration of the Hindus in particular and^{of} mankind in general. A commentary of the Vedas based on ancient methods of interpretation and on ancient literature like the Brāhmaṇas and the Nirukta was highly desirable, and direly needed. At this time Dayānanda was born to fulfil this mission for the benefit of mankind. Though Dayānanda knew that several Vedic commentaries were available in the

other Vedangas. In Vyākaraṇa attention was paid to
 Kāśikā side only. In metres only the classical on
 were studied. Un-Indian phonetic rules alone were
 studied. These rules had nothing to do with the Vedic
 language. They were ^{entirely} ~~not~~ ^{of} the classical language.
 Study of ritual had degenerated. Ritual itself came
 to be regarded as the final aim. Much attention
 was paid to its form. It ceased to be considered a
 means to unlock the mysticism of the Vedas. Under
 circumstances the Vedic commentators could not
 to their work. They could not escape the influence
 their environments. Their commentaries, therefore,
 mostly against the old canons of Vedic interpretation.
 They are far removed from the spirit of the texts.
 themselves. They in many cases contain a most dangerous
 translation of the Vedas.

The time, too, was unfavourable for Vedic
 studies of whatever nature they had come to be. There
 was no help of encouragement from the rulers of the
 day. Real knowledge of the Vedas were rare. Much Vedic
 literature had been lost -- some temporarily and some
 for ever. Whatever existed was not easily accessible
 to all. Such a state of Vedic studies created a
 favourable field for wild speculations and undogmatic
 remarks against the Vedas by interested persons.
 Under such a state of affairs a revival
 of Vedic religion, culture and civilization looked
 a proper study of the Vedas and their auxiliary
 literature was badly needed for the regeneration of the
 in particular and mankind in general. A commentary
 the Vedas based on ancient methods of interpretation
 and on ancient literature like the Brahmanas and the
 Upanishads was highly desirable, and directly needed.
 At this time Jayananda was born to fulfil this mission
 for the benefit of mankind. Through his efforts
 several Vedic commentaries were written in the

country and though both Dayānanda and his Guru were deadly against writing new commentaries since they believed that a new commentary could be nothing else but a repetition of what had already been said before by earlier writers, both realized the extremely degenerated nature of the existing commentaries on the Vedas. They also observed the poisonous effects of those commentaries on the Hindu masses. Dayānanda, therefore, decided to write a new commentary ^{based} on the ancient traditional method of interpretation and Vedic notions as illustrated in the Brāhmaṇas and the Nirukta. He wished to bring it home to the Vedic scholars that the post-Yāska commentaries were far removed from the spirit and letter of the Vedas and that they had no tradition. He wished to propagate the correct method of interpretation and correct notions about the Vedas and their subject-matter. He writes:-

“मनुष्येभ्यो हितायैव सत्यार्थं सत्यमानतः।
 ईश्वरानुग्रेहेणैव वेदभाष्यं विधीयते॥
 आर्याणां मुन्यृषीणां या व्याख्यासीतिः सनातनी।
 तां समीक्षित्य मन्त्रार्थो विधास्यन्ते तु नान्यथा॥
 येनाधुनिकभाष्यैर्ये टीकाभिर्वेददूषकाः।
 दोषाः सर्वे विनश्येयुरन्यार्थविवर्णनाः॥
 सत्यार्थश्च प्रकाशयेत वेदानां यः सनातनः।
 ईश्वरस्य सहायेन प्रमत्तोऽयं सुसिद्धपताम्॥”

Dayānanda proved true to his words and did what he had promised to do.

country and though both Jambhika and his disciples
 against writing new commentaries since they believed
 a new commentary could be nothing else but a new
 which had already been said before by earlier
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 the commentaries on the Vedas. They also observed
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 It wished to bring it home to the reader that
 post-Yaska commentaries were far removed from the
 and factor of the Vedas and that they had no
 It wished to propagate the correct method of
 and correct notions about the Vedas and their

The writer:-

ॐ नमो भगवते वासुदेवाय
 श्रीमद्भागवतम्
 श्रीकृष्णार्जुनसंवादे
 अर्जुनस्य भ्रातृकत्वं
 श्रीकृष्णस्य भ्रातृकत्वं
 श्रीकृष्णस्य भ्रातृकत्वं
 श्रीकृष्णस्य भ्रातृकत्वं
 श्रीकृष्णस्य भ्रातृकत्वं
 श्रीकृष्णस्य भ्रातृकत्वं
 श्रीकृष्णस्य भ्रातृकत्वं
 श्रीकृष्णस्य भ्रातृकत्वं

It is proved that the Vedas are the
 source of all knowledge.

His mother was ~~Rukh~~ Rukmini Bai. "Of course, she was illiterate, after the custom of those days. But she was God-fearing, religious, simple, innocent, loving, respectable, intelligent, modest, dutiful, truthful, unselfish -- attributes that characterise the Aryan women-hood."¹ She was benevolent and simple but original in her thoughts and deeds. Mūla Sāṅkara thus inherited a strong will from his father and a benevolent mind from his mother.

At the age of eight his father initiated him in the cult of Siva after performing his investiture ceremony (Upanayana Samakāra). Siva-worship involved much of fasting. Mūlaji's mother, therefore, always disagreed with her husband on this initiation and other allied points. When the boy was thirteen years old his father asked Mūla Sāṅkara to observe a fast on the Siva Rātrī day and to keep awake throughout the night. Mūlaji had a strong religious inclination. He agreed. This fast, however, proved a turning point in his life. It was really a Bodha Rātrī and a Siva Rātrī for him. " Who could have imagined that Dayānanda's father's piously-intended insistence upon his son's earning religious merit at the tender age of fourteen by observing the fast of Siva Rātrī, was to result in so tremendous a change in the mind of Dayānanda as to turn him into the most virulent and successful opponent of image-worship, of his time?"²

The day of fasting came. Dayānanda passed the whole day in devotion. At night all in the temple including his father went to ~~sleep~~ sleep. It was Dayānanda alone who was awake. At mid-night a mouse came and began to eat the offerings made by the devotees and placed in front of the idol. Dayānanda was much surprised. He could not reconcile himself to the view that the idol before him could ever be

1 DP., pp.4

2. Lajpat Rai, Arya Samaj, p.7

His mother was Jodha Bai, the daughter of a
courtier, she was illiterate, after the custom of those
days. But she was God-fearing, religious, simple,
innocent, loving, respectable, intelligent, modest,
dutiful, truthful, unselfish -- attributes that
characterise the Aryan womanhood. She was benevolent
and simple but original in her thoughts and deeds.
Mata Benkari thus inherited a strong will from her
father and a benevolent mind from her mother.
At the age of eight her father initiated
him in the cult of Giva after performing his investiture
ceremony (Upanayana Samiksha), Giva-worship
involved much of fasting. Mata's mother, therefore,
always disagreed with her husband on this initiation
and other allied points. When the boy was thirteen
years old his father asked Mata Benkari to observe
a fast on the Giva Ratri day and to keep awake through-
out the night. Mata had a strong religious inclina-
tion. He agreed. This fast, however, proved a turning
point in his life. It was really a Bodhi Ratri and a
Giva Ratri for him. "Who could have imagined that a
Brahmin's father's piously-intended insistence upon
his son's observing the fast of Giva Ratri, was
of fourteen by observing the fast of Giva Ratri, was
to result in no tremendous change in the mind of
Brahmin as to turn him into the most violent and
unsuccessful opponent of image-worship of his times?"
The day of fasting came, Brahmin
passed the whole day in devotion. At night all in the
temple including his father went to sleep. At mid-night
was Brahmin alone who was awake. At mid-night
house came and began to eat the offerings made by the
devotees and placed in front of the idol. Brahmin
was much surprised. He could not reconcile himself
to the view that the idol before him could ever be

IV. Life of Dayānanda Sarasvatī.

Dayānanda Sarasvatī was born in village Tañkāra¹ in the Macchkaṭa division of the Morvi state in the year 1881 V.S.² (1824 A.D.) on Āśvina Badi Saptamī. His original name was Mūla Saṅkara³ or Mūlajī. The name⁴ of his father is popularly known as Ambā Saṅkara. Some authorities call him Karsanajī Lālji.⁵ He⁶ was a very affectionate husband and a loving father, always solicitous of the welfare ~~of his~~ and prestige of his family.⁶ Karsanajī was a Tri-Vedī Audīcya Brāhmaṇa belonging to the Sāma-Veda. His family had a reputation for Vedic learning. His Gotra was Dalbhya. He held the hereditary post of a Jamādar or revenue collector in the state.⁷ He also ~~he~~ earned by money-lending. He was a stern Saiva and did not tolerate any opposition to or criticism of his religious views. He believed in ~~his~~ virtues of discipline.... He clung to his practices and precepts, his out-looks and views and conclusions, with a tenacity and openness that spoke well of his intellectual honesty and integrity.⁷

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1. Dayānanda ~~himself~~ has not mentioned the name of his birth-place. Mr. Farquhar has given this name on the information supplied to him by Mrs. Stevenson. (MRM.)
 2. HVL., Vol I (2), PP. 73 ff. Also Auto. PP. 337; DC. 67.
 3. C. Parmeswaran gives the name as Dayā Rāma. He considers Mūlajī as a pet name. DP. PP. 5
 4. Farquhar in MRM.; Sita Ram in Renaissance of Hindus.
 5. H.B. Sharda in LDS.; D. Mookherji in DC.
 6. ~~MRM~~ DP. PP. 3
 7. ~~ibid~~ PP. 3-4

Life of Dayananda Saraswati

Dayananda Saraswati was born in the
Tanka in the Moolka division of the Mool state
in the year 1824 V.S. (1884 A.D.) on the 14th day of
his original name was Nana Sahani. The
of his father is popularly known as Nana Sahani. He
authorities call him Nana Sahani. He was a very
affectionate husband and a loving father, always
solicitous of the welfare of his children and prestige of his
family. Nana Sahani was a Tri-Vedi Andhra Brahmin
belonging to the Sama-Veda. His family had a reputation
for Vedic learning. His father was a learned
held the hereditary post of a teacher or guru
he also earned by money-lending. He was a stern
collector in the state. He was a stern
and did not tolerate any opposition to or criticism
of his religious views. He believed in strict
of discipline. He was to his practices and
precepts. His outlook and views and conclusions, which
a tenacity and openness that spoke well of his intellectual
honesty and integrity.

1. Dayananda Saraswati has not mentioned the name of his
birth-place. Mr. Parshuram has given this name on the
information supplied to him by Mr. Stevenson. (M.S.
2. H.N., Vol. I (2), pp. 73-74. Also Ante, pp. 337-338.)
3. C. Parshuram has given the name as Dayananda. No
considerable mistake as a post name. pp. 73-74.
4. Parshuram in M.S. 2. H.N., Vol. I (2), pp. 73-74.
5. H.N., Vol. I (2), pp. 73-74.
6. M.S. 2. H.N., Vol. I (2), pp. 73-74.
7. This is the same.

Lord Siva himself whose glorious accounts he had heard from his father. Thoughts after thoughts entered his mind. He became restless and ultimately awakened his father in order to know what the truth was. Dayānanda himself has described the reply of his father in the following words;- " Then my father tried to explain to me that this stone representation of the Mahādeva of Kailāsa, having been consecrated with the Veda-Mantras in the most solemn way by the holy Brahmins, became in consequence the God Himself, and is worshipped as such, adding that as ~~X~~ Siva can not be perceived personally in this Kali Yuga -- the age of mental darkness -- we have the idol in which the Mahadeva of Kailasa is worshipped by his votaries; this kind of worship is pleasing to the great Deity as much as if, instead of the emblem, ~~he were~~ there Himself." 1 How could such a reply satisfy the inquisitiveness of Dayānanda. Being dissatisfied he considered further fasting as unnecessary. He took the permission of his father, went home and broke the fast.

In the morning when his father learnt that his son had broken the fast he became very angry and scolded the boy. ' The boy had been gifted with a logical mind, and, though young, possessed courage born of true enlightened scepticism.² He could not agree with all that his father wanted him to do and to behave, especially when it proved to be untrue in his personal experience. He patiently bore all ~~the~~ the scolding and devoted himself to

1. Anto., PP. 5 -6.

2. Lajpat Rai, Arya Samaj, PP.9.

Lord Ganesha himself, whose glorious name is heard from his father. Thoughts after thoughts his mind. He became restless and ultimately saw his father in order to know what the truth was. Dayananda himself has described the reply of his father in the following words:— "Then my father tried to explain to me that this stone representation of the Mahadeva of Kailash, having been connected with the Veda-Mantres in the most solemn way by holy Brahmins, became in consequence the God that and is worshipped as such, adding that as I have can not be perceived personally in this Kali Yuga the ego of mental darkness -- we have the idol in which the Mahadeva of Kailash is worshipped by the votaries; this kind of worship is pleasing to the Great Lord as much as it, instead of the other, the way there (himself)." I now could make a reply exactly the individualities of Dayananda. Being dissatisfied he considered further fasting as unnecessary. He took the permission of his father went home and broke the fast.

In the morning when his father learnt that his son had broken the fast he became very angry and scolded the boy. The boy had been fitted with a logical mind, and, though young, possessed courage born of true enlightened acceptance. He could not agree with all that his father went him to do and to behave, especially when it was to be untrue in his personal experience. He hated to see all this scolding and devoted himself to

1. Anta, Pr. 3-4.
2. Rajput Nat., Anta Samaj, Pr. 2.

his studies. But now his relations with the father being unhappy " he had to fall back upon the good will and sympathy of an uncle who was better qualified to understand him and to sympathize with the bent of his mind." ¹

Mr. Farquhar thinks that it is hardly comprehensible in a boy of fourteen following the Hindu religion to have such revolting feelings unless he had heard idolatory condemned somewhere before the event took place. His imagination made him think of the influence of the Sthānaka-Vāsī monks. The conclusion of Mrs. Stevenson on which Mr. Farquhar relies for his information has already been discussed and found defective. Moreover, there is no evidence on record to show that Taṅkāra itself was ever a strong-hold of the Sthānaka-Vāsī monks or their followers or that the former ever stayed for a considerable time in that village and preached their doctrines in a such a way that they either reached or attracted the ears of Dayānanda so that this boy could have derived some inspiration from them. On the other hand, it can be easily comprehended that just as the non-Jains even these days do not ordinarily like to visit Jain saints and temples people of the days of Mūla Saṅkara could not have tolerated a visit by their sons to Jain saints in the presence of such sanctions as 'na ^{gacchet} jīnamandiram' ³ ~~gacchet~~ much less a devout worshipper of Śiva like Ambā Saṅkara. If the Jain monks ever passed the village of Taṅkāra it can be imagined that Ambā Saṅkara must have scrupulously avoided all contacts with these monks by Dayānanda. The boy, therefore, had no external influence which could have been responsible for such a phenomenon. The event had its seed in the very education of the boy. He

1. Lajpat Rai, Arya Samaj, P. 10.
2. M. R. M.

3. S. P. P. P. 206.

his studies. But now his relations with the father being unhappy "he had to fall back upon the good will and sympathy of an uncle who was better qualified to understand him and to sympathize with the bent of his mind."

Mr. Carpenter thinks that it is hardly conceivable in a boy of fourteen following the Hindu religion to have such revealing feelings unless he had heard idolatry condemned somewhere before the event took place. His imagination made him think of the influence of the Sthanaka-Vai monks. The conclusion of Mrs. Stevenson on which Mr. Carpenter relies for his information has already been discussed and found defective. Moreover, there is no evidence on record to show that ~~himself~~ itself was ever a strong-hold of the Sthanaka-Vai monks or their followers or that the former ever stayed for a considerable time in that village and preached their doctrine in a such a way that they either reached or attracted the ears of Dyananda so that this boy could have derived some inspiration from them. On the other hand, it can be easily conjectured that just as the non-Jain even those days do not ordinarily like to visit Jain temples and temples people of the days of Mrs. Banker could not have tolerated a visit by their sons to Jain temples. The presence of such emotions as "no worship of any god" much less a devout worshiper of any god. If the Jain monks ever passed through the village of Tarnagar it can be imagined that the monks must have consciously avoided all contact with these monks by Dyananda. The boy, though had no external influence which could have responsibility for such a phenomenon. The very education of the

been must have/made familiar with the distinction between Sākāra (Personal) and Nirākāra (Impersonal) God by his father. He might have read such Mantras as Rv. I, 164.46; Yv. XXXII, 3; and Stotras like the Veda-sāra-Stava by Śaṅkarācārya preaching that ~~the~~ Siva has no form.¹ These and similar other passages in his lessons or in Kathās (religious lectures) must have created some doubt in his mind though he himself was not aware of any such influence. The Siva Rātrī event merely brought the doubts ^{which} ~~that~~ were there in the sub-conscious state of his mind to the forefront. This event was, therefore, 'neither mouse-inspired nor self-born but was a consummation, a product and was natural.'²

The inquiry being thus brought to the forefront gained momentum by the extra-ordinary power of reasoning which Dayānanda possessed. It obtained a permanent lodgement in his mind. Like a seed it germinated and grew. He now wanted to realize the true nature of the deity he was worshipping. Ever since this event Dayānanda remained decisive on the point that no idol could be true Siva. From now onwards, therefore, he ~~is~~ became averse to idol-worship.

The deaths of his sister and uncle³ were responsible for creating in him a desire for obtaining freedom from death (*i.e.* Salvation) by impressing upon his tender and sensitive mind the agonies of death and the grief experienced by the relatives of the dying man. The death of his sister

1. cp., 'न यस्यास्ति श्रुतिः' Stotra Ratna Vati, p. 32.

2. DE., PP. 19.

3. According to the Poona Lectures it is the death of the grand-father and ^{not} of the uncle. All writers are, however, agreed that it was the death of his uncle which moved the boy to the greatest extent.

been must have been familiar with the distinction between
Sāṅkhya (Personal) and Mīmāṃsā (Impersonal) God
by his father. He might have read such passages as
Rv. I, 164, 46; Yv. XXXII, 3; and Śvetasvatara like the
Veda-Śrauta-Śāstra by Śaṅkaraśāstrī, proposing that
the Śiva has no form, those and similar other
passages in his lessons or in Katha (religious
lectures) must have created some doubt in his mind
though he himself was not aware of any such influence.
The Śiva Rātri event merely brought the doubt to
were there in the sub-conscious state of his mind
to the forefront. This event was, therefore, neither
cause-influenced nor self-born but was a consummation
a product and was natural.

The inquiry being thus brought to
the forefront gained momentum by the extra-ordinary
power of reasoning which Rāyaṇanda possessed. It
obtained a permanent lodgement in his mind. Like
a seed it germinated and grew. He now wanted to
realise the true nature of the deity he was wor-
shipping. Over and over this event Rāyaṇanda remained
obsessive on the point that no idol could be true
Śiva. From now onwards, therefore, he became ever
to idol-worship.

The death of his father and uncle
were responsible for creating in him a desire for
obtaining freedom from death (i.e. Salvation) by
immersing upon his tender and sensitive mind the
realities of death and the grief experienced by the
relatives of the dying man. The death of his elder
brother, the death of his father, the death of his uncle,

According to the poem, therefore, it is the death
of the Grand-father and of the uncle. All writers
have, however, agreed that it was the death of his
uncle which moved the boy to the greatest extent.

was very sudden. She was fourteen years old when she suddenly had ~~an~~ a virulent attack of cholera. Ambā Śaṅkara secured all the medical aid that he could procure but the girl could not be saved. Mūlajī was so moved that he stood "petrified, and plunged in a profound reverie."¹ It gave rise to a series of long and sad meditations upon the instability of human life. He was then eighteen. Next year in 1842 A.D. (1899 V.S.) his uncle died. This uncle was a very learned and ~~was~~ full of divine qualities. He had shown to Mūlajī the greatest tenderness. ~~and~~ The boy had been his uncle's favourite since his birth. His death naturally created a void in the heart of the boy who was now utterly dejected. " The Śiva Kātrī incident was a direct challenge to his reason; these deaths provoked serious thinking through emotion."² He was, thus, led to infer about the transitory nature of the world and to begin to think of the means and ways to obtain salvation. Natural as it was he disclosed of his mind to his friends and associates while putting them questions in the matter. The intentions of the boy were reported to his father who resolved to marry his son. On the request of the boy the celebration of the marriage was postponed for ~~one~~ year.

Now the boy was sent to study with a Pandita in a nearby village. One day Mūlajī disclosed his mind to his teacher who realized the seriousness of the situation especially when he found the boy extra-ordinarily intelligent. He, too, reported the matter to Ambā Śaṅkara. The boy was recalled at once and preparations for his marriage were accelerated. But the boy was meant for a higher mission in life. He could not let him fetter^{ed} by marriage. He decided to relieve himself from the worries of worldly life for ever. He, therefore,

1 D.P., P. 2 DS. PP. 6 (Auto) 2. Daxan Chand, Agya Samaj, P. 6

was very sudden. She was fourteen years old when
 she suddenly had a violent attack of cholera.
 And she died. All the medical aid that he
 could procure but the girl could not be saved. This
 was so moved that he stood "painted, and plunged
 in a profound reverie." It gave rise to a series of
 long and sad meditations upon the instability of
 human life. He was then eighteen. Next year in 1841
 A.D. (1899 V.S.) his uncle died. This uncle was a
 very learned and ~~was~~ full of divine qualities. He had
 shown to Māhājī the greatest tenderness, and the
 boy had been his uncle's favourite since his birth.
 His death naturally created a void in the heart of
 the boy who was now utterly dejected. "The five
 Rātri incident was a direct challenge to his reason.
 These deaths provoked serious thinking through which
 He was, thus, led to begin to think of the means and
 of the world and to begin to think of the means and
 ways to obtain salvation. Natural as it was he directed
 his mind to his friends and associates while putting
 them questions in the matter. The intentions of the
 boy were reported to his father who resolved to
 marry his son. On the request of the boy the celebration
 of the marriage was postponed for one year.
 Now the boy was sent to study with
 a Pandit in a nearby village. One day Māhājī dis-
 closed his mind to his teacher who realised that
 seriousness of the situation especially when he
 found the boy extra-ordinarily intelligent. He
 too, reported the matter to Ambe Maharaj. The boy was
 recalled at once and preparations for his marriage
 were accelerated. But the boy was meant for a higher
 mission in life. He could not let him follow by
 marriage. He decided to relieve himself from the
 worries of worldly life for ever. He, therefore,

renounced his home, his relatives, friends and associates and the worldly pleasures for ever one evening in the year 1903 S.V. (1846 A.D.) without taking any one into his confidence this time.

Leaving home he visited several places including Sayale and Kot Gangara. At Mooli, a station on the Ahmadabad Morvi Railway he was initiated into the order of Brahmācārī and was now called 'Suddha Caitanya'.

He then went to a religious fair that was being held in Siddhapura. Here he was caught hold of by his father who was making a rigorous search for the boy. But the efforts of his father were useless. The boy was determined in his object. He escaped the attention of his guard and left his father ~~for~~ never to meet him again. His mother appears to have died before this event, ^{for this} his father had addressed the boy as 'matricide' 'mātrhantā' on seeing him. The mother loved the son very dearly. She ~~was~~ could not survive the grief of her young son.

'Suddha Caitanya' again started in search of Yogis and visited several places. As a Brahmācārī he found that cooking of his food by his own hands according to the rules of the order was a great obstacle in his studies as this work occupied a major portion of his time. He also considered the possibility of being recognised and caught again by his father or his agents since his new name was now known to his father. He, therefore, decided to become a Sannyāsī. He requested one Sannyāsī in Candia Kalyāṇī to initiate the former into the order of the later but was refused. He now looked for some other suitable person for this purpose. He found him soon in Paramānanda Sarasvatī belonging to the Pāṇḍī order

following the tenets of 'Sāṅkarācārya. 'Suddha Caitanya was initiated into sannyāsa and was named 'Dayānanda Sarasvatī' popularly known as 'Svāmī Dayānanda'. He was now about 24 or 25 years old. He thus became a sannyāsī two or three years after leaving his home.

Dayānanda was now absolutely free to devote himself to his studies. He embarked upon a vigorous search ^{for} of Yogis. In his wanderings he visited several places ~~including~~ in Rājputānā, Mālwa, Rājasthān and other parts of the country. He attended the Kumbha fair of Haradwāra. He went to places like Rśikesa, Tiharī Gaṇḥavāla, Śrīnagara, Kedāra Ghāṭa, Rudra Prayāga, Gupta Kāśī, Gaurī Kuṇḍa, Trijuḡi Nārāyaṇa, Tuṅga Nātha, Okhī Maṭha, Jośī Maṭha and Drona Sāgara. All these places being situated in the Himalayas, the seeker after truth had to encounter untold miseries and sufferings and was several times in the mouth of death. ^{But} his thirst for knowledge and salvation was however not quenched. He had to change the venue of his search. He now came to the forests and mountains in the Central Provinces and continued his search there especially on the banks of the river Narmada.

During his wanderings he heard about the great learning of a blind Sannyāsī known as Virajānanda. " It is difficult to say with any certainty as to when Dayānanda first heard of the great learning of Virajānanda Sarasvatī. Pt. Lekhrām says that he heard of Virajananda from somebody while he was living on the banks of the Narmada. ¹ B. Devendranath Mukhopadhyaya in his life of Swami Dayananda Saraswati says

1. Jivana Carita (of Dayānanda).

Following the tenets of Hinduism, Bala Chandra
was initiated into sannyasa and was named 'Devananda'.
Saraswati, popularly known as 'Devai Devananda'.
He was now about 24 or 25 years old. He then became
a sannyasi two or three years after leaving his home.
Devananda was now absolutely free to
devote himself to his studies. He embarked upon a
vigorous search of Yoga. In his wanderings he visited
several places throughout India, Nepal, Tibet, and
and other parts of the country. He attended the
Rajmala Fair of Haridwar. He went to places like
Raikosa, Tibeta, Gharavala, Prinsara, Koda, Gata, in
Pravara, Gupta, Gauri, Gauri, Gauri, Gauri, Gauri,
Tunga, Naina, Gauri, Naina, Gauri, Naina, Gauri, Naina,
All these places being situated in the Himalayas, the
seeker after truth had to encounter untold miseries
and sufferings and was several times in the mouth of
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his search. He now came to the forests and mountains
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there especially on the banks of the river Narmada.
During his wanderings he heard about
the great legend of a blind sannyasi known as
Nanda. "It is difficult to say with any certainty
as to when Devananda first heard of the great
of Virojana Devananda, Pt. Devananda says that
heard of Virojana from somebody while he was
on the banks of the Narmada. Pt. Devananda
gives in his life of Swami Devananda Gauri
1. Virojana Devananda (or Devananda).

that Swami Dayananda told Pandita Mohan Lal Vishnu Lal Pandya, late secretary of the Paropakarinin Sabha, that when he, Dayananda, first went to Hardwar¹ and ~~and~~ wished to become a pupil of Poornananda Saraswati, also called Purnasram Swami, the latter having become very old, asked him to go to Muttra and become Virajananda's pupil." ² The information of ~~xxx~~ Mr. Debendranatha appears to be reliable. But the question arises if Dayananda had heard about Virajananda ^{then} why he did not go to the latter at an earlier date. It may be as H.B. Sharda³ thinks that Dayananda wanted to become the disciple of some one more learned than Virajananda. The blindness of the proposed teacher might not have appealed to Dayananda. He, therefore, continued his search for a man of his desire. It is more probable that Dayananda did not consider Virajananda as a practical and advanced Yogi. At this time Dayananda was in search of Yogis only as he knew fully well that it was Yoga alone that could lead him to salvation. Purnasrama Svami was a scholar of Grammar and probably of the Vedas. The prevailing ~~at~~ view about the Vedas at that time was that they were books dealing with Karma Kanda (ritual and ceremonies) and hence could not lead any one to salvation. Dayananda, therefore, had no attraction for a study of the Vedas. Purnasrama must have informed Dayananda that Virajananda was a disciple of the former and hence was fully qualified to teach grammar and the Vedas to Dayananda. The aim being different Dayananda went in search of Yogis instead of seeing Virajananda. When he heard glowing accounts of the learning of

1. i. e., in the year 1854 - 1855 A.D.

2. LDS., PP. 20.

3. ibid.

that Swami Dayananda told Pandita Mohan Lal Vaidya
Kai Pandya, late secretary of the Periyarathal
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him wished to become a pupil of Dayananda
also called Paramahansa Swami, the latter having been
very old, asked him to go to Muttra and become a
Dayananda's pupil." The information of Mr. Mohan
appears to be reliable. But the question arises
if Dayananda had heard about Vaidya Pandita Mohan Lal Vaidya
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1. 1. 1. In the year 1904 - 1905 A.D.
2. 1. 1. P. 20.
3. 1. 1. P. 101.

Virajānanda repeatedly and when he could not find a Yogi to his satisfaction he decided to knock the doors of Virajānanda. Dayānanda was about 35 years of age at this time. Virajānanda is reported to be 81 years old. When Dayānanda reached Mathura the city was in the grip of acute famine and was experiencing the after-effects of the Indian Mutiny of 1857. But learning knows no sufferings. The seeker after truth reached Virajānanda who proved to be a man as Dayānanda had so long been searching for. The teacher too was in search of a disciple like that of Dayānanda. Both thus found each other to their mutual satisfaction. Both began to labour hard. The education of Dayānanda was now finished. He had gained an insight into true knowledge. The veil of darkness and ignorance of the reality had been removed. The time for departure came. It was a touching scene. The disciple secured some lavaṅgas for offering ^{ing them} to his Guru in Dakṣiṇā. He thought that the teacher would demand something material from him. It was the only material thing that he could secure for his beloved and much respected teacher. But the teacher was not an ordinary man. He did not require any worldly gain in return for the instructions imparted by him to his disciples. He was waiting for long for this opportunity. He had a desire for the dissemination of the correct knowledge of the Vedas and Vedic religion in the country in particular and in the world in general. Being blind he himself could not achieve this aim. He, therefore, availed of the opportunity and demanded from Dayānanda a complete dedication of his life, his aims and of his comforts and happiness to the spreading of the correct knowledge of the Vedas and Vedic religion for which the teacher had prepared his worthy student. It was not an easy affair. It was a bed of thorns. Every step was beset with difficulties. Dayānanda had not yet surveyed

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the magnitude of the task or the field of his operations. But he did not hesitate even for a moment to fulfil the desire of his teacher. He considered it his sacred duty to do so. He was not to look for his discomforts. He must fulfil what his master was entrusting him to do. He bowed his head in a solemn acceptance of the proposal and expressed his readiness for the mission. The teacher was immensely pleased and heartily blessed ~~him~~ his disciple; gave him his parting advice and then sent him to do his task.

Leaving Mathura Dayānanda came and stayed in Agra for over one year. He then visited several places in the Rajputana including Gwalior, Jaipur and Ajmer. He was now contemplating on what he had read. He revised many of his views in the light of further knowledge and experience. He referred doubtful points to his Guru either personally or through letters. It is a pity that these letters have not been preserved ~~to us~~. They would have been very valuable for a proper understanding of both Dayānanda and his teacher, Virajānanda both of whom are responsible for a revival of the ancient method of Vedic interpretation set forth in the Nirukta. During this period he delivered lectures and held religious discussions.

He now came to attend the Kumbha fair of Haradvāra in the year 1867 A.D. Here he actively began denouncing the evil practices of the Hindus. He was so overpowered with sympathy for the ignorance of the Hindus that during one of his lectures he could not bear the agony and performed the real 'Sarvamedha' sacrifice by distributing all his belongings to the audience. He then devoted himself to further meditation. He passed sleepless nights. Ultimately he decided ^{his line of action.} ~~what he should do.~~

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He now marched on his mission in right earnest and visited many places in the United Provinces Bihar, Bengal, Rajputana, Bombay, Central Provinces and the Punjab. In Benares he met a multitude of orthodox Pandits in a religious debate arranged by the Mahārāja of Benares. The Panditas, in spite of their playing foul with the Sannyāsī, could not win him.

In Calcutta he tried to make a common cause with the Brahmos. But he could not reconcile himself to the demand of the Brahmos to exclude the revealed nature of the Vedas and the theory of rebirth ^{from} ~~in~~ his doctrines. The same was the fate of his efforts to join hands with the Prārthanā Samāja of Bombay and Ahmedabad.

His visit to Calcutta brought two important changes in him. He began to wear clothes. He also felt the necessity of speaking in the popular language in place of Sanskrit. It has been suggested in some quarters that Dayānanda adopted Hindi at the proposal of Mr. Keshab Chandra Sen. This view does not appear to be correct. Mr. Sen himself never used Hindi in his public discourses. He was more inclined towards English than Hindi. It must have been the keen observation of Dayānanda alone that made him reach this conclusion. He observed that the Brahmos were more widely understood than ~~him~~ ^{he} ~~self~~ since the former used their popular language in their discourses. At that very time the learned Principal of the Calcutta Sanskrit College misinterpreted to audience some of the sentences uttered by Dayānanda. He, therefore, decided to adopt the popular language for his discourses and writings. Thus, It was his keen insight that led him to decide in favour of Hindi.

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It was in Rajkot that the foundations of the Ārya Samāja were laid in the year 1875 A.D. for the first time. Before deciding to start a new society he had explored all possibilities of joining hands with older organisations. He attended the Delhi Durbar mainly for this purpose. There he held a religious convention. But his object was not realized. He, therefore, decided to start a new society.

The Ārya Samāja in Rajkot soon ceased to exist. The next Samāja was started in Ahmedabad. This, too, was not a successful attempt. The third Samāja was started in Bombay in the same year. This society proved to be lasting. It was here that elaborate rules and regulations were framed for the organisation. These rules were further revised in the year 1877 A.D. when the Ārya Samāja at Lahore was started. During the life-time of Dayānanda many other branches of the Ārya Samāja were started. The Theosophical Society of America also associated itself with the Ārya Samāja though Dayānanda had to sever all connections with that society for ~~himself~~ some of his fundamental differences.

In order to make his task more permanent Dayānanda established Sanskrit Pāthasālās for preparing efficient teachers and preachers. But this experiment proved a failure on account of the non-cooperation of the various teachers engaged for the work. Dayānanda, therefore, closed these Pāthasālās.

For the speedy publication of his works he bought a press and fixed it first in Benares and then in Allahabad. Now ^{This} ~~this~~ press is ^{now} in Ajmer under the charge of the Paropakārini Sabha, the successor of Dayānanda. This latter body was registered along

It was in Rajkot that the foundation of the R. V. S. Samaj was laid in the year 1875 A.D. for the first time. Before deciding to start a new society he had explored all possibilities of joining hands with other organizations. He attended the Delhi Durbar mainly for this purpose. There he held a religious convention. But his object was not realized. He, therefore, decided to start a new society.

The R. V. S. Samaj in Rajkot soon ceased to exist. The next Samaj was started in Ahmedabad. This too, was not a successful attempt. The third Samaj was started in Bombay in the same year. This society proved to be lasting. It was here that elaborate rules and regulations were framed for the organization. These rules were further revised in the year 1877 A.D. when the R. V. S. Samaj at Lahore was started. During the life-time of Deybandha many other branches of the R. V. S. Samaj were started. The Theosophical Society of America also associated itself with the R. V. S. Samaj though Deybandha had to sever all connections with that society for known cause of his fundamental differences.

In order to make his task more permanent Deybandha established Samajist Institutes for propagating efficient teachers and preachers. But this experiment proved a failure on account of the non-cooperation of the various teachers engaged for the work. Deybandha, therefore, closed these Institutes.

For the speedy publication of his work he bought a press and fixed it first in Benares and then in Allahabad. Now this press is in Allahabad. The names of the Propagandist Samaj, the R. V. S. Samaj and the Theosophical Society, the R. V. S. Samaj, this latter body was registered at

with his will in Udaipur in the year 1883 A.D. This Sabhā in spite of ^{its} their best efforts has not been able to discharge its debt due to the now departed ^{of Dayānanda} soul in a proper way.

In religious debates ¹ his method of approach is reported to be very violent. "The worst, or perhaps the best, of it was that he spoke with so much authority and directness, with so much erudition and confidence, with so much cogency of reasoning and force of logic, that the very first onslaught brought the ~~far~~ ² opponent to his knees." ³ This was a necessity for him. Without such a method he could not succeed in his mission.

In the social sphere he led a battle against child-marriage, cow-slaughter, caste-system and superstitions and unscientific beliefs of all religions. He advocated female education, qualified widow-remarriage, ³ Niyoga, ⁴ study of the Vedas, broader out-look on social and religious matters, foreign trade, svadesī movement, uplift of the depressed classes, freedom from foreign rule, acceptance of logical and scientific views, Sanskrit education and adoption of Vedic culture as depicted in the four Samhitās. He also wished to reform the rulers of Indian States. He was very out-spoken in exposing their defects and spared none. Some of the princes became his disciples and followers.

As was natural, Dayānanda's condemnation of all religions without any reserve created many foes.

He was several times assaulted with murderous intentions and was also poisoned more than once. ⁵

1. A list of important debates is given in Appendix XVI.

2. Lajpat Rai, Arya Samaj, PP. 38.

3. i. e., of only those widows who had not cohabited with their husbands before their death.

4. A sort of temporary marriage for producing children with the sole aim of running the family. The rules for such a marriage are given in details in the SP. ch. IV.

5. For a list of some of the main attacks see Appendix XVII.

On May 31, 1883 A.D. he reached Jodhpur at the invitation of the ruler of the state. There the state of affairs was very bad. There was practically no response to his teachings either from the ruler or from the subjects of the state. The ruler was attached to a muslim prostitute. Dayānanda could not tolerate such a practice. He addressed three letters to the Maharaja of the state. The first letter was very mild in tone and spirit.¹ The second letter has not come down to us.² Seeing that these two letters had no effect he wrote a third one. It was a secret letter.³ In it Dayānanda took a strong exception to the Maharaja's living with the concubine, Nanni by name. This letter later resulted in the death of this glorious reformer of the Nineteenth Century.

Nanni could not tolerate the insult done to her by Dayānanda. The Revenue Minister of the state was a follower of the Vallabhācārī sect. Dayānanda used to criticise this sect very bitterly. The Minister, therefore, became a mortal foe of the Svāmī. The Prime Minister who was a Muslim was much offended ~~with~~^{by Dayānanda} the Svāmī for his attacks on Islam. Indian Muslims have always been fanatics. They have never hesitated to end the life of a person belonging to another faith provided they find an opportunity to do so. Dayānanda was their outspoken enemy. He could not be tolerated. All combined themselves to take the life of this Sannyāsī.

It has lately been suggested that the British Government in India was at the back of this conspiracy.⁴ The British Government could not have

1. Letter No. 416, PP. 454.

2. This letter, it appears, either through the inadvertence of the Maharaja or his officials or through the connivance of the Maharaja reached the then Political Department. This letter appears to have alarmed the then Indian Government who are suspected to be behind the murder of Dayānanda.

3. Letter No. 432, PP. 491.

4. Arya Mitra Lucknow, October, 1948.

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1. Letter No. 413, Vol. 1, 1883.
2. This letter, it appears, is signed by his officials or in the name of the Maharaja of the state. It is not known whether the commission of the crime appears to have been the result of the Maharaja's order or whether it was the result of the Maharaja's order.
3. Letter No. 452, Vol. 1, 1883.
4. The Hindu Mission, October, 1946.

been blind to the work of Dayānanda, his influence over the masses and the rulers of the states in Rajputana, his political ideologies, his conceptions of religious unity throughout India, one language and one culture, and lastly his reorientation of Vedic studies which were much against what was ordinarily being given to ^{stand to the} ~~under-~~ Hindu masses by the ~~then~~ European scholars. ^{Dayānanda's} ~~These new~~ ^{revival of} ~~or rather~~ the most ancient views on Vedic interpretation, if accepted would have brought to ground many of the theories that were being put before the masses through Christian missionaries. The British Government would not have found it easy to govern this country ^{if the} ~~so smoothly~~ ^{reforms started by Dayānanda had been let unchecked.} ~~as they did before the national movement gained momentum under the guidance of Mahatma Gandhi, the Father of the Indian Nation.~~

The callous attitude of the ruler of Jodhpur during the illness of Svāmījī lends some support to this suggestion. During Svāmījī's illness the His Highness did not pay proper visits to the former to see the condition of his self-invited guest and to take steps to ameliorate the condition of the patient. On the other hand, Svāmījī was prevented from leaving the state till the disease had taken a fatal course. It is on record that, in spite of the insistence of the patient for placing him ~~u~~ under the treatment of some Hindu physician and in spite of the fact that at least two more ^{who were} ~~better type of~~ physicians ~~and~~ more efficient than Ali Mardan Khan were present in the service of the state, the ruler insisted upon keeping the reformer under the treatment of the last named incompetent and low-placed physician. This doctor can not be said to have treated his patient honestly. He gave four times the quantity of medicine that is ordinarily given to a man. This resulted in ⁿ ~~innumerable~~ motions; but the doctor took no steps to prevent ^{them} ~~the disease~~. " If he had been a man of

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treatment of the last named incompetent and low-class
physician. This doctor can not be said to have treated
his patient honestly. He gave four times the quantity
of medicine that is ordinarily given to a man. This
resulted in innumerable notions; but the doctor took
steps to prevent the disease. "If he had been a man

high character, he would not have been suspected. But he was a man of low principles and his taking part in the intrigue is not a matter which may not be believed..... X Suspicion, therefore, arises that influenced by those evil motives, Alimardan Khan took steps to help the disease." ¹ The Rao Raja's attempt to conceal the agonies suffered by Svāmijī in Jodhpur during his illness and his denial about the treatment ~~xxxx~~ by Ali Mardan Khan are a mirror to the guilt of those in-charge of the affairs in the state. ²

The action of the Chief Medical Officer of Rajputana in rejecting the leave application and the resignation of Dr. Lacchman Das whose treatment had done some good to Svāmijī and to treat the Svāmī himself simply to aggravate the disease do create a suspicion that some greater power than the Muslims or the followers of the Vallabhācārī sect or Nanni or any one else was behind this conspiracy to murder Svāmijī. An old retired official of high rank in the Jodhpur state has written in an article contributed to Ārya Mitra Lucknow that Svāmijī was poisoned by the Jodhpur Government under orders from the Government of India on the basis of a letter written by Svāmijī. This letter might be the second letter written by the Svāmī to the ruler of Jodhpur. ~~as has already been suggested.~~ It appears that the Government of India committed this political murder ~~of~~ through the Political Agent living in Jodhpur and the Chief Medical Officer Rajputana. The His Highness and others concerned must have been made known of this fact otherwise the Government could have never succeeded in their evil designs. Whatever may be the verdict of future researches into this matter it remains without

1. L.D.S. PP. 326.

2. *Ibid.* PP. 327.

high character, he would not have been suspected. But he was a man of few principles and his taking part in the intrigue is not a matter which may not be believed..... X suspicion, therefore, arises that influenced by these evil motives, Alimardan Khan took steps to help the disease." The Raja's attempt to conceal the disease and his denial of it in Jodhpur during his illness and his denial about the treatment which W. A. Khan then was a mirror to the guilt of those in-charge of the affairs in the state.

The action of the Chief Medical Officer of Rajasthan in rejecting the leave application and the resignation of Dr. Jachman Das whose treatment had done some good to Swamiji and to treat the Swamiji simply to aggravate the disease to create a suspicion that some greater power than the British or the followers of the Vallabhbhai sect or Harni or any one else was behind this conspiracy to murder Swamiji. An old retired official of high rank in the Jodhpur state has written in an article contributed to the Jodhpur Government under orders from the Viceroy, Mr. Jachman Das that Swamiji was poisoned by the Government of India on the basis of a letter written by Swamiji. This letter might be the second letter written by the Swamiji to the ruler of Jodhpur. It appears that the Government of India committed this political murder not through the Political Agent living in Jodhpur and the Chief Medical Officer, Rajasthan, and his witnesses and others concerned must have been made known of this fact otherwise the Government could have never succeeded in their evil designs. Whatever may be the verdict of future researches into this matter it remains without doubt that the ruler of Jodhpur was the main agent in this conspiracy.

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question that the ruler of Jodhpur state and his associates did not prove themselves upto their Rajputic traditions and failed to give proper protection to their honoured guest. The responsibility ~~is~~ for the death of Svāmī rests primarily with the ^{then} His Highness of the state, ~~then~~ ruling.

The conspiracy took its course and was successful. He was poisoned through milk on the night of the 29th / September, 1883 A.D. The inefficient treatment by Ali Mardan Khan continued till the disease became out of control. ~~He~~ The Svāmī was now advised to proceed to mount Abu. Therefrom he came to ~~xxx~~ Ajmer and after suffering untold agonies without a single cry making all astonished at his extra-ordinary power of forbearance passed away on the evening of October 30, 1883 A.D. at 6 P.M. It was also the Dīpāvalī day. People were busy in lighting lamps as if to declare that the Svāmī had lived a glorious life and hence there was nothing to ~~be~~ grieve over that. Before death the Svāmī was perfectly conscious. He distributed his belongings among his students; performed Upāsana and recited the Gayatri Mantra; went into Samādhi for a while; opened his eyes and said, "Oh merciful, Almighty God! This is Thy will; This is Thy will; let it be done. Ah! what a līlā is thine." He then passed his breath with some force and left this world.

question that the ruler of Jodhpur state and his
 associates did not prove themselves up to their
 Rajput traditions and failed to give proper
 protection to their honored guest, the responsibility
 for the death of Swami rests primarily
 with the ^{then} Highness of the state. ~~from which~~

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 day. People were busy in lighting lamps, as if
 to declare that the Swami had lived a glorious
 life and hence there was nothing for his grave
 over that. Before death the Swami was perfectly
 conscious. He distributed his belongings among
 his students; performed Upasana and recited the
 Gayatri Mantra; went into Samadhi for a while;
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 God! This is my will; this is my will; let it
 be done. Ah! what a life is mine." He then
 passed his breath with some force and left this
 world.

V. Dayānanda's Education and Equipment.

His father made him learn the Devanāgarī characters when the boy was hardly five years old. He was also given training in the ways and ~~manners~~ practices of his caste and family. He learnt by rote long series of religious hymns, Mantras, stanzas and commentaries. After initiation at the age of eight years he was taught the Gāyatrī, Sandhyā with its practices and the Yajur-Veda Samhitā preceded by the study of Rudrādhyaya. Soon after he studied Sanskrit Grammar and learnt the Vedas by heart. He had learnt by heart the whole of the Yajur-Veda Samhitā (Śukla),¹ parts of the other Vedas, of the Śabda Rūpāvalī and grammar.²

From the trend of Ambā Śaṅkara it can be easily inferred that 'the parts of other Vedas' must have included all the Rudra-Hymns in all the four -Samhitās; selections from the Marut-Śūktas since the Maruts have been called as Rudra-putrah in the Rg-Veda; The Mantras where Rudra has been jointly praised with other gods or has been praised per chance; the Mantras addressed to other deities containing the epithet Rudra for these deities; Rv. I, 164. 46 and allied Mantras dealing with the unity of all deities; the Puruṣa Śūkta and the Hiraṇya Garbha Śūkta. In the Yajur-Veda Samhitā he appears to have studied the text of the Mādhyandina school for he regards this text as the original Samhitā or in the words of Dr. Śūrya Kānta 'the Standard Text'³ of the Yajur-Veda and all other texts as its

1. He does not consider the texts of the Black Yajur-Veda as Vedas. 2. Auto. 3. Atharva-Prātisākhya.

His father made him learn the Devanāgarī characters when the boy was hardly five years old. He was also given training in the ways and means practices of his caste and family. He learnt by rote long series of religious hymns, Mantras, stanzas and commentaries. After initiation at the age of eight years he was taught the Śākhā Śāstra with its practices and the Yajur-Veda Śākhā preceded by the study of Indriyavyākhyā. Soon after he studied Sanskrit grammar and learnt the Vedas by heart. He had learnt by heart the whole of the Yajur-Veda Śākhā (Śākhā), parts of the other Vedas, of the Śākhā Vyākhyā and grammar.

From the trend of mind which it can be easily inferred that, the parts of other Vedas must have included all the Indriyavyākhyā in all the four Śākhās; selections from the Mantra-Śāstra since the Mantra have been called as Indriyavyākhyā in the Yajur-Veda; the Mantra which India has been jointly praised with other Vedas or has been praised for chance; the Mantra which need to other Vedas containing the epithet Indriyavyākhyā for these selections, 1.10.40 and allied Mantras dealing with the unity of all Vedas; the Puruṣa Śāstra and the Hymns of the Yajur-Veda which he appears to have studied the text of the Māhāyāgama school for he has regarded this text as the original Śākhā in the words of Dr. S. S. Sankarācārya, the standard text of the Yajur-Veda and all other texts as 1. He does not consider the text of the Yajur-Veda as Vedas, 2. Auto, 3. Auto, 4. Auto.

explanations.

What commentary on the Vedas he studied is not known. But this commentary ~~work~~ could not have been other than that of Sayana or of Uvata or of Mahidhara.¹ He has also referred to the commentary by Ravana;² but he has neither quoted this commentary nor has criticised it and the views of Ravana on Vedic subjects in any of his works. He might have studied some portions of some of the Brāhmanas, most probably the Satapatha Brāhmaṇa.

His father always took him to the recitation³ of the 'Siva Purāṇa'.³ Dayānanda, therefore, must have gained a good knowledge of 'Siva-cult and the purāṇas.

His father also arranged for his studies in astronomy and physics. His desire to go to Benares for the completion of his studies in these subjects could not be fulfilled due to the opposition of his mother.⁴ In his wanderings in quest of knowledge he does not refer to his studies in astronomy and astrology with any other teacher. He must~~ix~~ have studied much of the mathematical aspects of these sciences as well as their phalita side. This he appears to have done before leaving his home. He must have studied some works on these subjects after leaving Virajānanda. He had, at any rate, seen the Bhṛgu Saṁhitā⁵ and the Sūrya Siddhānta⁶ along with some other works.

After leaving home he came in contact with many scholars and Yogis. He has not given any account of what he read with the various scholars whom he met and with whom^s he studied. He was initiated into the order of Brahmachāris⁶ as well as that

1. He refers to them in RBB. PP. 408.

2. *ibid.*

3. *Auto.*

4. *ibid.*

5. PV. PP.2

6. RBB. PP.28.

प्रमाणेन

What commentary on the Vedas is not known. But this commentary could not have been other than that of Jyotiṣa or of Uvāṣa or of Nārada. It has also referred to the commentary by Jyotiṣa, but the author quoted this commentary not as criticized but as the views of Jyotiṣa on Vedic subjects in any of his works. He might have studied some portions of some of the Vedas, most probably the Rgveda Brāhmaṇa.

His father always took him to the house of the five Puruṣas, Kṛṣṇa, Bhṛgu, Vāsiṣṭha, and the others, a good knowledge of Jyotiṣa and the Vedas. His father also arranged for his study in astronomy and physics. His desire to go to Benares for the completion of his studies in these subjects could not be fulfilled due to the opposition of his mother. He was wandering in quest of knowledge, he does not refer to his studies in astronomy and physics with any other teacher. He must have studied much of the mathematical sciences as well as their practical side. This he must have done before leaving his home. He must have done some work on these subjects after leaving Benares, but at any rate, even the Jyotiṣa and the Vedas Brāhmaṇas along with some other works.

After leaving home he came in contact with many scholars and Yogis. He has not given any account of what he read with the various scholars whom he met and whose he studied. He was initiated into the Vedas or Brāhmaṇa as well as the Upaniṣads. He refers to them in his works. He refers to them in his works.

of the Sannyāsī¹ by persons belonging to the order or sect of Śaṅkara.¹ His initiators must have given him some instructions into the philosophy of the Vedānta as interpreted by Śaṅkara. It is not likely that he studied anything regularly for some time with any of his two initiators. It was in Baroda that he was fully convinced of the unity of Jīva and Brahma through his discussions with Brahmānanda and others.² He had studied Vedānta even before this date but was not fully convinced of this unity.³ It is unknown with whom, when, and where he studied this subject. It can of course be inferred that with whomsoever he studied this subject it must have been studied in the light of the interpretation put on it by Śaṅkara and that his teacher must have been a believer in the Advaita philosophy as explained by Śaṅkara. He studied several works on Vedānta with Pūrṇānanda Paramahansa.

He studied Yoga both theoretically and practically from a number of Yogis. Chief of them were Lāla Bhagat, Yogānanda, Jvālānanda Purī and Śivānanda Giri.⁴ He had also studied such works as the Śiva Saṁhitā, the Haṭha Yoga Pradīpikā, the Gheruṇḍa Saṁhitā and the Yoga Bija.

He perfected his studies in grammar with Kṛṣṇa Śāstrī. According to the Poona Lectures,⁵ he studied the Veda with Yogānanda or with Kṛṣṇa Śāstrī. It is difficult to say to whom does Dayānanda refer by the word 'Rāja Guru'. Though this study is possible with either of these scholars it is more likely that he studied the Veda with Kṛṣṇa Śāstrī along the study of grammar.

It was in Tehrī Gadhavāla that he made his first acquaintance with the Tantras. He saw

1. DC., PP. 100; DP. PP. 49.

3. ibid.

5. DC., PP. 61.

2. Auto. as in LDS., PP. 9.

4. Auto., PP. 347.

of the Ganyāsā by persons belonging to the order
 or sect of Brahmins. His initiators must have given
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 He studied Yoga both theoretically and
 practically from a number of Yogis. List of them
 were Kṛṣṇa Bhagat, Yogananda, Jyānnanda Puri and
 Śrīnanda Giri.⁴ He had also studied such works as
 the Śiva Saṁhitā, the Nāṭya Yoga Pradīpikā, the
 Gheraṇḍa Saṁhitā and the Yoga Nīṭi.
 He perfected his studies in grammar
 with Kṛṣṇa Bhagat. According to the Poona lecturer he
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 It is difficult to say to whom does Bṛhannanda refer
 by the word 'Kṛṣṇa Bhagat'. Though this study is possible
 with either of these scholars it is more likely that
 he studied the Veda with Kṛṣṇa Bhagat alone
 the study of grammar.
 It was in Kāśī (Benares) that he
 made his first acquaintance with the Tantras. He was

1. BC. 17. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

many of them.¹ There is no list of the works of this branch of literature that were seen by Dayānanda here. It appears that all the books on Tantra referred to by Dayānanda in the *Satyārtha Prakāśa*, viz., the *Sābara Tantra*, ^{Ratna} the *Kāma Tantra*,² the *Kāli Tantra*, the *Kulārjava Tantra*, the *Mahā Nirvāna Tantra*, and the *Rudrayāmata Tantra*³ were seen by him at this place. There is not the least possibility of his having studied these works at a later date with any teacher for at his first acquaintance with these works he acquired an abhorrence for them.⁴ He might have reconsulted some of these works while writing his *Satyārtha Prakāśa*. In one of his letters he has ^{mentioned the Mahānirvāna Tantra} ~~sent for a book on Tantra~~.⁵

He received his final education from Virajānanda Sarasvatī. This man was a blind Sannyāsī. He had studied grammar, and probably the Vedas also from Pūrṇāśrama Svāmī, a renowned scholar of his time living in Haradvāra. Virajānanda had a great dislike for works like the *Siddhānta Kaumudī* written by persons of imperfect knowledge devoid of keen sense of understanding and vision (non-*Rsis*). It was a legacy that Pūrṇāśrama Svāmī left for Virajānanda who gave it to Dayānanda and through him to the world.

Virajānanda had a keen insight into the Vedas and the Vedāṅgas as well as the *Mīmāṃsā*. From ~~him~~ whom he studied these subjects is not known and will perhaps ever remain unknown. The only known possible teacher can be Pūrṇāśrama Svāmī.

1. Auto., PP. 349

2. SP., PP. 240.

3. SP., Appendix on PP. 406.

4. Auto. in LDS., PP. 13.

5. PV., Letter No. 30 PP., 59

With such an erudite scholar and genius Dayānanda x studied Veda and other works. Mr. Farquhar thinks that Dayānanda here studied the Mahābhāṣya, the ~~Nirukta~~ Vedānta and other works.¹ H.B. Sharda ~~says~~ says that Dayānanda here studied the Aṣṭādhyāyī, the Mahābhāṣya the Nirukta, the Nighaṇṭu, and other works necessary for a proper understanding of the Vedas.² Mr. Deṇendranath Mukhopadhyaya includes Upanisads, the Manusmṛti, the Brahma Sūtras, the Yoga Sūtras of Patañjali and other systems of Philosophy, the Vedas and the Vedāṅgas.³ This statement appears to be nearer the truth. Dayānanda must have received a re-instruction in all these subjects of his study otherwise his ~~education~~ education on the line on which Virajānanda trained him would ^{have} remain ^{ed} incomplete. It is, however, evident that he could not have studied each of these works and subjects in detail. Minor points must have been cursorily dealt with. In the Vedas selected portions alone appear to have been studied and discussed. Dayānanda must have learnt the new or rather the most ancient traditional method of Vedic interpretation based on the Brāhmaṇas, the Nirukta and other works from Virajānanda who must have illustrated the method with copious examples. It is unthinkable that ^{here} Dayānanda read ^{only} the commentary of some medieval commentator ~~only~~ like Sāyana and Skanda. Such a study was useless for him. It was also against the known principles of Virajānanda who would never have tolerated such a study.

According to H.B. Sharda Dayānanda studied with Virajānanda for about ~~2x~~ 2½ years. But this estimate is very low when compared to the magnitude of the course

1.MRM.

2.LDS., 36

3. De., 124 - 125.

With such an erudite scholar and genius
Dayananda studied Veda and other works, Mr. Parpola
thinks that Dayananda must have studied the Vedas, the
Upanishads, the Agastya, the Nirukta, and other works necessary for
a proper understanding of the Veda. Mr. Parpola
thinks that Dayananda must have studied the Vedas, the
Upanishads, the Agastya, the Nirukta, and other
works necessary for a proper understanding of the Veda.
Dayananda must have received a re-instruction in all these subjects
his study otherwise his reconstruction of the
line on which Vignanesa treated him would remain
false. It is, however, evident that he could not have
studied each of these works and subjects in detail.
Minor points must have been cursorily dealt with. In the
Vedas selected portions alone appear to have been studied
and discussed. Dayananda must have learnt the new or
rather the most ancient traditional method of Vedic inter-
pretation based on the Nirukta, the Nirukta and other
works from Vignanesa who must have illustrated the method
with copious examples. It is undeniable that Dayananda
read the commentary of some medieval commentator on the
Nirukta and Agastya. Such a study was useless for him.
It was also against the known principles of Vignanesa
who would never have tolerated such a study.
According to H.R. Sharda Dayananda studied
with Vignanesa for about 20 years. But this estimate
is very low when compared to the magnitude of the course
which he had to cover.

covered by Dayānanda. The estimate of six to seven years as given by D. Mukhopadhyaya is quite reasonable. His chronology of the life of Dayānanda appears to be correct in this case.

Dayānanda's educational career ends here. He now enters upon his mission. But before engaging himself actively in his task he thought it proper to prepare himself well for the aim by meditating upon what he had studied by this time and by studying what was necessary but had not been read by that time. During the early part of his career after leaving Virajānanda, therefore, he devoted himself to this task. He learnt much by contact with others. One Hanumantācārya of the Madhva school with whom he came across was of immense help to him. He studied the religious books of all the religions -- Hinduism, Christianity, Islam, Jainism, Buddhism, Zoroastrianism and their sects. He had, thus, acquired a comparative knowledge of all the religions and their scriptures.

In the field of Vedic studies he had studied all the four Samhitās, & some of the Śākhā Samhitās including the Taittirīya, the Kāṇva and ^{and the Jaiminiya} perhaps the Kauthuma Samhitās, the important Brāhmaṇas with particular emphasis on the Satapatha Brāhmaṇa, the Āraṇyakas, the Upaniṣads, the Smṛtis with special attention to the Manu Samhitā, the six systems of philosophy together with their developments and commentaries, the Rāmāyana and the Mahābhārata, the Purāṇas, the Vedāṅgas with particular reference to the Aṣṭādhyāyī, the Mahābhāṣya and the Nirukta, and other classical and Vedic literature not included in the above heads. He had studied the commentaries of Sāyana, Uvata, & Mahidhara. He appears to have been familiar with the comments of Ravana as

as well as of Sūrya Daivajña Paṇḍita, Madhvācārya, Ātmānanda and others. There is a close similarity in his comments with the comments of these authors in some places. It was not the intention of Dayānanda to criticise all those with whom he differed. He has, therefore, referred to the most outstanding and familiar names only. He also studied the translations of the Vedas or Vedic hymns by such scholars as ~~the~~ Max Muller, and Wilson. He was fully conversant with the views on Vedic subjects expressed by Max Muller in his History of Sanskrit Literature. He knew the opinions of Monier Williams and others.

Dayānanda had thus studied what he needed for a proper understanding of the Vedas on a broader basis than that of Sāyana and others. He was fully equipped for the task undertaken by him. His knowledge was both intensive and extensive. His range was wide, out-look broad, and attitude liberal. He was critical as well as comparative. He had a keen sense of distinguishing the right from the wrong. He fully knew the distinction between the good and the bad. He has given a sufficient proof of his erudition, keen insight, and versatility in his Vedic commentaries and other works.

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Dayananda had thus studied what he needed for a proper understanding of the Vedas on a broader basis than that of *Śākyas* and others. He was fully equipped for the task undertaken by him. His knowledge was both intensive and extensive. His range was wide, out-look broad, and attitude liberal. He was critical as well as comparative. He had a keen sense of distinguishing the right from the wrong. He fully knew the distinction between the Good and the bad. He has given a sufficient proof of his erudition, keen insight, and versatility in his Vedic commentaries and other works.

VI. Works by Dayānanda Sarasvatī

In the early period of his public life Dayānanda produced no work of outstanding merit. During this period his teachings are said to have been recorded by his audience.¹ But no record of his earlier teachings by any of his audience has come down to us. Later on he felt the necessity of recording his views in the form of books so that they ~~may~~ might not perish along with his mortal body. At the suggestion of Raja Jai Kishan Dass he had the first edition of the Satyārtha Prakāśa ready by Panditas under the arrangements made by the Raja. It was in the year 1874 A.D. This year marked the beginning of Dayānanda's literary career. Along with his routine work he now devoted himself to writing various books dealing with manifold subjects including commentaries on the Vedas. He now devoted almost the whole of his day in writing, dictating, and examining works produced by his Panditas under his directions. Public lectures, religious debates, discussions and other preaching works were now confined to evenings and nights.

Dayānanda was a Gujarati by birth. He, therefore, did not know Hindi as a language of his family. His education was throughout confined to Sanskrit through the same medium. He was thus totally ignorant of Hindi usage. During his early public career he used only Sanskrit in his discourses and conversations. When he felt the necessity of changing his medium of expression from

Sanskrit into Hindi if he was too busy to spare much time for learning Hindi and even for writing literary works. He had no other way out than to employ Panditas to work under his directions. These Panditas wrote all that Dayānanda dictated, translated his Sanskrit writings into Hindi and composed works according to the subject-matter, synopsis and other directions prepared and given to them by Dayānanda. They also prepared indices, appendices,

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critical editions and press copies. They also corrected proofs received from the Press. In his letters Dayānanda has always adversely criticised and highly disapproved the work of these Panditas. They did not refrain from interpolating subjects and views not intended by Dayānanda ^{and} ~~which~~ ^{Dayānanda.} ~~were~~ against the beliefs and practices of ~~later~~. Such interpolations were made in disregard of the instructions given to them by Dayānanda. One of these Panditas was proud of his interpolations in the works of Dayānanda made to his heart's desire. ¹ In spite of these obstacles Dayānanda went on with his work without lowering down his spirits in the least. Whenever he came to know of any such interpolations made by the Panditas he always issued a statement making his correct views public. After the issue of the first editions of the Satyārtha Prakāśa and the Samskāra Vidhi he realised the immense harm done to him by such interpolations. In the later part of his ~~six~~ literary career he made it a point to listen to the gists of the passages translated by the Panditas and sometimes the translations as a whole and corrected the proofs, ~~him-~~ ^{him-} self. It is thus the Sanskrit portions of his works alone that is finally authoritative as conveying the correct views of Dayānanda. But the Hindi portions also are many a time very helpful in understanding the thought of Dayānanda. It is only where the Hindi version is either in conflict with the accepted views of Dayānanda and is against the Sanskrit text or has no corresponding Sanskrit text and is both out of context and ^{is} in contradiction of the other views expressed by Dayānanda in works of the same period that this translation has to be rejected as spurious; other-

1. Vide his letters no. 419; 421; 440; 442 (Pages 457, 460, 484, 485 of PV.)

critical editions and press copies. They also corrected proofs received from the Press. In his letters Dayananda has always adversely criticised and highly disapproved the work of these Pandits. They did not refrain from interpolating subjects and views not intended by Dayananda ~~which were against the beliefs and practices of Hindus~~. Such interpolations were made in disregard of the instructions given to them by Dayananda. One of these Pandits was proud of his interpolations in the works of Dayananda made to his heart's desire. Dayananda went on with his work without lowering down his spirits in the least. Whenever he came to know of any such interpolations made by the Pandits he always issued a statement making his correct view public. After the issue of the first edition of the Gargya Brahmin and the Samkhya Yajur he realised the immense harm done to him by such interpolations. In the latter part of his literary career he made it a point to listen to the state of the passages translated by the Pandits and sometimes the translations as a whole and corrected the proofs accordingly. It is thus the Samkhya portion of his work alone that is literally authentic as conveying the correct views of Dayananda. But the Hindu portions also are very a time very helpful in understanding the thought of Dayananda. It is only where the Hindu version is either in conflict with the accepted views of Dayananda and he stands the Samkhya text or has no corresponding Samkhya text and is both out of context and in contradiction of the other views expressed by Dayananda in words of the same period that this translation has to be rejected as spurious.

1. Vide his letters nos. 418, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

wise many a time it contains matter that is not found in the Sanskrit text but which is most necessary for a proper grasp of the subject.

Dayānanda has written a number of works which may be classified under the following heads:-

- a. Accounts of Śāstrārthas or religious debates;
- b. Khandana (Refutation of the tenets of other religions or sects);
- c. Mandana (Statement and Explanation of his beliefs);
- d. Vidhi Granthas (Ritual and Prayer);
- e. Vedāṅgas (Grammar and Etymology);
- f. Veda-Bhāṣyas (Vedic Commentaries);
- g. Vibhinna (Miscellaneous).

A brief description of works under each head is given below.

Accounts of his Śāstrārthas.

He held more than 40 debates. Accounts of some of them were written or caused to be written by Dayānanda and published.

a. Prasnotara Haladhara.

This book has been referred to in letter no.65 dated 12.4.1878 ¹A.D. It is not available now. It must have contained an account of either of the two debates that Dayānanda had with Paṇḍita Haladhara Ojha one in Furrukhabad and the other in Kanpur. A brief account of these debates is given in the History of Furrukhabad.²

b. The Kāśī Śāstrārtha.

This famous debate was held on 14.11.1869 A.D. Dayānanda published a leaf-let on the day following the debate. It contained an explanation of the word 'Purāṇa' in the passage दशमे दिवसे यज्ञान्ते पुराण-

Since many a time it contains matter that is not found in the Sanskrit text but which is most necessary for a proper grasp of the subject.

Dayananda has written a number of works which may be classified under the following heads:-

- a. Accounts of Śāstrīyās or religious debates;
- b. Khanda (Refutation of the tenets of other religions or sects);
- c. Khanda (Statement and explanation of his beliefs);
- d. Vāidī Grantha (Ritual and Prayer);
- e. Vedāngas (Grammar and Etymology);
- f. Veda-Mahatva (Vedic Commentaries);
- g. Viphrāṇa (Miscellaneous).

A brief description of works under each head is given below.

Accounts of the Śāstrīyās.

No more than 40 debates, accounts of some of them were written or caused to be written by Dayananda, and published.

a. Prasthāna Bhaṣya.

This book has been referred to in letter No. 44 dated 12.4.1906. It is not available now. It must have contained an account of either of the two debates that Dayananda had with Yashīda Mahārāja of one in Lucknow and the other in Kanpur. A full account of these debates is given in the history of Dayananda.

b. The First Debate.

This famous debate was held on 11.12.1900. A.D. Dayananda published a leaflet on the day following the debate. It contained an explanation of the words

in the passage "Yashīda Mahārāja" in the history of Dayananda. 1. 17. 100. 2. 17. 100. 3. 17. 100.

वियत्नेदः । इत्यस्य श्रवणं यजमानः कुर्यादिति ।¹

A detailed account of the entire debate was published in the same year. It was printed in the Star Press Benares. Both these accounts are no longer available. Mr. C. Parameswaran writes that Dayānanda published two pamphlets styled as the 'Sāstrārtha and the Tattva Dharma Vicāra'.^{1 a}

The present account was published first in 1937 S.V. (1880 A.D.).² The preface to this account bears the name of the manager of Vedic Yantralaya. The name of Dayānanda as the author of this work is not mentioned in the body of the book. Dayānanda has throughout been referred to as a speaker in the debate in the third person in the words " Svāminoktam". The work is not mentioned in letter no. 235 dated 31.12.1880 A.D. or in letter no. 238 dated 29.8.1882 A.D. or in letter no. 477 dated 9.5.1880 A.D. -- all containing lists of the works of Dayānanda.³ The abbreviation "शास्त्रा"^{3a} can no doubt refer to Kāśī 'Sāstrārtha, but it can also refer to Hughly 'Sāstrārtha. This abbreviation, therefore, does not help us in determining the authorship of this work. The Sanskrit text, however, lends us some help in deciding its authorship. The style of this text is essentially the same as that of the Sanskrit text found in the genuine works of Dayānanda. The tradition of the Aryā Samāja is quite unambiguous in attributing it to Dayānanda. Mr. Sharda has included it in the/works of Dayānanda.⁴ The work can therefore, be accepted as written by Dayānanda himself.

1.LDS. PP.74.

1a.DP., PP.126.

2.Preface to the work ,PP. 798 (SS); DGI., Appendices, PP.53.

3. PV., PP. 267-268; 371; and 517-518 respectively.

3a. PV., PP. 372.

4. Dayānanda Grantha Mālā (SS), Vol.I, PP. 797 - 816.

47.99 801.1

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It may be asked 'if it is a work of Dayānanda how is it that it is published under the authorship of the manager Vedic Yantrālaya.' It appears that Dayānanda took this account as an important one meriting a correct version under his authorship but did not like to issue it so since he was only one of the parties in the debate and since by the year 1880 A.D. when this book was published Dayānanda had changed some of the views that he held at the time of the actual debate.¹ The publication of the book under the authorship of Dayānanda would have been misinterpreted by interested persons and his older views would have also been attributed to him in order to attack him for his new views.

Mr. Yudhiṣṭra Mīmāṃsaka writes that the present report in Hindi is a translation of the Urdu version of the original Sanskrit work published in 1927 V.S.² The present account is much the same as published by Pt. Satya Vrata Sāmaśramiṇ in the Hindu commentator³ under the title 'Pratnanamra Nandinī'.⁴ This later account was written in Sanskrit. Pt. Satya Vrata was a writer in the debate with the consent of both the parties.⁵

The position of Dayānanda in the debate as well as in the present account is that idol-worship is not sanctioned by the Vedas and that the word 'Purāṇa'⁶ has nowhere been used as a noun in old literature. At this time he believed that the Brāhmaṇas were revealed literature just as the Samhitās were. He considered the various schools of the Sāma-Veda as the various modes of singing the Sāmans.⁷

1. Vide PP. 160-168 infra.

2. DGI, PP. 178.

3. In December, 1869.

4. DGI., PP. 177.

5. Aitareyālocana, PP. 127.

6. cp. "Parantu Pūṣpa-sabdena kadācid Brahma-Vaiṣṇavādigranthānām grahaṇam na bhavati kutaḥ Purāṇasabdastuṣṭe. PP. 5

7. Aitareyālocana, PP. 127.

It may be asked 'if it is a work of Jayramdas how is it that it is published under the authority of the Kanda Vedic Yantirajya.' It appears that Jayramdas took this account as an important one regarding a revised version under his authority but did not like to issue it as since he was only one of the parties in the debate and since by the year 1880 A.D. when this book was published Jayramdas had changed some of the views that he held at the time of the actual debate, the publication of the book under the authority of Jayramdas would have been misinterpreted by a interested persons and his other views would have also been attributed to him in order to attack him for his new views.

Mr. Tirthatma Khandwala writes that the present report in Hindi is a translation of the Urdu version of the original Sanskrit work published in 1907 V.S. The present account is such the same as published by Pt. Satya Vrata Samant in the Kanda commentator under the title 'Pratimam Khandwala'. This later account was written in Sanskrit by Satya Vrata was a writer in the debate with the consent of both the parties.

The position of Jayramdas in the debate as well as in the present account is that that version is not mentioned by the Vedes and that the word 'Pratimam' has nowhere been used as a name in old literature. At this time he believed that the Pratimam was revised literature just as the Shukla Yajur. He considered the various schools of the Shukla Yajur as the various modes of singing the hymns.

1. Vedic Yajur - 1880
2. B.S. 1881
3. In December, 1881
4. B.S. 1882
5. Aitareya Brahmana, Pt. 1
6. B.S. 1883
7. Aitareya Brahmana, Pt. 2

c. The Hugly Sāstrārtha.

It contained an account of the debate that took place between Dayānanda and Pt. Tārā Carana Tarka, ~~Magisax~~ Ratna on idol-worship in Hugly on 8.4.1873 A.D. The medium of expression in the debate was Sanskrit. Dayānanda, however, published an account of this debate in Hindi along with an original work called the 'Pratīma - Pūjana Vicāra'.¹ The account closes with the following colophon;²

दयया आनन्दो विलसति परः स्वात्मीविदितः
सरस्वत्यस्यान्ते निवसति मुदा सत्यवचना ।
तदा रव्यातिशेस्य प्रकरितगणा रक्षि शरणा
स को दान्तः शान्तो विदितविदितो वेद्यविदितः॥
श्रीमद्दयानन्दसरस्वतीस्वामिना विरचितमिदमिति विज्ञेयम्।

The book does not record the speeches of the opposite party in full. It looks like a translation and might have been prepared from the Sanskrit original which is now lost. At this time Dayānanda used only the Sanskrit language in his speeches or writings. It may be that this work was originally written in Sanskrit and then it was translated into Hindi. The language of the present work is quite modern; and is free from the grammatical and other linguistic peculiarities of that age.

d. Satya Dharma Vicāra or Melā Cāndāpura.

This book contains an account of the discussions that took place between Dayānanda and M. Indra Mani both representing Hinduism, Rev. Scott, Rev. Nobil, Rev. Parkar, Rev. Johnson all representing Christianity, and Maulvi Mohd. Kasim and Sayyad Abdur

1. Both these works have been published in PV.PP5-20.
2. PV. 20.

The Family Association

[illegible]

Mansur both representing Islam in March 1877. The debate lasted for three days. The subjects of discussion were the Creation, and the way to achieve salvation. Dayānanda has given a very clear, lucid and detailed exposition of his doctrines.

This book was completed on Tuesday, 'Srāvana' Suklā 12, 1937 S.V.¹ It must have been published before April, 1878 A.D. since the Urdu edition of this work has been referred in letter no. 65 dated 12.4.1878. The Hindi version was prepared later on and must have been ready before 10.9.1880 A.D.² The language in the present account is throughout Hindi. It does not contain the Sanskrit text. It appears that Dayānanda did not write the account himself but had it written by one of his Panditas. Dayānanda's name does not appear in the book as an author. This book is accepted as his composition by Dayānanda himself.³ It is therefore, his work in the same sense in which the first edition of the Satyārtha Prakāśa was his work. This work has been included in the collected works of Dayānanda.⁴

e. Jālundhūr ki Bahasa.

This book is referred to in letter no. 308 dated 13.5.1882.⁵ Pt. Lekh Ram thinks that this book was first published in December, 1877 A.D. He has published this work in his biography of Dayānanda. This debate was held in Jullundhūr with Maulvi Khwāt Ahmad Hussain on 24.9.1877. The subjects discussed were Rebirth and Miracles (Karamāt).

1. PP. 847 (SS).

2. DGI., PP. 182.

3. PV., PP. 100.

4. Dayānanda Grantha Mālā (SS) Vol. I PP. 817- 847.

Manuscript both representing Islam in March 1877. The debate lasted for three days. The subjects of discussion were the Creation, and the way to achieve salvation. Devananda has given a very clear, lucid and detailed exposition of his doctrine.

This book was completed on Thursday, 12th April 1878 A.D. It must have been published before April, 1878 A.D. since the Urdu edition of this work has been referred in Letter no. 65 dated 12.4.1878. The Hindi version was prepared later on and must have been ready before 10.9.1880 A.D. The language in the present account is throughout Hindi. It does not contain the Sanskrit text. It appears that Devananda did not write the account himself, but had it written by one of his Pandits. Devananda's name does not appear in the book as an author. This book is accepted as his composition by Devananda himself. It is therefore, his work in the same sense in which the first edition of the Satyarth Prakash was his work. This work has been included in the collected works of Devananda.

o. TRANSLATION BY PANDIT
This book is referred to in Letter no. 308 dated 12.5.1880. The Hindi version of this book was first published in December, 1877 A.D. He has published this work in his biography of Devananda. This debate was held in TRANSLATION with Mr. H. M. Ahmad Hussain on 12th April 1877. The subjects discussed were Religion and Miracles (Karamat).

1. 1st. 2nd. 3rd. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th. 13th. 14th. 15th. 16th. 17th. 18th. 19th. 20th. 21st. 22nd. 23rd. 24th. 25th. 26th. 27th. 28th. 29th. 30th. 31st. 32nd. 33rd. 34th. 35th. 36th. 37th. 38th. 39th. 40th. 41st. 42nd. 43rd. 44th. 45th. 46th. 47th. 48th. 49th. 50th. 51st. 52nd. 53rd. 54th. 55th. 56th. 57th. 58th. 59th. 60th. 61st. 62nd. 63rd. 64th. 65th. 66th. 67th. 68th. 69th. 70th. 71st. 72nd. 73rd. 74th. 75th. 76th. 77th. 78th. 79th. 80th. 81st. 82nd. 83rd. 84th. 85th. 86th. 87th. 88th. 89th. 90th. 91st. 92nd. 93rd. 94th. 95th. 96th. 97th. 98th. 99th. 100th.

The
f. Satyāsātya Viveka.

It contained an account of the debate held by Dayānanda with Rev. T.G. Scott in Barailly on 25, 26 and 27 August, 1879 A.D. The subjects under discussion were the transmigration of the soul, the incarnation of God and the forgiveness of sins. The proceedings were recorded and signed by both the parties in the debate. The book has been referred to in letter no. 235 dated 31.12.1880.¹

g. The Udayapur Sāstrārtha.

This debate was held with Maulvi Abdur Rahman, Superintendent of Police and Judge in the Udayapur state on 11, 13 and 17 September, 1882 A.D. Subjects relating to the revealed book, creation, matter, and the Veda were discussed. A reference to this debate is found in letter no. 341 dated 18.9.1882 A.D. The proceedings were recorded by three writers. They have been published by Pandita Lekh Ram in his life of Dayānanda. These proceedings of this debate do not appear to have been published as an independent work like the Kāśī Sāstrārtha in the life-time of Dayānanda or after him till now.

Khandana (Works criticising the tenets of other religions).

a. The Bhāgavata Khandana.

It is also known as the Vaisnavamata Khandana, the Bhāḍavā Bhāgavata or the Pākhaṇḍa Khandana. A manuscript of this work is dated 7.6.1866 A.D. The book, therefore, must have been written by that date.

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The book was written in Agra and distributed ~~of~~ free of charge on 12.4.1867 A.D. in the Kumbha fair at Harad-vāra. It had seven pages. It was written in Sanskrit.¹ At this time Dayānanda condemned only the Bhāgavata Purāṇa.² He condemned idol-worship; considered the Upaniṣads as Śrutis and revealed; and regarded the Bhagavadgītā as an authority. He recommended the study of the Vedas, the ~~Manusmṛti~~ Upavedas, the Vedāṅgas, the Manusmṛti, the Mahābhārata, the HariVamśa, the Purāṇas and the Vālmīki Rāmāyaṇa.³

b. The Advaitamata Khandana.

It was written in refutation of the non-duality doctrine propounded by Śaṅkara. It was composed and published in 1870 A.D. Dayānanda was in Benares at that time. It was published along with its Hindi translation in the Kavi Vacana Sudhā, Benares.

c. The Pratimā Pūjana Vicāra.

It denounces the practice of idolatory current among the various sects of the Hindus and others. This work was appended to the Hugly Śāstrārtha. The language of this work is Hindi.⁴

d. The Gardabha Tāpinī Upaniṣad.

It was composed in imitation of Upaniṣads like the Rāma Tāpinī and the Gopāla Tāpinī in order to denounce those works. Mr. D. Mukhopādhyāya writes that during his stay in Allahabad in 1874 A.D. Dayānanda occasionally amused his audience by reciting passages from this book. It must have been composed before that date, most probably before 1.7.1874 the date on which Dayānanda reached Allahabad. This work must have been humorous in nature. It is no longer

1 D.G.I., PP. 10

2. P.V., PP. 20-21 (Intro)

3. ibid., PP. 21. (Intro)

4. ibid., PP. 5-20

available.

e. The Vedānti Dhvānta Nivāraṇa.

It was written to denounce the Neo-Advaita doctrine. It was completed in two days time in the year 1874 A.D. Probably it was October or November. Dayānanda was then in Bombay.¹ The language in the first edition was very incorrect. It was improved in the second edition.²

The name of the publisher on the title of the first edition was given thus:- "नन्दिमुरवब्राह्मण श्यामजी विज्जगने स्वदेशि प्रसिद्ध की।"³

The book nowhere bears the name of Dayānanda as the author of this work. The list of books given in the first edition of the Samskāra Vidhi does not include it in the works of Dayānanda. But he himself has declared it as his work in letter no. 72 dated 26.7.1878 A.D.⁴ The verse on the back of the title of the third and other subsequent editions appears to be spurious.⁵ This work has not been included in the Dayānanda Grantha Mālā (SS).

f. The Veda Viruddhamata Khandana.

It was written in refutation of the doctrines of the Vallabhācārya sect which was very

1. DGI, PP. 60.

2. ibid, pp. 62.

3. ibid, PP. 60.

4. PV., PP. 110. op. ये च मया वेदभाष्यसन्दर्भोपासना-
वेदान्तेऽन्तर्निवारण-... ग्रन्था निमित्ताः।

5. This verse runs as follows:-

दयापूर्वपिते परमपरमाख्यातमनायाः
गिराणां न जानन्त्यमितमितविवर्तसंगतिना।
स वेदान्त-ग्रन्थान्नीमनवमन्त आन्तमनसः
समुद्धर्तुं श्रौतं प्रकटयति सिद्धान्तमनिशम्॥
D ६२. PP. 61

powerful in Gujarat when Dayānanda went there.

It is also known as the Vallabhācārya-mata Khandan. It was written in Bombay and was finished on Tuesday, Kārtika Amāvāsyā, 1931 S.V. (10.11.1874 A.D.)¹

The book is written in Sanskrit. It was translated into Gujarati by ~~San~~ Shyamji Kṛṣṇa Varma and into Hindi by Bhim Sen. The colophon at the end of the Hindi translation reads इति श्रीपरमहंसपरि-

ब्राजकाचार्यश्रीमदयानन्दसरस्वतीस्वामिनिर्गितस्तोत्र-
त्यगीमसेनशर्मा कृत भाषानुवाद सारितश्च वेदविरुद्ध-
मतरवण्डनो ग्रन्थः समाप्तः १६

Dayānanda has accepted it as one of his works in his letter no. 72 dated 26.7.1878 A.D.²
It has been included in DGI (SS) II.

g. The Śikṣā Patrī Dhvānta Nivāraṇa.

It is also known as Svāmī Nārāyaṇa-mata Khandana. The book was written in order to expose the weak points of the Śikṣā Patrī written by Svāmī Sahajānanda for use as a religious book by his followers.

Dayānanda's
The book commences with the words सहजानन्दादि-
मतस्थान् प्रति प्रज्ञाः खण्डनञ्च।

It was ready on Sunday, Pausa Badi 11, 1931 S.V. (3.1.1875)³
He was in Rajkot at that time.

The language of the book is Sanskrit. The Hindi translation given in the Dayānanda Grantha Mālā (SS)⁴ is a rendering of the Gujarati translation of the work.⁵

h. The Pops Lila.

It has been referred to in letter no. 308 dated 13.5.1882.⁵ Nothing else is known about this book. It is not available now.

1. Colophon at the end. PP. 814 (SS); PV., PP. 30 Ft. DGI., PP. 63 has calculated this date as 18.12.1874. This does not seem to be correct. 2. PV., PP. 110. 3. Vide colophon at PP. 829 (SS). 4. Vide PP. 831 (SS). 5. PV., PP. 338-339. 6- DGI (SS), II, PP. 814

powerful in contrast when Division was small.

It is also known as the Valley of the Kings.

on Tuesday, KATHLEEN ANDERSON, 1931 S.V. (10.11.1931)

The book is written in German.

translated into English by the Special Agent

नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॥

1: 57473 2: 15726 11: 2063516

...the

1920-1921

Individuals who are not members of the organization should not be allowed to attend the meeting.

[Faint handwritten notes at the bottom of the page]

१३३३

i. Ārya Prasnottarī Kā Khandana.

It was ~~in~~ written in refutation of the Ārya Prasnottarī issued by Munshi Indramani after Dayānanda had severed all his connections ~~with~~ with the former on account of his embazlement of public money that was placed in his charge. The questions under dispute related to the manner of revelation, nature of the individual soul, conception of heaven, definition of an atheist, the import of the word Hindu and other allied subjects.

This work was published in an issue of the Desā Hitaigī under the authorship of an Ucita Vaktā. In his letter no. 333 dated 17.8.1882 A.D.¹ Dayānanda writes that he had written this work quoting appropriate authorities in support of his statements and after suspending the writing of his Vedic commentaries. Dayānanda's authorship of this work is thus quite undisputed.²

j. An Unknown Work.

In his letter no. 61 dated 24.3.1878 A.D. Dayānanda writes:- " रागरखा से पत्र मिल सकेंगे तो भेज दिये जायेंगे वा नवीन लिखवा कर भेज देंगे । परन्तु जैसे आजपर्यन्त नहीं छपे, वैसे हो तो पौरश्चम व्यर्थ है । " 3.

It is ^{not} known what these Patras were and what their contents were; and whether they were ever published. From the tone of the reference it appears that they related ^{to} some writing in refutation of something.

1. PV., PP. 368

2. This work has not been included in the Dayānanda Grantha Mālā issued from Ajmer by H.B. Sharda. Pt. Yudhisthira Mimamsaka has also ignored it in his DGI. The book has been published in PV., PP. 355 - 363 by Bhagavaddatta.

3. PV., PP. 97.

Māṇḍana (Works explaining the views of the author)

a. Vijñāpana Patram (I).¹

It gives ~~at~~ a list of the works accepted as authorities by Dayānanda in July, 1869 A.D. It is written in Sanskrit. He makes no mention of the Brāhmaṇas, of the Pūrva Mīmāṃsā of Jaimini, of the Vaiśeṣika Darśana by Kaṇāda, of the Sāṅkhya Darśana by Kapila and ^{of} the Nyāya Darśana by Gotama. He had discarded the Purāṇas by this time. He ~~strongly~~ enough includes the Bhṛgu Samhitā in this list. It suggests that either he had not read the book or he had not yet changed his views about Phalita Jyotiṣa.

b. The Satyārtha Prakāśa.

Dayānanda had this work ready at the suggestion of Raja Jaya Kishan Bas of Muradabad who supplied one writer to Dayānanda for this purpose. The work was begun on 12.6.1874 in Benares. Pt. Bhagavaddatta writes that Vijñāpana no. 7² was attached to the unpublished Chapter XIV of the Satyārtha Prakāśa (First Edition). This advertisement ~~in~~ was written in September, 1874.³ This may then be regarded as the date of the completion of the work. *It appears to have been published in the first half of 1875 A.D.*⁴

The first edition of this book had only 12 chapters divided in two parts. The first part consisted of chapters 1 to 10 explaining his views about God and the various aspects of the life of a man, king and his duties, administration of the state and other subjects. The second part consisted of chapters 11 and 12 only. These chapters contained a criticism of various sects of the Hindus and the Jain religion.

1. PV., PP. 1-3.

2. PV., PP. 24-26.

3. PV., PP. 26ft.2

4. PV., PP. 28

The last two chapters dealing with a criticism of Islam and Christianity had also been written. ¹ But these could not be printed for certain reasons. ²

The book was dictated by Dayānanda to his writer Pt. Chandar Shekhar appointed by Raja Jaya Kishan Das for this specific purpose. It appears that Dayānanda dictated in Sanskrit. At this time he did not ~~he~~ know enough of Hindi. It was in May, 1874 A.D. that he made an effort to ~~he~~ speak ~~in~~ in ~~Sanskrit~~ in Benares Hindi. Dayānanda stayed ~~for~~ for about two ~~months~~ weeks after the commencement of the work. There is no evidence that the writer went with Dayānanda. It is, therefore, ~~he~~ very likely as suggested by H.B. Sharda ³ that Dayānanda ~~only~~ dictated ^{only} the outlines, contents and the gist of his views to the Pandita and left it to him to write out the work himself and publish it in ~~in~~ the name of Dayānanda. The writer was ~~not~~ neither as learned as Dayānanda was nor was an equal to the latter in intelligence, common-sense, and experience. He, therefore, misunderstood and hence misinterpreted ~~by~~ Dayānanda. The result was that much that was quite foreign to the views and the ~~purpo~~ ^{goal} of Dayānanda like the Pity Śrāddha and meat-eating for certain specified purposes was included in the work. Dayānanda had not seen the proofs himself so that these subjects could be removed in the course of printing. When Dayānanda was apprised of this situation he issued a notice notifying his correct beliefs and contradicting what had been published against his intentions. ⁴

1. Vide letters no. 426, 460, 468 and 9 (PV., PP. 463, 503-4, 512 and 27-8 respectively. The last letter must have been written on 24.1.1875 and not on Jan. 23 as calculated by Pt. Bhagavaddatta. (PV., PP. 26ft. 1.) The matter was sent to the press in January, 1875. (PV., PP. 28).
2. SP. (2nd ed.) Preface, PP. 77 (SS); Letter no. 52, PV. PP. 90) LDS., PP. 409 - 411.
3. LDS., PP. 406 - 408.
4. Vide Advertisement no. 66, PV., PP. 100.

The book was revised by Dayānanda in
in the
Udaipur in Bhādrapada/Sukla Pakṣa of 1939 V. 8.¹ In the
preface to the revised edition he writes:-

“इस लिये इस ग्रन्थ को भाषा व्याकरणानुसार, शुद्ध करके
दूसरी बार छपवाया है। कहीं कहीं शब्द, वाक्य, सूत्र का
भेद हुआ है - - - परन्तु अर्थ का भेद नहीं किया
गया है प्रत्युत विशेष तो लिखा गया है। हाँ जो
प्रथम छपने में कहीं २ भूल रही थी वह निकाल
शोध कर ठीक कर ली गई है।” २.

The revised edition thus differs much from the original
work. Many important topics like the criticism of the
salt tax and of stamp duty treated in the original work
are not found in the new edition issued from the Vedic
Yantralaya. All subjects have been treated afresh. There
is a wide difference in the views, the authorities quoted,
and the arrangement of the subject-matter. All those
subjects which were against his views have been expunged.
It was of course natural. Some of the ~~its~~ views in the
new edition, as for example, those on salvation are in
direct contradiction to those expressed in the Bhūmika.

“When the old and the new Satyārtha
Prakāśa are put side by side, one finds that, except in
the first chapter which discusses the term Om, not ten
lines of the one are to be found in the other. The two
books are quite different from each other. The language
and the wording of the one are quite different from
those of the other. What is common to the old and the
new Satyārtha Prakāśa is the name, subjects treated in
the two books vary, and the treatment is different. The
old Satyārtha Prakāśa contains 407 pages; the new contains

1. PP. 83 (SS).

2. PP. 77 (SS).

592 pages. The new book has a Preface; the old had none, "1

Mr. H.B. Sharda writes that Dayānanda not only revised the book but also re-examined the mss. on the completion of the revision and corrected proofs of the major portion of the book.² The text of the book as found in the 'Satabdī Sanskarana' differs from the revised second edition at some places. These changes must have been made by the authorities of the Paropakārinī Sabhā.

" If the Vedas form the old Testament of the Arya Samajists, the Satyārtha Prakash forms as it were their new Testament." ³ It embodies all the principle and tenets of Dayānanda on all matters -- religious, social, moral, educational, and political. Its study is essential for a proper understanding of Dayānanda. It has two parts. Part I consists of the first ten chapters while Part II embodies the last four chapters. Each chapter in the second part begins with a subsidiary preface (Anubhūmikā). The first part describes the principles and is thus constructive in nature. The second part, on the other hand, treats of the weak points of other faiths. The book closes with a statement of the beliefs and non-beliefs of Dayānanda. The contents of each chapter of this book are thus summarised by H.B. Sharda:-

" The first chapter of the Satyārtha Prakash treats of the meaning, and gives an ~~explanation~~ exposition, of Om as the name of God. Agni, Aditya, Brahma, and other names of God are also explained.⁴

" The second chapter deals with the birth and the home education of children, with pregnancy, conception, diet of the expectant mother, and the instruc-

1

1. LDS., PP. 408.

2. *ibid.*

3. Prof. Sherwani in *R the Religions of Empire*, 1925.

4. The etymologies given in this chapter are collected in Appendix XXVIII.

598 pages. The new book has a foreword by the old and new
Mr. H. N. Sarda written that the old book was
only revised the book but also re-examined the text, on
the completion of the revision and corrected parts of
the major portion of the book. The text of the book
as found in the Hindi edition differs from the
revised second edition at some places. These changes
have been made by the author of the foreword.

"It is the vision from the old Testament of
the Aryan Semites, the Aryans, the Aryans, the Aryans
were their new Testament." It is embodied in the
and some of the Aryans on all matters -- religious,
social, moral, educational, and political. The book is
essential for a proper understanding of the Aryans. It
has two parts. Part I consists of the first ten chapters
while Part II comprises the last four chapters. Each part
in the second part begins with a subsidiary subject (or
subject). The first part describes the Aryans and
is thus descriptive in nature. The second part, on the
other hand, treats of the work habits of the Aryans and
the book closes with a statement of the habits and
non-beliefs of the Aryans. The contents of each chapter
of this book are thus summarized by H. N. Sarda:-
"The first chapter of the book
treats of the meaning, and gives an explanation
of the meaning of the name of God, and, further,
exposition, of the name of God and also explained.
The second chapter deals with the
and the home education of children, with progress,
conception, diet of the expectant mother, and the first

1. Ibid., pp. 405.
2. Ibid.
3. Ibid.
4. The explanation given in this chapter and also
in Appendix XXVII.

tion and training of infants. Emphasis is laid on what the parents should do or not do, so that the infant's mind becomes strong.

" The third chapter deals with education in the schools, conduct of students, teaching, worship, breath control, necessity and virtues of Brahmacharya; moral and religious instruction, control of senses and what books to avoid. It says that the Vedas should be studied by women and the Sudras, for they are for all men and women.

" The fourth chapter treats of marriage, the age of marriage, Varna or caste to be determined by conduct and actions, change of caste, duties of the four Varnas, Brahmins, Kshatriyas, Vaishyas and Sudras; treatment of women. Five great duties; Truth, Duty to parents and preceptors and sages, practice of Truth, qualifications of teachers, re-marriage, patriotism, sacrifices, household duties and other things. It shows the necessity and the great merits of the Grihastha Ashram.

" The fifth chapter treats of Vanaprastha and Sannyas Ashramas, (Retirement from the world, Renunciation) the ten essentials of dharma or religion, distinction between God and soul, and the sannyasis, who should continually work for public welfare.

" The sixth chapter deals with Government, duties of the Ruler, State Councils, Qualifications and Experience of ministers; Majority and Minority; Taxation, Laws of Chivalry, Military Science, Strategy, Tactics, War, Treatment of Prisoners, Neutrality, Justice and Judicial procedure, Punishment, Politics etc.

" The seventh chapter treats of God and the Vedas, Unity of God, His existence: His qualities and Stuti, Upasna and Prarthna (Recitation of God's attributes, Communication with God, and Prayers), purity

tion and training of children. Parents in India should do or not do, so that the child's mind becomes strong.

"The third chapter deals with education in the schools, conduct of students, teaching, writing, breadth control, necessity and virtues of handwriting, moral and religious instruction, control of parents in what books to avoid. It says that the Vedas should be studied by women and the Shastras, for they are for all men and women.

"The fourth chapter treats of marriage, the age of marriage, choice of caste to be determined by conduct and aptness, change of caste, duties of the four Varṇas, Brahmins, Kshatriyas, Vaishyas and Sudras, treatment of women, five great duties, family duty, treatment of parents and property and again, duties of sons, qualifications of teachers, re-marriage, widowhood, asceticism, household duties and other things. It shows the necessity and the great merits of the Ashramas.

"The fifth chapter treats of Government and Samyaks Ashramas, (Religion from the world, religion, the ten essentials of dharma or religion, the relation between God and soul, and the samyaks, who should be continually with the public welfare.

"The sixth chapter deals with Government, duties of the ruler, State Council, Qualifications and experience of ministers, Justice, Economy, Revenue, Laws of Civility, Military Science, Strategy, Tactics, War, Treatment of prisoners, Punishment, Religion etc.

"The seventh chapter treats of God and the Vedas, Unity of God, His existence: His qualities and attributes, knowledge and freedom (Realization of God), attributes, communication with God, and prayers, and

of mind; Soul's independence, relation between God and man; Incarnation; Neo-Vedantism; Vedas as Revelation and its necessity; Commentary on the Vedas. It says that the Brahmanas are separate from the Vedas.

" The eighth chapter deals with the Creation, Preservation, and Dissolution of the Universe. It is full of reasoning and gives learned expositions of abstruse matters. It treats of the three eternal entities, pantheism and atheism. It discusses the creeds of the Materialists, Buddhists, Vedantists, Fatalists etc., the six darsans as six schools of philosophy; the coming of the Aryas to Aryavarta, the law of gravitation etc.

" The ninth chapter treats of knowledge and ignorance, Salvation, how to attain it and its duration, etc.

" The tenth chapter deals with (A) Moral and immoral conduct (b) Food: what is allowed and what is forbidden, (c) Foreign travel, Interdining etc.

" The eleventh chapter contains an exposition and refutation of the various Faiths and Beliefs held in India and the various sects prevalent in the country and other miscellaneous matters. Among the miscellaneous matters are Fire Arms in Ancient India, the cradle of civilization, the Mahabharata War, popes in Europe and India and Castes. Among the sects and faiths treated are the Vama Marga and its orgies, Materialism, Jainism, Buddhism, neo-Vedanta, doctrines of the Yoga Vasiatha, Saivism, Hinduism, Vaishnavism, Sakta faith, Chakrantika, Sankara, Ramamuja; Origin of idolatry; the Puranas, Bhagwat; the Khakis, Sikhism, Rama Snehies, the Swami Narayan sect, the Brahmo Samaj and others. It also treats of the sacred places of India, Benares, Gaya, Dwarka, Haradwar, Muttra, Rameshwaram, Jagganath Puri, and saints, Kabir, Nanak, Dadu etc.

" The twelfth chapter deals especially with Atheism, Buddhism, Jainism, the Charvak faith, the animal sacrifices, meat eating, Jain ahimsa, science and philosophy and the practices of Jainism.

" The thirteenth chapter deals with Christianity; ~~Creation~~ Creation and Adam, Tower of Babel, Abraham, Idolatry, Moses, Sabbath, Miracles, Crucifixion and Resurrection, Trinity, Christ's life etc..

" The fourteenth chapter deals with Muhammadanism. It treats of the Holy Quran, Satan, Paradise and Hell; Prophets; war against infidels etc. Its criticism extends to only sixty out of the one hundred and the thirteen Soorats of the Quran." ¹

Here ends the Satyārtha Prakāśa. It has an Appendix or a Supplement at the end called the Svamantavyāmantavya Prakāśa. It consists of 51 articles. These articles summarise his views about God, the Vedas, the three eternal objects, Jīva, Dharma, Adharma, Creation, Salvation, Deva, Devapūjā, Yajña and such other things. *Both these works have been included in the* D. n., I. ⁴

e. Ārya Samāja Ke Nivāna Aur Usaki Vākhyā.

It is referred to in his letter no. 13 dated 29.5.1875 A.D. ² It is also listed in an advertisement given on the Vedāntidhvānta Nivāraṇa published in 1932 V.S. (1876 A.D.). ³ The book is no longer available. The rules and regulations of the Ārya Samāja were framed for the first time in January, 1875 A.D. while Dayananda was in Rajkot. This book appears to have contained these rules and regulation along with an explanation of the aims and objects of the Ārya Samāja together with an essay justifying its inception.

II

1. LDS., PP. 412 - 414.

3. DGI., Appendix VII, PP. 90

2. PV., PP. 33.

4. D. n. (SS), I, PP. 77 - 796

d. The Āryoddesya Ratnamālā.

It was completed on Wednesday, Śrāvana
Suklā 7, 1934 V.S. ¹ It is a collection of the definitions
and expositions of 100 such terms as are generally met
with in works on Hindu Philosophy and in the works of
Dayānanda. Some of these terms have also been explained
in the Svamantavyāmantavya Prakāśa.
It has been included in the D G N (SS), I (PP. 891-901).

e. The Vvavahāra Bhānu.

It was finished on Phālguna Suklā 15, 1936
V.S. in Benares. ²

The object of this book is to educate the
public and the students in righteous behaviour. ³ " It
deals with various popular and every day topics, such as
the qualifications of teachers; virtues of continence
(Brahmacarya), qualities of heroes; the various kinds of
education; tests of truth and untruth; social manners; the
meaning of the word Pope as used by Dayānanda; how to use
one's resources; how should husband and wife behave; how
does a man become righteous; these teachings are illustrated
by interesting anecdotes and incidents. ⁴ It is written
in the form of questions and answers. The language of the
book is Hindi. *It has been included in D G N, II (PP. 723-769).*

f. The Gokarunā Nidhi or the Kāma Dhenupā.

It was completed on February 24, 1881 A.D..
(Thursday, Phālguna Suklā 10, 1937 V.S.). ⁵

The book deals with the aims and objects of
and the constitution of the Gokarunādi Rakṣinī Sabha. ⁶ It

1. SS., PP. 901. 2. SS., PP. 723. 3. ibid.

4. LDS., PP. 419. 5. SS., PP. 945. 6. SS., PP. 921.

6. THE VEDIC LITERATURE

It was completed on Wednesday, 19th April 1934 V.E. It is a collection of the definitions and expositions of 100 such terms as are generally met with in works on Hindu Philosophy and in the works of Dnyananda. Some of these terms have also been explained in the Samantasiddhantya by Dnyananda. It has been included in the Darshan (1934).

7. THE VEDIC LITERATURE

It was finished on Thursday, 20th April 1934 V.E. in Bombay. The object of this book is to educate the public and the students in righteous behaviour. It deals with various popular and every day topics, such as the qualifications of teachers; virtues of students; (Dharma), qualities of houses; the various kinds of education; tests of truth and untruth; social manners; meaning of the word Dharma as used by Dnyananda; how to use one's resources; how should husband and wife behave; how does a man become righteous; those teachers are righteous by interesting anecdotes and incidents. It is written in the form of questions and answers. The language of the book is Hindi. It has been included in the Darshan (1934).

8. THE VEDIC LITERATURE

It was completed on Thursday, 21st April 1934 V.E. (Thursday, 21st April 1934 V.E.) The book deals with the same and explains the constitution of the Samantasiddhantya.

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| 1. <u>THE VEDIC LITERATURE</u> | 2. <u>THE VEDIC LITERATURE</u> | 3. <u>THE VEDIC LITERATURE</u> |
| 4. <u>THE VEDIC LITERATURE</u> | 5. <u>THE VEDIC LITERATURE</u> | 6. <u>THE VEDIC LITERATURE</u> |

has been divided into three parts -- Samikṣā (Examination of the problem), Principles (Niyama) and the constitution (Upaniyama).¹ In the examination of the problem he writes that an object should be used only for the purpose for which it is made. The cattle are meant for yielding milk and use for tilling ^{land} etc., They should be used for these purposes alone. One cow and her offspring benefit lacs of people. So do the buffalo and other milching cattle. The cattle are useful even after their death since their skin is used for various purposes by men.

- The killing of cows is always detrimental both to the ruler as well as ^{to} the ruled. "It is because of the slaughter of cows and the scarcity of milk and milk products that Indians have become weak and feeble." 2

He then discusses the case of meat-eating in the form of a dialogue between a killer and a protector. At the end of the dialogue he concludes that cattle should not be killed for eating their meat. He finally appeals to men and failing them to God for the protection of cattle. His prayer to God is :-

“ तनोतु सर्वस्व उत्तमं बलं
गवोदरसं विविधं ह्येरितः।
अशेषविधानि निरुत्य नः
प्रभुः सहायकरो विदधातु गोहिताम् ॥
ये गोसुरवं सम्पुगुशान्तिं योस्ते धर्मजं सौख्यमयाददन्ते।
क्रूरा नराः पापरा न यन्ति प्रज्ञाविहीनाः पशुहिंसकास्त ॥”³
It has been included in the DGN, II (PP. 919-945).

g. A book on Conversion.

H.B. Sharda⁴ has written that in the year 1879 A.D. when Dayānanda was in Haradvāra the Maharaja of Kashmir asked through a messenger asked Dayānanda to

1. SS., PP. 920.
2. LDS., PP. 420.
3. SS., 919.
4. LDS., PP. 217.

has been divided into three parts -- (1) (2) (3) of the problem, (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)

The killing of cows is always detrimental to the health of the people. No one can deny this. The cattle are useful even after their death. Their carcasses are used for various purposes by men. The killing of cows is always detrimental to the health of the people. No one can deny this. The cattle are useful even after their death. Their carcasses are used for various purposes by men.

At the end of the day, the cattle are not killed for eating their meat. No one can deny this. The cattle are useful even after their death. Their carcasses are used for various purposes by men. The killing of cows is always detrimental to the health of the people. No one can deny this. The cattle are useful even after their death. Their carcasses are used for various purposes by men.

His prayer to God is: "Om Namo Bhagavate Vasudevaya". The killing of cows is always detrimental to the health of the people. No one can deny this. The cattle are useful even after their death. Their carcasses are used for various purposes by men. The killing of cows is always detrimental to the health of the people. No one can deny this. The cattle are useful even after their death. Their carcasses are used for various purposes by men.

write a book on the conversion of non-Hindus into the fold of Hinduism supported with appropriate Vedic authorities. Dayānanda agreed to do so but asked the messenger to come *again* for the book. Nothing else is known about this work. If this report of Mr. Sharda is correct Dayānanda must have written this work. It might be found in the library of the Maharaja of Kashmere.

h. A Collection of useful Quotations.

He had also collected beautiful verses ~~now~~ which he considered useful from the Manusmṛiti and the Vidura Prajāgara. Mss. of these collections exist in the office of the Paropakārinī Sabhā.¹

Vidhi Granthas (Works dealing with the Ritual).

a. The Sandhyā.

It was written in Agra and was published by Seth Ruplal. The 'Sṛī Sūkta' was appended to it.²

Mr. H.B. Sharda writes that Dayānanda himself wrote a Sandhyā for Madhava Babu.³ It was in Allahabad in the year 1870 A.D. It is difficult to say whether both these Sandhyās agreed in details and contents or they were different from each other.

b. The Pāṇca Mahā Yajña Vidhi.

It deals with the five great sacrifices that must be performed by every house-holder. They are:-
the Brahma Yajña, the Deva Yajña, The Pitr Yajña, the

1. DGI., PP. 191, Entry no. 20 and 21.

2. DGI., PP. 9.

3. LDS., pp. 77 ; DC., PP. 218.

write a book on the conversion of non-Hindus into
of Hindutva supported with appropriate Vedic authority
Mr. Bhandarkar agreed to do so but asked the messenger to
for the book. Nothing else is known about this work.
this report of Mr. Bhandarkar is correct Mr. Bhandarkar must
written this work. It might be found in the library of
University of Cambridge.

A Collection of useful quotations
He had also collected beautiful verses
from which he considered useful from the Sanskrit and
Vedānta Prasthāna. Many of these collections exist in the
office of the Propaganda Bureau.

Yājñavalkya Smṛiti

a. The Smṛiti.

It was written in A.D. 1870 and was published
by G. B. Bhandarkar. The first edition was reprinted in 1910.
Mr. B. B. Bhandarkar writes that Yājñavalkya
himself wrote a Smṛiti for Madhava Acharya. It was in A.D.
1870. It is difficult to say whether
both these Smṛitis agreed in details and contents or
were different from each other.

b. The Smṛiti Yājñavalkya Smṛiti.

It deals with the five great Smṛitis
that must be performed by every Hindu. They are:
the Brāhmaṇa Smṛiti, the Yajur Smṛiti, the R̥g Smṛiti, the
Sām Smṛiti, and the Atharva Smṛiti.

1. Brāhmaṇa Smṛiti, 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212nd, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311st, 312nd, 313th, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th, 411st, 412nd, 413th, 414th, 415th, 416th, 417th, 418th, 419th, 420th, 421st, 422nd, 423rd, 424th, 425th, 426th, 427th, 428th, 429th, 430th, 431st, 432nd, 433rd, 434th, 435th, 436th, 437th, 438th, 439th, 440th, 441st, 442nd, 443rd, 444th, 445th, 446th, 447th, 448th, 449th, 450th, 451st, 452nd, 453rd, 454th, 455th, 456th, 457th, 458th, 459th, 460th, 461st, 462nd, 463rd, 464th, 465th, 466th, 467th, 468th, 469th, 470th, 471st, 472nd, 473rd, 474th, 475th, 476th, 477th, 478th, 479th, 480th, 481st, 482nd, 483rd, 484th, 485th, 486th, 487th, 488th, 489th, 490th, 491st, 492nd, 493rd, 494th, 495th, 496th, 497th, 498th, 499th, 500th, 501st, 502nd, 503rd, 504th, 505th, 506th, 507th, 508th, 509th, 510th, 511st, 512nd, 513th, 514th, 515th, 516th, 517th, 518th, 519th, 520th, 521st, 522nd, 523rd, 524th, 525th, 526th, 527th, 528th, 529th, 530th, 531st, 532nd, 533rd, 534th, 535th, 536th, 537th, 538th, 539th, 540th, 541st, 542nd, 543rd, 544th, 545th, 546th, 547th, 548th, 549th, 550th, 551st, 552nd, 553rd, 554th, 555th, 556th, 557th, 558th, 559th, 560th, 561st, 562nd, 563rd, 564th, 565th, 566th, 567th, 568th, 569th, 570th, 571st, 572nd, 573rd, 574th, 575th, 576th, 577th, 578th, 579th, 580th, 581st, 582nd, 583rd, 584th, 585th, 586th, 587th, 588th, 589th, 590th, 591st, 592nd, 593rd, 594th, 595th, 596th, 597th, 598th, 599th, 600th, 601st, 602nd, 603rd, 604th, 605th, 606th, 607th, 608th, 609th, 610th, 611st, 612nd, 613th, 614th, 615th, 616th, 617th, 618th, 619th, 620th, 621st, 622nd, 623rd, 624th, 625th, 626th, 627th, 628th, 629th, 630th, 631st, 632nd, 633rd, 634th, 635th, 636th, 637th, 638th, 639th, 640th, 641st, 642nd, 643rd, 644th, 645th, 646th, 647th, 648th, 649th, 650th, 651st, 652nd, 653rd, 654th, 655th, 656th, 657th, 658th, 659th, 660th, 661st, 662nd, 663rd, 664th, 665th, 666th, 667th, 668th, 669th, 670th, 671st, 672nd, 673rd, 674th, 675th, 676th, 677th, 678th, 679th, 680th, 681st, 682nd, 683rd, 684th, 685th, 686th, 687th, 688th, 689th, 690th, 691st, 692nd, 693rd, 694th, 695th, 696th, 697th, 698th, 699th, 700th, 701st, 702nd, 703rd, 704th, 705th, 706th, 707th, 708th, 709th, 710th, 711st, 712nd, 713th, 714th, 715th, 716th, 717th, 718th, 719th, 720th, 721st, 722nd, 723rd, 724th, 725th, 726th, 727th, 728th, 729th, 730th, 731st, 732nd, 733rd, 734th, 735th, 736th, 737th, 738th, 739th, 740th, 741st, 742nd, 743rd, 744th, 745th, 746th, 747th, 748th, 749th, 750th, 751st, 752nd, 753rd, 754th, 755th, 756th, 757th, 758th, 759th, 760th, 761st, 762nd, 763rd, 764th, 765th, 766th, 767th, 768th, 769th, 770th, 771st, 772nd, 773rd, 774th, 775th, 776th, 777th, 778th, 779th, 780th, 781st, 782nd, 783rd, 784th, 785th, 786th, 787th, 788th, 789th, 790th, 791st, 792nd, 793rd, 794th, 795th, 796th, 797th, 798th, 799th, 800th, 801st, 802nd, 803rd, 804th, 805th, 806th, 807th, 808th, 809th, 810th, 811st, 812nd, 813th, 814th, 815th, 816th, 817th, 818th, 819th, 820th, 821st, 822nd, 823rd, 824th, 825th, 826th, 827th, 828th, 829th, 830th, 831st, 832nd, 833rd, 834th, 835th, 836th, 837th, 838th, 839th, 840th, 841st, 842nd, 843rd, 844th, 845th, 846th, 847th, 848th, 849th, 850th, 851st, 852nd, 853rd, 854th, 855th, 856th, 857th, 858th, 859th, 860th, 861st, 862nd, 863rd, 864th, 865th, 866th, 867th, 868th, 869th, 870th, 871st, 872nd, 873rd, 874th, 875th, 876th, 877th, 878th, 879th, 880th, 881st, 882nd, 883rd, 884th, 885th, 886th, 887th, 888th, 889th, 890th, 891st, 892nd, 893rd, 894th, 895th, 896th, 897th, 898th, 899th, 900th, 901st, 902nd, 903rd, 904th, 905th, 906th, 907th, 908th, 909th, 910th, 911st, 912nd, 913th, 914th, 915th, 916th, 917th, 918th, 919th, 920th, 921st, 922nd, 923rd, 924th, 925th, 926th, 927th, 928th, 929th, 930th, 931st, 932nd, 933rd, 934th, 935th, 936th, 937th, 938th, 939th, 940th, 941st, 942nd, 943rd, 944th, 945th, 946th, 947th, 948th, 949th, 950th, 951st, 952nd, 953rd, 954th, 955th, 956th, 957th, 958th, 959th, 960th, 961st, 962nd, 963rd, 964th, 965th, 966th, 967th, 968th, 969th, 970th, 971st, 972nd, 973rd, 974th, 975th, 976th, 977th, 978th, 979th, 980th, 981st, 982nd, 983rd, 984th, 985th, 986th, 987th, 988th, 989th, 990th, 991st, 992nd, 993rd, 994th, 995th, 996th, 997th, 998th, 999th, 1000th, 1001st, 1002nd, 1003rd, 1004th, 1005th, 1006th, 1007th, 1008th, 1009th, 1010th, 1011st, 1012nd, 1013th, 1014th, 1015th, 1016th, 1017th, 1018th, 1019th, 1020th, 1021st, 1022nd, 1023rd, 1024th, 1025th, 1026th, 1027th, 1028th, 1029th, 1030th, 1031st, 1032nd, 1033rd, 1034th, 1035th, 1036th, 1037th, 1038th, 1039th, 1040th, 1041st, 1042nd, 1043rd, 1044th, 1045th, 1046th, 1047th, 1048th, 1049th, 1050th, 1051st, 1052nd, 1053rd, 1054th, 1055th, 1056th, 1057th, 1058th, 1059th, 1060th, 1061st, 1062nd, 1063rd, 1064th, 1065th, 1066th, 1067th, 1068th, 1069th, 1070th, 1071st, 1072nd, 1073rd, 1074th, 1075th, 1076th, 1077th, 1078th, 1079th, 1080th, 1081st, 1082nd, 1083rd, 1084th, 1085th, 1086th, 1087th, 1088th, 1089th, 1090th, 1091st, 1092nd, 1093rd, 1094th, 1095th, 1096th, 1097th, 1098th, 1099th, 1100th, 1101st, 1102nd, 1103rd, 1104th, 1105th, 1106th, 1107th, 1108th, 1109th, 1110th, 1111st, 1112nd, 1113th, 1114th, 1115th, 1116th, 1117th, 1118th, 1119th, 1120th, 1121st, 1122nd, 1123rd, 1124th, 1125th, 1126th, 1127th, 1128th, 1129th, 1130th, 1131st, 1132nd, 1133rd, 1134th, 1135th, 1136th, 1137th, 1138th, 1139th, 1140th, 1141st, 1142nd, 1143rd, 1144th, 1145th, 1146th, 1147th, 1148th, 1149th, 1150th, 1151st, 1152nd, 1153rd, 1154th, 1155th, 1156th, 1157th, 1158th, 1159th, 1160th, 1161st, 1162nd, 1163rd, 1164th, 1165th, 1166th, 1167th, 1168th, 1169th, 1170th, 1171st, 1172nd, 1173rd, 1174th, 1175th, 1176th, 1177th, 1178th, 1179th, 1180th, 1181st, 1182nd, 1183rd, 1184th, 1185th, 1186th, 1187th, 1188th, 1189th, 1190th, 1191st, 1192nd, 1193rd, 1194th, 1195th, 1196th, 1197th, 1198th, 1199th, 1200th, 1201st, 1202nd, 1203rd, 1204th, 1205th, 1206th, 1207th, 1208th, 1209th, 1210th, 1211st, 1212nd, 1213th, 1214th, 1215th, 1216th, 1217th, 1218th, 1219th, 1220th, 1221st, 1222nd, 1223rd, 1224th, 1225th, 1226th, 1227th, 1228th, 1229th, 1230th, 1231st, 1232nd, 1233rd, 1234th, 1235th, 1236th, 1237th, 1238th, 1239th, 1240th, 1241st, 1242nd, 1243rd, 1244th, 1245th, 1246th, 1247th, 1248th, 1249th, 1250th, 1251st, 1252nd, 1253rd, 1254th, 1255th, 1256th, 1257th, 1258th, 1259th, 1260th, 1261st, 1262nd, 1263rd, 1264th, 1265th, 1266th, 1267th, 1268th, 1269th, 1270th, 1271st, 1272nd, 1273rd, 1274th, 1275th, 1276th, 1277th, 1278th, 1279th, 1280th, 1281st, 1282nd, 1283rd, 1284th, 1285th, 1286th, 1287th, 1288th, 1289th, 1290th, 1291st, 1292nd, 1293rd, 1294th, 1295th, 1296th, 1297th, 1298th, 1299th, 1300th, 1301st, 1302nd, 1303rd, 1304th, 1305th, 1306th, 1307th, 1308th, 1309th, 1310th, 1311st, 1312nd, 1313th, 1314th, 1315th, 1316th, 1317th, 1318th, 1319th, 1320th, 1321st, 1322nd, 1323rd, 1324th, 1325th, 1326th, 1327th, 1328th, 1329th, 1330th, 1331st, 1332nd, 1333rd, 1334th, 1335th, 1336th, 1337th, 1338th, 1339th, 1340th, 1341st, 1342nd, 1343rd, 1344th, 1345th, 1346th, 1347th, 1348th, 1349th, 1350th, 1351st, 1352nd, 1353rd, 1354th, 1355th, 1356th, 1357th, 1358th, 1359th, 1360th, 1361st, 1362nd, 1363rd, 1364th, 1365th, 1366th, 1367th, 1368th, 1369th, 1370th, 1371st, 1372nd, 1373rd, 1374th, 1375th, 1376th, 1377th, 1378th, 1379th, 1380th, 1381st, 1382nd, 1383rd, 1384th, 1385th, 1386th, 1387th, 1388th, 1389th, 1390th, 1391st, 1392nd, 1393rd, 1394th, 1395th, 1396th, 1397th, 1398th, 1399th, 1400th, 1401st, 1402nd, 1403rd, 1404th, 1405th, 1406th, 1407th, 1408th, 1409th, 1410th, 1411st, 1412nd, 1413th, 1414th, 1415th, 1416th, 1417th, 1418th, 1419th, 1420th, 1421st, 1422nd, 1423rd, 1424th, 1425th, 1426th, 1427th, 1428th, 1429th, 1430th, 1431st, 1432nd, 1433rd, 1434th, 1435th, 1436th, 1437th, 1438th, 1439th, 1440th, 1441st, 1442nd, 1443rd, 1444th, 1445th, 1446th, 1447th, 1448th, 1449th, 1450th, 1451st, 1452nd, 1453rd, 1454th, 1455th, 1456th, 1457th, 1458th, 1459th, 1460th, 1461st, 1462nd, 1463rd, 1464th, 1465th, 1466th, 1467th, 1468th, 1469th, 1470th, 1471st, 1472nd, 1473rd, 1474th, 1475th, 1476th, 1477th, 1478th, 1479th, 1480th, 1481st, 1482nd, 1483rd, 1484th, 1485th, 1486th, 1487th, 1488th, 1489th, 1490th, 1491st, 1492nd, 1493rd, 1494th, 1495th, 1496th, 1497th, 1498th, 1499th, 1500th, 1501st, 1502nd, 1503rd, 1504th, 1505th, 1506th, 1507th, 1508th, 1509th, 1510th, 1511st, 1512nd, 1513th, 1514th, 1515th, 1516th, 1517th, 1518th, 1519th, 1520th, 1521st, 1522nd, 1523rd, 1524th, 1525th, 1526th, 1527th, 1528th, 1529th, 1530th, 1531st, 1532nd, 1533rd, 1534th, 1535th, 1536th, 1537th, 1538th, 1539th, 1540th, 1541st, 1542nd, 1543rd, 1544th, 1545th, 1546th, 1547th, 1548th, 1549th, 1550th, 1551st, 1552nd, 1553rd, 1554th, 1555th, 1556th, 1557th, 1558th, 1559th, 1560th, 1561st, 1562nd, 1563rd, 1564th, 1565th, 1566th, 1567th, 1568th, 1569th, 1570th, 1571st, 1572nd, 1573rd, 1574th, 1575th, 1576th, 1577th, 1578th, 1579th, 1580th, 1581st, 1582nd, 1583rd, 1584th, 1585th, 1586th, 1587th, 1588th, 1589th, 1590th, 1591st, 1592nd, 1593rd, 1594th, 1595th, 1596th, 1597th, 1598th, 1599th, 1600th, 1601st, 1602nd, 1603rd, 1604th, 1605th, 1606th, 1607th, 1608th, 1609th, 1610th, 1611st, 1612nd, 1613th, 1614th, 1615th, 1616th, 1617th, 1618th, 1619th, 1620th, 1621st, 1622nd, 1623rd, 1624th, 1625th, 1626th, 1627th, 1628th, 1629th, 1630th, 1631st, 1632nd, 1633rd, 1634th, 1635th, 1636th, 1637th, 1638th, 1639th, 1640th, 1641st, 1642nd, 1643rd, 1644th, 1645th, 1646th, 1647th, 1648th, 1649th, 1650th, 1651st, 1652nd, 1653rd, 1654th, 1655th, 1656th, 1657th, 1658th, 1659th, 1660th, 1661st, 1662nd, 1663rd, 1664th, 1665th, 1666th, 1667th, 1668th, 1669th, 1670th, 1671st, 1672nd, 1673rd, 1674th, 1675th, 1676th, 1677th, 1678th, 1679th, 1680th, 1681st, 1682nd, 1683rd, 1684th, 1685th, 1686th, 1687th, 1688th, 1689th, 1690th, 1691st, 1692nd, 1693rd, 1694th, 1695th, 1696th, 1697th, 1698th, 1699th, 1700th, 1701st, 1702nd, 1703rd, 1704th, 1705th, 1706th, 1707th, 1708th, 1709th, 1710th, 1711st, 1712nd, 1713th, 1714th, 1715th, 1716th, 1717th, 1718th, 1719th, 1720th, 1721st, 1722nd, 1723rd, 1724th, 1725th, 1726th, 1727th, 1728th, 1729th, 1730th, 1731st, 1732nd, 1733rd, 1734th, 1735th, 1736th, 1737th, 1738th, 1739th, 1740th, 1741st, 1742nd, 1743rd, 1744th, 1745th, 1746th, 1747th, 1748th, 1749th, 1750th, 1751st, 1752nd, 1753rd, 1754th, 1755th, 1756th, 1757th, 1758th, 1759th, 1760th, 1761st, 1762nd, 1763rd, 1764th, 1765th, 1766th, 1767th, 1768th, 1769th, 1770th, 1771st, 1772nd, 1773rd, 1774th, 1775th, 1776th, 1777th, 1778th, 1779th, 1780th, 1781st, 1782nd, 1783rd, 1784th, 1785th, 1786th, 1787th, 1788th, 1789th, 1790th, 1791st, 1792nd, 1793rd, 1794th, 1795th, 1796th, 1797th, 1798th, 1799th, 1800th, 1801st, 1802nd, 1803rd, 1804th, 1805th, 1806th, 1807th, 1808th, 1809th, 1810th, 1811st, 1812nd, 1813th, 1814th, 1815th, 1816th, 1817th, 1818th, 1819th, 1820th, 1821st, 1822nd, 1823rd, 1824th, 1825th,

the Bali Vaisva Deva Yajña, and the Atithi Yajña. The first has been considered^{as} the most important of all.¹

It was published for the first time in 1931 V.S. (1875⁶ A.D.) in Bombay. The book was completed on Sunday, Āsvin/^aSuklā 1, 1931 V.S..² It was revised in the year 1933 V.S. The revised edition had the following couplet giving the date of the revision:³

‘श्रीयुतविक्रमादित्यमहाराजस्य चतुस्त्रिंशत्तरे
एकोनविंशे सैव त्सरे भाद्रपदीर्णमायां समापितः॥’

But these lines have been removed from subsequent editions.³ The revised edition differed much from the first edition in many details. Some people actuated by its popularity or other ulterior motives ~~further~~ issued unauthorised editions which contained matter not found in the authorised edition and which was also against the views of the Ārya Samāja. Three such editions are stated to have been published during the life-time of Dayānanda himself.⁴

It has been included in the D.G.I. (pp. 849-890)

c. The Arvābhi Vinaya.

In one of the Introductory verses Dayānanda

writes:-

‘चतुःशतं च चन्द्रोदये चैत्रे मासि सितेदले ।
दशम्यां गुरुवारे ऽयं ग्रन्थारम्भः कृतो मया ॥’

It was therefore, commenced on Thursday, Caitra Suklā 10, 1932 V.S.⁵ It was published in the year 1933 V.S. It was under revision in the year 1936 V.S. The revised edition was published in 1940 V.S. This revised edition differs much from the original one in many places. The editions of this work issued from Ajmer by the Paropakārinī Sabhā subsequent to the second revised edition especially the Satabdī Saṃskaraṇa differ at many places from the revised edition. The changes in some cases are calculated to have been effected for removing some

seeming discrepancies in the text and the views held by

XXX 1. M., II, 103; PMV., pp. 870 (SS). 2. DGI, pp. 48; 52.
Dayānanda 3. DGI., pp. 52 4. M. DGI., pp. 49-51.
5. SS., pp. 1. 6. PV. pp. 31; 2 DS. (pp. 421) gives it as 1874 A.D. Also
see DGI pp. 48, ft.

Dayānanda.¹

Pt. Yudhiṣṭhira Mīmāṃsaka thinks that this work is incomplete. He gives three reasons for his supposition. Firstly in a letter ² to Gopal Rao Dayānanda writes that two chapters have been written, and that four more have to be written. Secondly in the Hindi translation of the fifth introductory stanza Dayānanda has declared that this book 'contains the explanation of Mantras from the four Vedas and the Brāhmaṇas.³ And lastly, in the list of books given on the first edition of the Saṃskāra Vidhi (1933 V.S.) it is stated that this book has two volumes.⁴

But the only conclusion that can be drawn from these arguments advanced by Pt. Yudhiṣṭhira is that Dayānanda intended to write four chapters but wrote only two chapters. The intention to write the remaining two chapters appear to have been abandoned for lack of time or for some other unknown reason. Had he written the next two chapters he would have issued them in the second edition and would have stated this fact in the preface to this work just as he has done in the case of chapters XIII and XIV of the Satyārtha Prakāśa. The absence of these two chapters in the revised edition indicates that these two chapters were not written by Dayānanda.

It is futile to make any theory on the Hindi version of the fifth introductory stanza. The Hindi translation was prepared by the Paṇḍitas and not by Dayānanda himself. No doubt it is expected that Dayānanda would have looked into this translation. But the words in question may have escaped his notice in the second edition. Moreover, this Hindi translation is quite inconsistent with the Sanskrit text of the stanza which is more authoritative than the Hindi translation. It is also well known that Dayānanda had come to regard the Brāhmaṇas as works of human beings as against the revealed nature of the four Vedas. He did not

regard the 1 D.G.I., PP. 77. 2. PV., PP. 33 (2. no. 13 dated 29.5.1875).
3. SS., PP. 1-2. 4. D.G.I., PP. 70.

Dr. Bhandarkar

Dr. Bhandarkar's opinion is that this work is incomplete. He gives three reasons for his supposition. Firstly in a letter to Dr. Gopal Rao Keshavnagar written that two chapters have been written, and that two more have to be written. Secondly in the Hindi translation of the fifth introductory stanza Bhandarkar has declared that this book contains the explanation of Mantra from the four Vedas and the Upanishads. And lastly, in the list of books given on the first edition of the Bhandarkar Vaidika (1933 V.S.) it is stated that this book has two volumes. But the only conclusion that can be drawn from these arguments advanced by Dr. Bhandarkar is that Dr. Bhandarkar intended to write four chapters but wrote only two chapters. The intention to write the remaining two chapters appear to have been abandoned for lack of time or for some other unknown reason. Had he written the next two chapters he would have named them in the second edition and would have stated this fact in the preface to this work. Just as he has done in the case of chapters III and IV of the Bhandarkar Vaidika. The absence of these two chapters in the revised edition indicates that these two chapters were not written by Dr. Bhandarkar.

It is futile to make any theory on the Hindi version of the fifth introductory stanza. The Hindi translation was prepared by the Tawhidi and not by Bhandarkar himself. No doubt it is expected that Bhandarkar would have looked into this translation, but the wide in question may have escaped his notice in the second edition. Moreover this Hindi translation is quite inconsistent with the Sanskrit text of the stanza which is more authoritative than the Hindi translation. It is also well known that Bhandarkar came to regard the Bhandarkar as a work of human beings as against the revealed nature of the four Vedas. He did not

regard the passages of the Brāhmanas as Mantras. Such a translation is against the spirit of Dayānanda and can not but be rejected. The words in question are not found in the 'Sātābdi Samakaraṇa' of the book issued from Ajmer.

No conclusion can be drawn from the use of the word 'bhāga' which means a volume as well as a part. The present edition of the book does contain two parts.

The colophon at the end of the work reads " samāptaścāyam grāthah." The use of these words indicate that Dayānanda considered the work as complete at this ~~very~~ stage. In his letters he has nowhere mentioned that the work is incomplete. On the other hand if reliance is to be placed on the Hindi translation, the verse four in that translation in the introductory portion clearly states that this work contains prayers selected from two Vedas.¹ The book is thus quite complete in itself. ~~Under the~~
~~title~~

The book is a collection of beautiful Vedic prayers translated into chaste and forceful Hindi. It is full of the ~~devotional~~ sentiment of devotion. It speaks of Dayānanda's fervant devotion. The present edition appears to contain the translation of the Mantras of the Vedas into Hindi as dictated by Dayānanda, himself. By this time Dayānanda had acquired sufficient knowledge of Hindi to dictate such translations.

It has been included in the D.G.I. (PP. 1-76).

d. The Samskāra Vidhi.

It was commenced on Saturday, Kārtika Amāvāsyā, 1932 V.S.² He was then in Bombay.

1. SS., PP. 2.

2. D.G.I., PP. 81-82.

regard the passages of the Brāhmanas as Mantras. But a translation is against the spirit of Dvānanda and can not but be rejected. The words in question are not found in the Sāhitya Darśana of the book under review.

No conclusion can be drawn from the use of the word 'Mantra' which means a volume as well as a part. The present edition of the book does contain two parts.

The colophon at the end of the work reads "संस्कृतमयं ग्रन्थम्." The use of these words indicate that Dvānanda considered the work as complete at this stage. In his letters he has no where mentioned that the work is incomplete. On the other hand it reliance is to be placed on the Hindi translation, the verse four in that translation in the introductory portion clearly states that this work contains prayers selected from two Vedas. The book is thus quite complete in itself. *संस्कृतम्*

The book is a collection of beautiful Vedic prayers translated into clear and forceful Hindi. It is full of the fervent devotion and devotion of Dvānanda. It speaks of Dvānanda's fervent devotion. The present edition appears to contain the translation of the Mantras of the Vedas into Hindi as stated by Dvānanda himself. By this time Dvānanda had acquired sufficient knowledge of Hindi to dictate such translations. *It has been included in the D.A.I. (P. 1-76)*

4. The Sāhitya Darśana.

It was commenced in 1903. It was then in 1903. It was then in 1903. It was then in 1903.

It was completed on Monday, Pausa Suktā 7, 1932 V.S.¹ It thus took one month and eight days for its ~~own~~ completion. The first edition was published in 1933 S.V.² It included some texts sanctioning the use of meat for certain specific purposes. Dayānanda when apprised of this fact issued a notice explaining his position in this respect in which he has declared that these texts had been quoted in order ~~to~~ to make the reader familiar with the views of those particular writers from whom those passages were quoted.³ Such passages along with other passages that went against his declared views have been removed from the second edition revised and issued in the year 1940 V.S.⁴ This new edition differs from the first edition in other respects also. In it the arrangement of various topics has also been changed.

It deals with sixteen ceremonies that should be performed in the life-time of a man or a woman beginning from the day of his or her conception and ending with the cremation of the dead body and the collection and disposal of the burnt bones of the dead body on the third day of the cremation. These ceremonies are:- the Garbhādhāna, the Pumsavana, the Sīmantonnayana, the Jātakarma, the Nāma Karana, the Niskramana, the Anna Prāsana, the Cūḍākarma, the Karnavedha, the Upanayana and Vedārambha, the Samāvartana, the Vivāha, the Grhāṣrama, the Vānaprastha, the Sannyās, and the Antyesthi.⁵ He has profusely drawn up from the four Saṃhitās and the Grhya Sūtras. He has also utilized the Manusmṛti in his support.

1. ~~Introductory verse xxxix~~ DGI., PP. 83.

2. DGI., PP. 83.

3. PV., PP. 100; 310; DGI., PP. 84.

4. SS., PP. 4, Introductory verse 11.

5. It has been included in the DGI., II (PP. 1-258).

It was completed on Monday, January 17, 1933. It thus took one month and eight days for its completion. The first edition was published in 1933. It included some texts concerning the use of most for certain specific purposes. I have been apprised of this fact issued a notice explaining his position in this respect in which he has declared that these texts had been added in order to make the reader familiar with the views of those particular writers from whom these passages were quoted. Such passages along with other passages that went against his declared views have been removed from the second edition revised and issued in the year 1940. This new edition differs from the first edition in other respects also. In it the arrangement of various topics has also been changed.

It deals with sixteen ceremonies that should be performed in the life-time of a man or a woman beginning from the day of his or her conception and ending with the cremation of the dead body and the collection and disposal of the burnt bones of the dead body on the third day of his cremation. These ceremonies are:- the Garbhakarma, the Punsavaka, the Simantonnayana, the Jatakarma, the Namakarana, the Nishkrama, the Annaprasana, the Chudakarana, the Kanyavacha, the Upanayana and Vedavacha, the Samavartana, the Vivaha, the Akshayajit, the Ashvamedha, the Sanyasa, and the Aranyaka. He has probably drawn up from the four Vedas and the Upanishads. He has also utilized the Manusmriti in his support.

- 1. Introduction, pp. 1-10.
- 2. Garbhakarma, pp. 11-15.
- 3. Punsavaka, pp. 16-20.
- 4. Simantonnayana, pp. 21-25.
- 5. Jatakarma, pp. 26-30.
- 6. Namakarana, pp. 31-35.
- 7. Nishkrama, pp. 36-40.
- 8. Annaprasana, pp. 41-45.
- 9. Chudakarana, pp. 46-50.
- 10. Kanyavacha, pp. 51-55.
- 11. Upanayana, pp. 56-60.
- 12. Vedavacha, pp. 61-65.
- 13. Samavartana, pp. 66-70.
- 14. Vivaha, pp. 71-75.
- 15. Akshayajit, pp. 76-80.
- 16. Ashvamedha, pp. 81-85.
- 17. Sanyasa, pp. 86-90.
- 18. Aranyaka, pp. 91-95.

The Vedāṅgas (Works ancillary to the study of Vedas).a. The Aṣṭādhyāyī Bhāṣya.

Dayānanda found that the only commentary on the Aṣṭādhyāyī that was available besides the Mahābhāṣya was the Kāśikā Vṛtti of Vāmana Jayāditya. This commentary was not free from defects. Many a time it has gone against the views of the Mahābhāṣya, the final authority in matters of grammar. Dayānanda, also found that the study of Aṣṭādhyāyī has been replaced by the study of works like the Siddhānta Kaumudī written by persons of imperfect knowledge. He, therefore, felt the necessity of writing an easier, simpler and more brief commentary on ^{the} Aṣṭādhyāyī in order to make ^{it} the study of Aṣṭādhyāyī popular once again. He wrote a commentary with this purpose. But his ~~commentary~~ country-men did not appreciate his work and failed to render him necessary help by enrolling as permanent customers of the work. Dayānanda, therefore, suspended the work and took up to writing an easier work the Vedāṅga Prakāśa.

He commenced the writing of this commentary before 9.8.1878 A.D.¹ By 24.4.1879 A.D. he had ~~written~~ written his commentary upto the end of the fourth ~~chapter~~ chapter.² In the mss. of the commentary in the office of the Paropakārinī Sabhā Ajmer the commentary runs as far as Section 2 of Chapter VII.³ But the commentary beyond the fourth chapter is in a different style and is inferior in merits to that on the first four chapters.⁴

1. L.No., 79 D. 15.8.1878 A.D.; PV., PP. 117.

2. L.No., 127 D. 24.4.1879; PV., PP. 151.

3. DGI., PP. 115.

4. *ibid.*

The Vedānta (Vedānta) is the study of the Vedānta (Vedānta) and the Vedānta (Vedānta) is the study of the Vedānta (Vedānta).

Devananda found that the only comment on the Aṣṭādhyāyī that was available besides the Mahābhāṣya was the Kāśikā Vṛtti of Vemana Javādīya. This commentary was not free from defects. Many a time it has gone against the views of the Mahābhāṣya, the authority in matters of grammar. Devananda also found that the study of Aṣṭādhyāyī has been replaced by the study of works like the Śāhikā Kāṇḍī written by persons of imperfect knowledge. He, therefore, felt the necessity of writing an easier, simpler and more brief commentary on the Aṣṭādhyāyī in order to make the study of the popular once again. He wrote a commentary with this purpose. But his countrymen did not appreciate his work and failed to render him necessary help by enrolling as permanent customers of the work. Devananda, therefore, suspended the work and took up to writing an easier work the Vedānta Prakāśa.

He commenced the writing of this commentary before 2.8.1878 A.D. i.e. 24.4.1879 A.D. He had written his commentary upto the end of the fourth chapter. In the run of the commentary in the office of the Patrakārī Śaṅkha Aṅkha the commentary runs as far as Section 2 of Chapter VII. But the commentary beyond the fourth chapter is in a different style and is inferior in quality to that of the first four chapters.

I.L.No. 13. 1878 A.D. 12. 117.
S.L.No. 127. 24.4.1879. 13. 131.
S. 127. 12. 118.
A. 131.

It appears that Dayānanda did not write beyond chapter four. His Paṇḍitas appear to be responsible for the rest of the portion. This supposition is further strengthened by the fact that after ~~about~~ a period of about six months from the date of the completion of his commentary on the first four chapters of the Aṣṭādhyāyī he undertook to write the first book in the Vedāṅga Prakāśa series. If he had continued to write further he would not have thought of the Vedāṅga Prakāśa.

The first 119 pages of the commentary have been corrected by Pt. ~~Bhim Sen~~ Bhim Sen.¹ The Hindi translation of the commentary is prepared by the paṇḍitas. This translation sometimes runs against the commentary in Sanskrit.

Some pages of this commentary covering P.I, 3 and P.I, 4 have now been lost through the ~~x~~ inadvertence of the authorities in-charge of the mss. The commentary on chapter IV has not yet been published.

Some scholars deny the authorship of Dayānanda to this commentary. They take their stand on the ground that the commentary contains a number of mistakes which Dayānanda could never have committed, and that the commentary on P. I, 1.9 quotes the verses that are current under the name of the ~~Sikṣā~~ Pāṇiniya Sikṣā and which have been discarded by Dayānanda himself in his preface to the Varṇocāraṇa Sikṣā.

To deny the authorship of a work to Dayānanda merely because it contains mistakes is beyond all reasons. In that case all the works without any exception will have to be denied the authorship of Dayānanda. No man is perfect. Mistakes are, therefore, no disqualification if they are not common-place. Who knows if the work had gone to the press the mistakes in question

It appears that Devananda did not write beyond chapter four. His suggestion appears to be responsible for the rest of the portion. This suggestion is further strengthened by the fact that after about a period of about six months from the date of the completion of his commentary on the first four chapters of the *Aṅgīrasya* he undertook to write the first book in the *Vedāṅga* *Prakāśa* series. If he had continued to write further he would not have thought of the *Vedāṅga* *Prakāśa*.

The first 115 pages of the commentary have been corrected by P. I. 1. 1. 1. The Hindi translation of the commentary is prepared by the *Prakāśa*. This translation sometimes runs against the commentary in Sanskrit.

Some pages of this commentary covering P. I. 1. 1. 1 and P. I. 1. 1. 1 have now been lost through the carelessness of the authorities in-charge of the ms. The commentary on chapter IV has not yet been published.

Some scholars deny the authorship of Devananda to this commentary. They take their stand on the ground that the commentary contains a number of mistakes which Devananda could never have committed, and that the commentary on P. I. 1. 1. 1 quotes the verses that are current under the name of the *Āṅgīrasya* *Prakāśa* series and which have been discarded by Devananda himself in his preface to the *Vedāṅga* *Prakāśa*. To deny the authorship of a work to Devananda merely because it contains mistakes is beyond all reason. In that case all the works without any exception will have to be denied the authorship of Devananda. No man is perfect. Mistakes are, therefore, no disqualification if they are not common-places. Who knows if the work had come to the press the mistakes in question

might have been removed?

This commentary had been written much before the composition of the Varnocārana Śikṣā containing the phonetic sūtras of Pāṇini which were hitherto unknown. It is therefore not impossible to imagine that at the time of writing his commentary on the aphorism I, 1.9 of the sūtras Aṣṭādhyāyī Dayānanda had not yet discovered the phonetic attributed by him to Pāṇini. He could not but include the phonetic verses going under the name of the Pāṇiniya Śikṣā in his commentary on the Aṣṭādhyāyī. He would have surely replaced these verses by the new sūtras if he had revised or sent ~~him~~ to press the commentary on P. I, 1.9 after the discovery of the phonetic sūtras of Pāṇini.

The present commentary makes a definite departure from the generally current notions about grammatical matters at several places.¹ At some places the commentary is so subtle that grammarians of reputed scholarship feel astounded.²

In his letters Dayānanda makes a definite mention of his commenting upon the Aṣṭādhyāyī. This commentary is referred to in his letters no. 79 and 127.³ This commentary is different from the Vedāṅga Prakāśa in which the order of the aphorism of Pāṇini has been changed so as to arrange them under various topics with which they deal. The Vedāṅga Prakāśa thus can not properly be called a commentary on the Aṣṭādhyāyī.

I am, therefore, inclined to believe that this is a genuine work of Dayānanda. Dr. Raghubir in his introduction to the first edition of the commentary has produced more additional evidence -- external as well as internal to prove that this commentary is written by Dayānanda himself.⁴

b. The Vedāṅga Prakāśa.

It is a series of works of ~~works~~ written in Hindi. It consists of 14 parts. The first thirteen parts

1. Introduction to the Commentary, pp. 21.
2. DG I, pp. 115.
3. PV., pp. 117 and 151.
4. pp. 1-14.

might have been removed.

This commentary has been written with the composition of the Vajrasūtra in mind, containing the phonetic values of Pāṇini which were already known. It is therefore not impossible to imagine that at the time of writing this commentary on the aphorism 1.1.9 of the Aṣṭaśāstrī Bṛhhaspati had not yet discovered the phonetic values attributed by him to Pāṇini. He could not but have known the phonetic values going under the name of the Aṣṭaśāstrī in his commentary on the Aṣṭaśāstrī. He would have easily replaced these verses by the new values if he had known or sent them to press the commentary on 1.1.1.9 after the discovery of the phonetic values of Pāṇini.

The present commentary makes a definite departure from the generally current notions about grammar matters at several places. At some places the commentary is subtle that grammarians of reputed scholarship feel astonished. In his letters Bṛhhaspati makes a definite mention of his commenting upon the Aṣṭaśāstrī. This comment is referred to in his letters No. 70 and 71. This comment is different from the Vajrasūtra in which the order of the aphorism of Pāṇini has been changed so as to arrange them under various topics with which they deal. The Vajrasūtra thus can not properly be called a commentary on the Aṣṭaśāstrī.

I am, therefore, inclined to believe that this is a genuine work of Bṛhhaspati. The Vajrasūtra in its introduction to the first edition of the commentary has produced more additional evidence -- external as well as internal to prove that this commentary is written by Bṛhhaspati himself.

2. The Vajrasūtra.

It is a series of words of sense written in Pāṇini. It consists of 12 parts. The first thirteen parts are the Vajrasūtra. The first thirteen parts are the Vajrasūtra. The first thirteen parts are the Vajrasūtra.

treat ~~of~~ topics of grammar while the fourteenth part is a critical edition of the Nighantu of Yaska. The names and the dates of the completion of these parts are given below:-

- | | |
|---|---------------------------------|
| 1. The Varnoccāraṇa Siksā, 1880. | 8. The Ādhyātika, 3.1.1883. |
| 2. The Sandhivisaya, December, 1880. | 9. The Sauvara, 27.10.1882. |
| 3. The Nāmika, June, 1881. | 10. The Pāribhāṣika, 3.1.1883. |
| 4. The Kārakīya, August, 1881. | 11. The Dhātupāṭha, 18.10.1883. |
| 5. The Sāmāsika, August, 1881. | 12. The Gana-pāṭha, 17.8.1883. |
| 6. The ^r Stāya Tāddhita, December, 1881. | 13. The Unādi Koṣa, 18.9.1883. |
| 7. The Avyayārtha, 15.1.1882. | 14. The Nighantu, 18.9.1883. |

The works on grammar in this series have been written in a style resembling that of the Siddhānta Kaumudī. But these works have a speciality of their own. They are free from many of the mistakes that have crept into the work of Bhaṭṭoji Dīkṣita. Among other things ^{this series} it explains the rules applicable to the Vedic language only side by side with the rules for the classical language. It has not separated them and arranged them in a separate chapter as has been done by Bhaṭṭoji. This arrangement of Dayānanda enables the student to grasp the significance of the rules relating to the Vedic language properly. Students of Bhaṭṭoji generally ignore the portion dealing with Vedic grammar; Dayānanda's arrangement has made it impossible to do so.

But in spite of this major difference the arrangement of the rules applicable to the classical language is almost the same as in the Siddhānta Kaumudī with minor differences here and there. The latter work has, however, ^{has} ~~been~~ often, been criticised. Passages from the Mahā-Bhāṣya have also been quoted and explained at several places.

The Panditas who wrote this series under the directions of Dayānanda were generally led away by their imperfect knowledge of grammar and their bias for the views of Bhaṭṭoji. They have thus included much

these and topics of grammar while the fourteenth part
is a critical edition of the Nighant of Yaska. The
names and the dates of the completion of these parts
are given below:-

1. The Varṇasamāhāra, 1880.
2. The Bandhāvya, December, 1880.
3. The Nāmika, June, 1881.
4. The Kārikā, August, 1881.
5. The Śāstra, August, 1881.
6. The Śāstra, December, 1881.
7. The Vyākhyāna, 18.1.1882.
8. The Nighant, 18.1.1882.
9. The Nighant, 18.1.1882.
10. The Nighant, 18.1.1882.
11. The Nighant, 18.1.1882.
12. The Nighant, 18.1.1882.
13. The Nighant, 18.1.1882.
14. The Nighant, 18.1.1882.
15. The Nighant, 18.1.1882.

The work on grammar in this series have been written
in a style resembling that of the standard Sanskrit, but
these works have a speciality of their own. They are the
first many of the mistakes that have crept into the work
of the Nighant. In other words, the Nighant is not only
inapplicable to the Vedic language, but it has not
with the rules for the classical language. It has not
separated them and arranged them in a separate chapter
as has been done by the Nighant. This arrangement of the
examples the student to grasp the attention of the student
relating to the Vedic language properly. Students of the
generally remember the position dealing with Vedic grammar
Nighant's arrangement has made it impossible to do so.
The Nighant of this major difference is
arrangement of the rules applicable to the classical language
is almost the same as in the Nighant, but the Nighant has
differences here and there. The Nighant has the Nighant
been often been criticised. The Nighant has the Nighant
have also been quoted and explained at several places.
The Nighant is a work of great value and interest
the discussion of the Nighant were considerably less than
their highest knowledge of grammar and their ideas
for the Nighant of the Nighant. They have the Nighant

matter that is against the views and directions of Dayānanda.

Some scholars have declared that the works included in the Vedāṅga Prakāśa series are not written by Dayānanda. Mr. Yudhiṣṭhira Mīmāṃsaka has treated this subject at length and in a systematic way. He too has held the same view. He has given the following three arguments in support of this view;¹

(a) Books on grammar in this series and more particularly the Ākhyātika contain several blunders which Dayānanda could have never committed.

(b). These works closely follow the style of the Siddhānta Kaumudī. Dayānanda would not write in that style for he bitterly criticised the Siddhānta and other allied works.

(c). Many letters that were written by Dayānanda in reply to the various letters written to him by Pt. Bhim Sen and others prove beyond doubt that these works were written by those Panditas and not by Dayānanda himself.²

Mr. Yudhiṣṭhira has admitted that the commentary on the Aṣṭadhyāyī is written by Dayānanda himself. But this commentary contains several mistakes which too are otherwise inexplicable in the scholarship of Dayānanda. As I have already written it is not advisable to reject the authorship of Dayānanda of these works on the ground of the existence of mistakes in them.

The advocates of the theory under examination admit that the works in the Vedāṅga Prakāśa series contain some ~~very~~ very strong and subtle points ~~which~~ supposed to be dictated by Dayānanda³ himself. But why did Dayānanda dictate those points at all if he did not regard these works as his own? If he could have dictated those points he could and must have given direction for their composition.

1. DGI, PP. 142 - 150.

2. DGI., PP. 147 - 149.

matter that is against the view and disposition of the
Some scholars have declared that the
included in the Vedānta Sūtra series and not written
by Vyāsa. Mr. Yādavacharya has treated this
at length and in a systematic way. He has held the
view. He has given the following three arguments in
of this view:

(a) Books on grammar in this series and not
particularly the *Uttara* contain several passages which
Vyāsa could have never committed.
(b) These works closely follow the style
of the *Uttara* Kāṇva. Vyāsa would not write in
that style for he bitterly criticised the *Uttara* and
other allied works.

(c) Many letters that were written by him
in reply to the various letters written to him by the
Brahmins and others prove beyond doubt that these works were
written by those Brahmins and not by Vyāsa himself.
Mr. Yādavacharya has admitted that the
commentary on the *Uttara* is written by Vyāsa himself.
But this commentary contains several mistakes which
too are otherwise inexplicable in the relationship of
Vyāsa. As I have already written it is not advisable
to reject the authorship of Vyāsa of these works
on the ground of the existence of mistakes in them.
The advocates of the theory under examination
then admit that the works in the Vedānta Sūtra series
contain some passages very strong and subtle points
supposed to be dictated by Vyāsa himself, but they do
not admit that these points are all of the kind not
these works as his own. It is not possible that these
points be could have given direction for their
composition.

The title cover of all these parts had the following inscription on it: ¹

a. Parts 1 to 10, 12, 13

" 'Śrīmatśvāmi-Dayānanda-Sarasvatīkṛtvyākhyayāsahitah "

b. Part 11 - the Dhātupātha.....

" 'Śrīmatśvāmi-Dayānanda-Sarasvatīkṛtasūcīpatreṇa sahitaḥ "

c. Part 14- the Nighantu.....

" 'Śrīmatśvāmi-Dayānanda-Sarasvatīkṛtasabdāmukraṇanīkayā sahitaḥ. "

These sentences on the various parts differing according to the nature of the part concerned do unmistakably point that Dayānanda intended ^{to} and did declare these works as ~~were~~ his compositions. If he had the slightest objection to this fact he would have seen that the sentences quoted above were suitably worded.

There are evidences which show that the Vedāṅga Prakāśa series was planned by Dayānanda. ² He corrected the works in the series from time to time in the course of its composition and publication. ³ He supervised the printing of these work. Letter no. 239 ⁴ shows that the works in this series were dictated by Dayānanda. They were only revised by his Panditas whose names were indicated on the title page in the first edition of each work.

Letters no. 275 ⁵ and 365 ⁶ from Ramānanda and Dayānanda definitely ascribe these works to Dayānanda.

Dr. Sita Ram has stated ⁷ that in the year 1879 A.D. when he paid a visit to Dayānanda in ^{Benares} Allahabad the latter was dictating a book in Sanskrit and Hindi which on the enquiry of the former was explained as a set of books on Sanskrit grammar by Dayānanda. This set was

1. DGI., Appendix II.

2. L.No. 277, PV., PP. 311.

3. DGI., PP. 147; L.No. 278, 308, 340, 341 in PV. PP. 311, 339, 374 & 376.

4. PV., PP. 271.

5. PV., PP. 309-310.

6. PV., PP. 398.

7. Dayānanda Commemoration Volume, PP. 324. This book could not be the Aṣṭadhyāyī Bhāṣya as it was not a set of books but was a connected whole.

8. Dayānanda arrived in Benares on November 19, 1879 A.D.

none else than the Vedāṅga Prakāśa.

Too much importance has been attached to references in the letters of Dayānanda to the fact that the works on grammar in the Vedāṅga Prakāśa series were written by Panditas Bhim Sen and Jvala Prasad and others. But in this connection it has to be kept in view that all the works in Hindi including the Satyārtha Prakāśa were originally written by these Panditas or other employees of Dayānanda. If Dayānanda's authorship of these grammatical works is to be rejected because they were written by the Panditas then even the Satyārtha Prakāśa will have to be declared as a work of some other Pandita other than Dayānanda, a position which is very absurd and is not acceptable to any one having the slightest knowledge about the traditions of the Ārya Samāja.

The style of the grammatical works in this series is undoubtedly that of the Siddhānta Kaumudī but it has its peculiarities. It is also free from the various mistakes and contradictions to the Mahābhāṣya of Patañjali which have crept in to the work of Bhattoji and which were vehemently criticised by Dayānanda. It is wrong to suppose that he criticised the style also. He has never done so. The style of the Siddhānta Kaumudī was and is definitely easier to learn than the style of the Aṣṭādhyāyī. All that Dayānanda wished ^{was} that the Vedic grammar should be properly studied along with the classical grammar. The Vedāṅga Prakāśa serves this purpose well. Its style, is thus, ^{not} opposed to the expressed views of Dayānanda.

Under the above circumstances it is futile and even uncritical to consider the grammatical works of the Vedāṅga Prakāśa series of some Pandita or Panditas other than Dayānanda himself.

A short description of all the 14 parts is given below:—

none else than the Vedāṅga Prākāśa.

Too much importance has been attached to references in the letters of Jayananda to the fact that the works on grammar in the Vedāṅga Prākāśa series were written by Pandita Hiraṇya Sen and Jāṇaka Prākāśa and others. But in this connection it has to be kept in view that all the works in Hindi including the Śaṅkara Prākāśa were originally written by these Panditas or other employees of Jayananda. If Jayananda's ownership of these works is to be rejected because they were written by the Panditas then even the Śaṅkara Prākāśa will have to be declared as a work of some other Pandita other than Jayananda, a point which is very absurd and is not acceptable to any one having the slightest knowledge about the traditions of the Jayananda.

The style of the grammatical works in this series is undoubtedly that of the Śiddhanta Rāmānand but it has its peculiarities. It is also free from the various mistakes and contradictions to the Māhātmya of Patañjali which have crept in to the work of Haradatta and which were vehemently criticised by Jayananda. It is wrong to suppose that he criticised the style also. He has never done so. The style of the Śiddhanta Rāmānand was and is definitely easier to learn than the style of the Aṣṭādhyāyī. All the Jayanandas wished that the Vedic grammar should be properly studied along with the classical grammar. The Vedāṅga series serves this purpose well. Its style is simple and is suited to the expressed views of Jayananda.

Under the above circumstances it is difficult and even unethical to consider the grammatical works of the Vedāṅga Prākāśa series of some Pandita or Panditas other than Jayananda himself.

A short description of all the 14 parts

is given below:—

1. The Varnoccārana Śikṣā.

Dayānanda gives the date of the completion of this book at its end in the following couplet:-

“ऋतुरामाङ्क-चन्द्रेऽब्दे माघमासे सिते हले।
चतुर्थोऽग्निवोरुपं ग्रन्थः पूर्तिः समागतः॥”¹

It was therefore, completed on 31.1.1880 corresponding to Māgha Śuklā 4, 1936 V.S. He was then in Benares. It appears that it was here that Dayānanda unearthed a mss. of the lost phonetic sūtras of Pāṇini which he has published in this part.

This work deals with the correct pronunciation of the alphabets. It also includes a commentary in Hindi on ~~the~~ a series of phonetic sūtras ascribed by him to Pāṇini.

Mr. M. Ghosh does not accept this ascription of these sūtras to Pāṇini. He thinks that the DPS (Phonetic Sūtras edited by Dayānanda) are a collection from sundry sources such as the Mahābhāṣya and the Varna Sūtras of Candra Gomin since 'ther is no ancient or modern mss. or any descriptive reference of it in any early or late work to vouch for its authenticity.'² This, he thinks, is further confirmed by the fact that this part forms the first book of a series of works meant for helping a Vedic student in his studies and by the fact that it is styled as Varnoccārana Śikṣā by Pāṇini. He concludes at last:- "Considering the great influence which Candra Gomin exercised on the grammarians of Pāṇini's school (the Kāśikā and the Vākyapadīya showing traces of such influence) it is quite possible that some late grammarian reedited and amplified the Varna-sūtras of Candra Gomin and fathered this upon Pāṇini, evidently for imparting to it a superior authority. Though

1. Varnoccārana Śikṣā, 1985 S.V., PP. 18

2. Pāṇiniya Śikṣā, Introduction, Section 31.

there is no sufficient material to prove this we are inclined to suggest that this late grammarian was Swamī Dayānanda himself who, among other things was a very close student of Sanskrit Grammar as his Vedāṅga Prakāśa and the edition of ~~the~~ Pāṇini's Aṣṭādhyāyī show. But whatever may be the actual fact about the authorship of the DPS, it is sure that the work is neither from the hands of Pāṇini nor an old one." 1 His main stand is that the verses current under the name of Pāṇiniya Śikṣā are known as Vedāṅga and that they have come down to us in five different recensions and that each recension has numerous mss. and that there are two old commentaries on the work.

But Mr. Ghosh has ignored a very important point in this consideration of the problem of the phonetic sūtras ascribed by Dayānanda to Pāṇini. In his commentary on P. I, 1, 9 in the Aṣṭādhyāyī Bhāṣya Dayānanda quotes the the very verses which Mr. Ghosh considers to be genuinely written by Pāṇini, whereas in the Varnocārāṇa Śikṣā written six months after the suspension of the Aṣṭādhyāyī Bhāṣya criticised these very verses and discarding them included a new set of aphorisms. Who was the person or what were the circumstances that suggested to Dayānanda to forge these aphorisms under the name of Pāṇini? No such person or circumstances can be suggested from the recorded life-events of Dayānanda.

In the Preface to the Varnocārāṇa Śikṣā Dayānanda has clearly stated that he had secured a mss. of the sūtras in question after a laborious search. His words are:-

"ऐसे ऐसे श्रमों की निवृत्ति के लिए बड़े परिश्रम

1. Pāṇiniya Śikṣā, Introduction " Section 32.

there is no sufficient material to prove this we are inclined to suggest that this late examination was based on the work of Hermann Grimm, among other things was a very close student of Hermann Grimm as his Vedānta Brāhmaṇa and the edition of the Śāṅkhya Sūtras show. But whatever may be the fact about the authorship of the MS, it is sure that the work is neither from the hands of Śāṅkhya nor an old one. His main stand is that the verses current under the name of Śāṅkhya Sūtras are known as Vedānta and that they have come down to us in five different recensions and that each recension has numerous variants, and that there are two old copies of the work.

But Mr. Ghosh has ignored a very important point in this consideration of the problem of the historicity of the Sūtras ascribed by Jayānanda to Śāṅkhya. In his commentary on T. I, 1, 2 in the Aṅgīkāra Śāṅkhya Sūtras he writes the very verses which Mr. Ghosh considers to be genuine, written by Śāṅkhya, whereas in the Varanasi edition of the Aṅgīkāra Śāṅkhya Sūtras after the composition of the Aṅgīkāra Śāṅkhya Sūtras six months after the composition of the Aṅgīkāra Śāṅkhya Sūtras criticized these very verses and discarding them included a new set of aphorisms. This was the reason of what were the circumstances that suggested to Jayānanda to forget those aphorisms under the name of Śāṅkhya? He was not aware of circumstances can be suggested from the recorded life-events of Jayānanda.

In the preface to the Varanasi edition Jayānanda has clearly stated that he had received a copy of the Sūtras in question after a laborious search. His words are:

1. Śāṅkhya Sūtras, Introduction - Section 1.

से पाणिनिमुनिकृत शिक्षा का पुस्तक प्राप्त
कर उन सूत्रों की सुगम भाषा में व्याख्या
करके "

Dayānanda never tried to conceal the truth. There appears to be no reason to doubt his statement. He must have secured a mss. of the sūtras in question. No old mss. of the work appears to exist in the office of the Paropakārinī Sabhā. On my visit to Ajmer in the year 1947 I was refused permission to examine the records of the mss. In a letter¹ addressed to me Mr. H.B. Sharda, the secretary of the Paropakārinī Sabhā informs me that they have no record of what books or mss. etc. were left in the custody of the Sabhā by Dayānanda at the time of his death.² None of the earlier examiners of these records have recorded such a mss. of these sūtras. It appears probable that the person who possessed an old mss. of the work did not part with it, ^{he} only permitted Dayānanda to make a copy for his use. From this copy Dayānanda published these sūtras with a Hindi commentary of his own. In the face of such circumstances to accuse him of literary forgery without proving that he was a man of unscrupulous habits is too bold, uncritical and malicious.

It is not clear what support does Mr. Ghosh find for his theory in the fact that the Varnocārana Sikṣā forms the first book in the series or in the scheme of Vedic studies envisaged by Dayānanda. The book could not but be the first one in the series.

It has also to be established before the view of Mr. Ghosh can be accepted that Dayānanda was not familiar with the sūtras of Candrar Gomin before the date of the composition of the Varnocārana Sikṣā. ^{that} He must have read the works of ~~the~~ Candrar Gomin on Sanskrit grammar in the course of his studies, is very probable.

1. Vide L.No. nil dated 11.9.49.

See pp. 89 for Dayānanda Kṛta Veda Bhāṣya Ke Sambandha Nem Neri Dhāraṇa.

2. This is contrary to facts.

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

Dayananda never tried to conceal the facts. There
to be no reason to doubt his statement. He was not
a man, of the others in question. He did not
appear to exist in the office of the Propaganda
On my visit to Ameer in the year 1894 I was refused
mission to examine the records of the man. In a letter
addressed to me Mr. H. B. Sharda, the secretary of the
Propaganda Sabha informed me that they have no record
of what books or man, etc. were left in the custody
the Sabha by Dayananda at the time of his death. The
the earlier examination of these records have revealed
a mass of these entries. It appears probable that the
person who possessed an old man, of the work did not
part with it. He only permitted Dayananda to make a
copy for his use. Even this copy Dayananda published
those entries with a Hindi commentary of his own. In
face of such circumstances to accuse him of literary
forgery without proving that he was a man of unscrupulous
habits is too bold, unscientific and malicious.
It is not clear that anyone does Mr. Dayananda
find for his theory in the fact that the Vedas
Brahma forms the first book in the series as in the series
of Vedic studies envisaged by Dayananda. The book should
not be the first one in the series.
It has also to be established before the
view of Mr. Ghosh can be accepted that Dayananda was
familiar with the contents of the Vedas before the
of the composition of the Vedas. It is not
have read the works of the Vedas. It is not
known in the course of his studies, or by any other

Mr. Ghosh has noticed a great influence of the grammar of Candra Gomin on the school of Pāṇini; but he has ignored that Candra Gomin has been immensely benefitted ^{and} influenced by the grammar of Pāṇini from which the former has borrowed much using the same words in many places. He has also imitated the Mahābhāṣya and the Unādi Sūtras. It is, therefore, very probable that Candra Gomin imitated the phonetic sūtras of Pāṇini also in the same way in which he has done so in the case of other works ~~of Pāṇini~~. The stream of imitation and influence, thus, flows in a direction that is opposed to the one supposed by Mr. Ghosh. The similarity of the phonetic sūtras edited by Dayānanda with those of the phonetic ^{sūtras of} Candra Gomin can not lead us to conclude that they former are an amplified version of the latter. The phonetic sūtras of Āpīsali bear a close resemblance to those of Candra. Are we to conclude that they too are an imitation of the sūtras of Candra Gomin?

The nature of the long current phonetic verses so ably reconstructed by Mr. Ghosh in itself is against their being taken as a work by Pāṇini. The sūtrakāra Pāṇini and the poet Pāṇini appear to have been different persons. If it is held that the poet and the sūtrakāra Pāṇini ~~are~~ is the same personality it remains inexplicable as to why he wrote his famous Astādhyāyī in the sūtras and the phonetic rules in verses. He should and must have adopted the same style of sūtras for writing the phonetic rules as well as other portions of grammar. The versified phonetic rules therefore, can not be the works of Pāṇini. This conclusion is further supported by the verse

“ शिक्षां प्रवक्ष्यामि पाणिनीयं मतं प्रया !
इह सत्रानुपूर्व्यं तद्विद्यायोक्तं लोकवेदयोः॥”

which occurs as the first verse in four out of the five recensions of this work. Mr. Ghosh has excluded this verse from his reconstructed text for reasons not known to us. The testimony of four recensions is quite sufficient to regard

~~this verse as genuine~~

Mr. Ghosh has noticed a great influence of the grammar of Gaudin on the school of Bengali. He has ignored that Gaudin has been immensely influenced by the grammar of Bengali from which the Bengali has borrowed much using the same words in many places. He has also imitated the Bengali and the Urdu. It is, therefore, very probable that Gaudin has imitated the phonetic system of Bengali also in the same way in which has done so in the case of other words. The system of imitation and influence thus flows in a direction opposed to the one supposed by Mr. Ghosh. The standard of the phonetic system edited by Bengali with those of the phonetic system of Gaudin can not lead us to conclude that the former are an amplified version of the latter. The phonetic system of Bengali has a close resemblance to those of the latter and we are to conclude that they too are an imitation of the of Gaudin.

The nature of the long current phonetic system is fully reconstructed by Mr. Ghosh in itself is being taken as a work of Bengali. The Bengali system is the most Bengali appear to have been different persons. It is held that the poet and the author of Bengali are the same personality. It remains indistinguishable as to why he wrote his famous Bengali in the Bengali and the phonetic style in Bengali. He should have been changed the style of Bengali for writing the phonetic system as well as other portions of Bengali. The Bengali system is, therefore, can not be the work of Bengali. This conclusion is further supported by the verse

which occurs in the Bengali system in the Bengali system of this work. Mr. Ghosh has excluded this verse from his reconstructed text for reasons not known to me. The Bengali system of Bengali is not known to me.

this verse as genuine. This verse clearly states that the verses that follow embody the teachings and views of Pāṇini on phonetics and thus the verses in question are not the works of Pāṇini but of some later writer who versified them to facilitate their remembrance. This verse leads us to the supposition that the rules written by Pāṇini were different from these verses and they might have been in the form of sūtras.

I am, therefore, inclined to consider the phonetic sūtras edited by Dayānanda under the name of Pāṇini as genuine works of Pāṇini. It is very likely that like the Aṣṭādhyāyī of Pāṇini these sūtras might have suffered some interpolations.

2. The Sandhi Viśaya.

It deals with external and internal euphonic combinations. It was published in December 1880.¹ The second and subsequent editions have been revised and enlarged by Bhim Sen and Jvala Datt.² It has been further revised by Pt. Yudhisthira Mīmāṃsaka along with the other parts of the series.³

3. The Nāmika.

It was completed on 13.4.1881.⁴ It was published in June in the same year. It deals with certain definitions and with the declensions of nouns, pronouns and adjectives.

4. The Kārakīya.

It deals with the uses of cases. It was finished on Wednesday, the Śrāvaṇa Kṛṣṇa 8, 1938 V.S. and

1. The title page of the first edition bears the date 'Samvat 1937 Marga.' DGI., Appendix II, PP. 40.
2. DGI., PP. 159.

3. *ibid.*

4. The date given at the end of the book is Wednesday, the Caitra Śukla 14, 1938 V.S. PP. 70.

This verse as genuine. This verse clearly states that the version that follow embody the teaching and view of Pāṇini on phonetics and that the version in question are not the works of Pāṇini but of some later writer who versified them to facilitate their recollection. This verse leads us to the supposition that the rules which by Pāṇini were different from these version and they may have been in the form of sutras.

I am, therefore, inclined to consider the phonetic sutras edited by Pāṇini under the name of the Pāṇini as genuine works of Pāṇini. It is very likely that like the *Ashtadhyāyī* of Pāṇini these sutras might have suffered some alterations.

3. The Phonetic Sūtras.

It deals with external and internal phonetic combinations. It was published in December 1900. The second and subsequent editions have been revised and enlarged by Pāṇini Sen and Jyoti Bhatt. It has been further revised by P. V. Vaidya in 1910 along with the other parts of the series.

4. The Nouns.

It was completed on 10.4.1901. It was published in June in the same year. It deals with certain definitions and with the definitions of nouns, pronouns and adjectives.

5. The Verbs.

It deals with the uses of verbs. It was finished on Wednesday, the 10th June 1901. It was

1. The title page of the first edition bears the date 'Bharat 1901'.
2. The title page of the second edition bears the date 'Bharat 1901'.
3. The title page of the third edition bears the date 'Bharat 1901'.
4. The title page of the fourth edition bears the date 'Bharat 1901'.
5. The title page of the fifth edition bears the date 'Bharat 1901'.

(17.8.1881)¹ and was published on 21.8.1881.² The ~~former~~ former date appears to be that of sending the last form of the book to the press.

5. The Sāmāsika.

It deals with compounds. It ~~was~~ is more or less a translation of the Kāśika Vṛtti. It was published on Sunday, Bhādra Kṛṣṇā, 12, 1938 V.S.³

6. The Straiṇa Taddhita.

It deals with feminine and nominal suffixes. It has not included all the sūtras of Pāṇini concerning the Taddhita suffixes. It was finished on Saturday, the Mārga Śiṣṭa Śuklā 5, 1938 V.S. (26.11.1881 A.D.)⁴ and was published on 29.11.1881 A.D.⁵ The former date appears to be that of the ~~final~~ printing of the final form.

7. The Avyāvārtha.

It deals with the meanings and uses of certain indeclinables. It was completed before 29.11.1881 A.D.⁶ No date has been given in the body of the book. It was published on 15.1.1882.⁷

8. The Ākhyātika.

It deals with the conjugation of verbs and the verbal suffixes. Originally it was planned to include only the conjugation of verbs in this part. Later on the plan

1. Kārakīya, 1971 V.S., PP. 52

2. DGI., Appendix II, PP. 42. It was published four days after its completion.

3. Sāmāsika 1976, PP. 67; DGI., Appendix PP. 43.

4. Straiṇa Taddhita 1978, PP. 177.

5. DGI., Appendix PP. 44.

6. DGI., PP. 165

7. DGI., Appendix PP. 45.

(17.5.1931) and was published on 22.5.1931. The former date appears to be that of sending the first form of the book to the press.

5. The Amālika.

It deals with compounds. It was published on 12.5.1931. It was published on Sunday, 12.5.1931.

6. The Pratyaṅga.

It deals with feminine and nominal endings. It has not included all the names of the endings. It was finished on 12.5.1931. A second edition was published on 22.5.1931. The former date appears to be that of the printing of the final form.

7. The Avyākaraṇa.

It deals with the meaning and use of certain indeclinables. It was completed before 22.5.1931. No date has been given in the body of the book. It was published on 12.5.1931.

8. The Śāstra.

It deals with the conjugation of verbs and the verbal endings. Originally it was planned to include only the conjugation of verbs in this part. Later on the plan was changed.

- 1. Introduction, 1-10.
- 2. D.O.I., Appendix I, 11-12.
- 3. D.O.I., Appendix II, 13-14.
- 4. D.O.I., Appendix III, 15-16.
- 5. D.O.I., Appendix IV, 17-18.
- 6. D.O.I., Appendix V, 19-20.
- 7. D.O.I., Appendix VI, 21-22.
- 8. D.O.I., Appendix VII, 23-24.
- 9. D.O.I., Appendix VIII, 25-26.
- 10. D.O.I., Appendix IX, 27-28.
- 11. D.O.I., Appendix X, 29-30.
- 12. D.O.I., Appendix XI, 31-32.
- 13. D.O.I., Appendix XII, 33-34.
- 14. D.O.I., Appendix XIII, 35-36.
- 15. D.O.I., Appendix XIV, 37-38.
- 16. D.O.I., Appendix XV, 39-40.
- 17. D.O.I., Appendix XVI, 41-42.
- 18. D.O.I., Appendix XVII, 43-44.
- 19. D.O.I., Appendix XVIII, 45-46.
- 20. D.O.I., Appendix XIX, 47-48.
- 21. D.O.I., Appendix XX, 49-50.
- 22. D.O.I., Appendix XXI, 51-52.
- 23. D.O.I., Appendix XXII, 53-54.
- 24. D.O.I., Appendix XXIII, 55-56.
- 25. D.O.I., Appendix XXIV, 57-58.
- 26. D.O.I., Appendix XXV, 59-60.
- 27. D.O.I., Appendix XXVI, 61-62.
- 28. D.O.I., Appendix XXVII, 63-64.
- 29. D.O.I., Appendix XXVIII, 65-66.
- 30. D.O.I., Appendix XXIX, 67-68.
- 31. D.O.I., Appendix XXX, 69-70.
- 32. D.O.I., Appendix XXXI, 71-72.
- 33. D.O.I., Appendix XXXII, 73-74.
- 34. D.O.I., Appendix XXXIII, 75-76.
- 35. D.O.I., Appendix XXXIV, 77-78.
- 36. D.O.I., Appendix XXXV, 79-80.
- 37. D.O.I., Appendix XXXVI, 81-82.
- 38. D.O.I., Appendix XXXVII, 83-84.
- 39. D.O.I., Appendix XXXVIII, 85-86.
- 40. D.O.I., Appendix XXXIX, 87-88.
- 41. D.O.I., Appendix XL, 89-90.
- 42. D.O.I., Appendix XLI, 91-92.
- 43. D.O.I., Appendix XLII, 93-94.
- 44. D.O.I., Appendix XLIII, 95-96.
- 45. D.O.I., Appendix XLIV, 97-98.
- 46. D.O.I., Appendix XLV, 99-100.

was changed and the treatment of Krdanta also included.¹

The book makes no mention of the date of completion of this work. It was published on 3.1.1883.²

9. The Sauvara.

It deals with the main rules governing accent in Vedic and classical Sanskrit. The date of the completion of this work is given at the end of the book. It was completed on Bhādra Śuklā 13, 1939 S.V. (25.9.1882 A.D.). It was Monday³ ~~on that day.~~³ But at the end of the preface this date is given as Āsvina Badi 13, 1939 V.S. (9.10.1882 A.D.)⁴ The date of its publication as given on the title page of the first edition is Kārtika Kṛṣṇā 1, 1939 V.S. (27.10.1882 A.D.)⁵ It appears that the preface was written when the last form was either under print or had been printed.

10. The Pāribhāṣika.

It deals with the principles of the interpretation and allied matters ~~inra~~ used in grammar. These Pāribhāṣas have been arranged according to the arrangement found in the Pāribhāṣendu Śekhara of Nāgeśa Bhaṭṭa.⁶ It was completed in October 1882⁷ and was published on 3.1. 1883 A.D.⁸

11. The Dhātupāṭha.

It ~~was~~ is an edition of the Dhātupāṭha of Pāṇini having an index of roots arranged in alphabetical order and giving the conjugation, pada and the set and anit.

1. DGI., PP. 165 f ft. 2. DGI., Appendix II, PP. 46.
3. Sauvara 1969 V.S., PP. 24 4. *ibid.* PP. 2
5. DGI., Appendix II, PP. 47. 6. DGI., PP. 167.
7. Pāribhāṣika 1971 S.V., PP. 2.
8. DGI., Appendix II, PP. 48.

was changed and the treatment of subjects also included.
The book makes no mention of the date of
completion of this work. It was published on 1.1.1933.

9. The Preface.

It deals with the main notes concerning
accent in Vedic and classical Sanskrit. The date of the
completion of this work is given at the end of the book.
It was completed on 11th June 1933 A.D. (12th July 1933
A.D.). It was Monday, 11th June 1933 A.D. at the end of the
preface this date is given as 11th June 1933 A.D. (12th July
1933 A.D.) The date of its publication is given on the
title page of the first edition as 11th June 1933 A.D.
(12th July 1933 A.D.) It appears that the preface was written
when the last form was either under print or had been
printed.

10. The Introduction.

It deals with the pronunciation of the
Devanāgarī and allied matters such as grammar, phonetics,
Sanskrit have been arranged according to the arrangement
found in the Devanāgarī Dictionary of the Government
of India. It was completed in October 1933 and was published on
1.1.1933 A.D.

11. The Index.

It was in an edition of the Introduction at
the end of the index of words arranged in alphabetical
order and giving the conjugation, gender and the case and
number. It was completed on 11th June 1933 A.D. (12th July
1933 A.D.) and was published on 1.1.1933 A.D.

nature of each root. It was completed on Pausa Badi 10, 1939 S.V. (4.1.1883 A.D.) It was Friday.¹ It was published on 1.11.1883 A.D.,² i.e., two days after the death of its editor.

12. The Ganapāṭha.

Herein Dayānanda has collected together in one place the various Ganas used by Pāṇini in his in his work. It includes some Ganas that have been used by the Vārtikākāra only and excludes some of those used by Pāṇini. It was completed on Māgha Suktā 10, 1939 V.S. (16.2.1883 A.D.)³ It was published on 17.8.1883 A.D.⁴

13. The Unādi Kosa.

This is the best of all the commentaries on the Pañca Pādī Unādi Sūtras. It is written in simple and lucid Sanskrit. It is also free from verbosity and explains the text in a few words. In I, 159 he reads 'parijMan' for 'parijman'. But in his commentary on the Rg-Veda he reads it as 'parijman'. The commentary on the Unādi Sūtras was written after the portion of the commentary on the Rg-Veda under question had been written. It has not been recorded from where he adopted the reading 'parijMan' in the Unādi Sūtras. It is difficult to explain how he came to adopt two different readings in the two commentaries on the Unādi and the Rg-Veda.

The commentary on the Unādi had been written by 19.12. 1882.⁵ The index had not yet been prepared. The work was completed finally on Māgha Kṛanā 1, 1939 V.S. (23.1.1883 A.D.)⁶ It was published on 18.9.1883.⁷

1. Dhātupāṭha 1991V.S., PP. 34. The word 'yantrayitah' in the colophon does not mean that it was actually printed on the date given there. It is simply the usual transcription of the name of the publisher. I have, therefore, taken it as the date of the completion of this work.

2. DGI., Appendix II, PP. 49.

3. Ganapāṭha, Preface.

4. DGI., Appendix II, PP. 50.

5. PV., BP. 388.

6. Unādi Kosa 1989 V.S., PP. 4 (Preface).

7. DGI., Appendix II, PP. 51.

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14. The Nighantu.

It is an edition of the Nighantu passing under the name of Yaska. Dayānanda utilised many editions and mss. of this work including those by Roth, the one with the commentary of Deva Rāja Yajvā issued from Bombay, and the one found in the state library of Baneda.¹ One of his mss. appears to have read 'siva' 'asva' in the synonyms of 'mahat' (great) as in his Rg-Bhāṣya Dayānanda explains 'rjrasva' with reference to this reading. But in the present edition of the Nighantu issued from Ajmer no such reading is traceable.

The date of the completion of this book is given at the end of the ^{preface to the} book itself in the following couplet,

“निधि ~~स~~ रामाङ्क-चन्द्रे ऽब्दे मर्गिशिष्यसितेदले ।
चतुर्थी^१ गुरुवारे ऽयं निघण्टुः शोधितो ऽनघाः॥”²

Here the reading ~~mf~~ should be 'caturthyām'. The existing reading of 'caturdayām' neither suits the metre nor it was Thursday on the caturdasī day. Caturthī was a Thursday since Mārga Śirṣa Badi 14, 1939 V.S. was a Saturday.⁵

It was, therefore, completed on 14.12.1882 A.D. It was sent to press before 19.12.1882 A.D.⁴ The book had been printed by 20.8.1883 A.D.⁵ But it was published on 18.9.1883 A.D.⁶

The following words of Dayānanda indicate that he intended to append a list of important words explained in the Nirukta and the Brāhmanas to this work:-

“निरुक्त और ब्राह्मणों के प्रसिद्ध शब्दों की संक्षिप्त सूची भी बनाकर भेजे गे सो निघण्टु की सूची के अन्त में द्रवयाना।”⁷

A list of such words is said to exist in the collection of the P Paropakārinī Sabhā.⁸ It has not been accessible to me. I am, therefore, unable to say anything about ~~this~~.

1. DGI., PP. 172-173; D. Com. Vol., PP. 367. 2. Nighantu, PP. 4

3. PV., PP. 386.

4. L. No. 354 dated 19.12.1882, PV., PP. 388. 5. DGI., PP. 174.

6. ibid, Appendix II, PP. 52. 7. PV., PP. 388. 8. DGI., PP. 174; 190

Entry 12; Vedic Kosa, Preface, pp. 1 & 2. 9. P.T. चतुर्थी.

c. The Sanskrita Vākya Prabodha.

It is an elementary book designed to help beginners in learning to speak and to write Sanskrit. It contains sentences written in Sanskrit and translated into Hindi which are used in day to day conversation.

This book was published on Phālguna Śuklā 11, 1936 S.V. (4.3.1889 A.D.). In the first edition it contained a number of mistakes which were corrected in the second edition.

d. Manuscripts of Certain Works.

The mss. of the following works are said to exist in the office of the Paropakārinī Sabhā:-¹

1. The Vārtika Saṅketa Sūcī 1
2. The Vārtikapāṭha Sabhāṣya 1, Svāmijī ke badē bhāṣya se chatāyā, likhī.
3. The Prākṛīta Bhāṣā kā Saṁskṛīta Bhāṣā ke sātha anuvāda
4..... asta vyasta. Svāmijī ka banayā, likhita pustaka...1
4. The Vārtikapāṭha āthom adhyāyom kā.²
5. ^{The} Mahābhāṣya kā saṅkṣepa.³

Veda-Bhāṣyas and other works on the Vedas.

1. The Āryābhi-Vinaya.

It contains a Hindi translation of 108 Vedic Mantras.⁴

1. DGI., PP. 190 -191 entries no. 14; 19; 24;

2. DGI., PP. 192 entry 15.

3. DGI., PP. 192 entry 16.

4. A list of all these verses is given in Appendix XXIV.

o. The Appendix to the Introduction.

It is an elementary book designed to help beginners in learning to speak and to write Sanskrit. It contains sentences written in Sanskrit and translated into Hindi which are used in day to day conversation. This book was published on 15th June 1933 A.D. (4.3.1930 A.D.). In the first edition it contained a number of mistakes which were corrected in the second edition.

d. Manuscripts of certain Vedic.

The name of the following works are said to exist in the office of the Propagating Bureau:-

1. The Vedic Sanskrit Grammar.
2. The Vedic Sanskrit Grammar, 2nd Edition.
3. The Vedic Sanskrit Grammar, 3rd Edition.
4. The Vedic Sanskrit Grammar, 4th Edition.
5. The Vedic Sanskrit Grammar, 5th Edition.
6. The Vedic Sanskrit Grammar, 6th Edition.
7. The Vedic Sanskrit Grammar, 7th Edition.
8. The Vedic Sanskrit Grammar, 8th Edition.
9. The Vedic Sanskrit Grammar, 9th Edition.
10. The Vedic Sanskrit Grammar, 10th Edition.

Vedic Manuscripts and other works on the Vedas.

1. The Rigveda.

It contains a full translation of the

Vedic Manuscripts.

1. Rig. 1. 1-100 entries in 1910.
2. Rig. 1. 101-200 entries in 1910.
3. Rig. 1. 201-300 entries in 1910.
4. A list of all these verses is given in Appendix XXI.

2. Specimen I of the Veda-Bhāṣya.

Mr. Devendra Mukhopadhyaya writes that this specimen contained a Sanskrit commentary with a translation in Gujarati and Marāṭhi. It gave two explanations -- material as well as spiritual of Rv. I, 1.1.

The preface to this specimen read:-

" मैं सारे वेदों का इसी शैलीपर भाष्य करूंगा।
यदि किसीको इसपर कोई आपत्ति हो तो
पहिले ही सूचित कर हे, ताकि मैं
उसका खण्डन करके ही भाष्य
करूँ। "

It was sent to Pt. Bāla Śāstrī and Viśuddhānanda of Benares for opinion. But they did not express any opinion on the interpretation put by Dayānanda on Rv. I, 1.1. Dayānanda had a great respect for these two scholars. He considered them as very reasonable and profound scholars. It may be that they agreed with Dayānanda, but did not wish to make any comments for certain reasons. Their silence throughout their life on ^{Dayānanda's} the interpretation of the Vedic Mantras lends a further support to this supposition. If they could sign the criticism of Dayānanda's Veda-Bhāṣya by Rājā Śiva Prasāda in order that the same criticism may be noted by Dayānanda and let the second criticism go unsigned for its lack of substance it is inconceivable that they had not the scholarship to criticise ^{that} or they ^{could} afforded to ignore it Dayānanda's revolutionising commentary, especially when Dayānanda proved to be the greatest opponent of the ~~orthodoxy~~ orthodoxy to which these two scholars belonged.

It appears in the list of books for sale given on the last page of the Vedāntidhvānta Nivāraṇa published in 1932 V.S. This specimen must, therefore, have been published before that date.

2. Specimen I of the Veda-Mantres

Mr. Devananda Munshi writes that this specimen contained a Sanskrit commentary on a translation in English and Marathi. It gave two explanations -- material as well as spiritual of V. I. I. I.

The preface to this specimen reads:-

॥ यदा यदा हि उत्थिताः सन्ति
तदा तदा हि उत्थिताः सन्ति
तदा तदा हि उत्थिताः सन्ति
तदा तदा हि उत्थिताः सन्ति
तदा तदा हि उत्थिताः सन्ति

It was sent to Mr. Bala Sahasrabudhanda of Benares for opinion. But they did not express any opinion on the interpretation but by themselves on V. I. I. I. Devananda had a great respect for these two scholars. He considered them as very reasonable and profound scholars. It may be that they agreed with Devananda but did not wish to make any comment for certain reasons. Their silence throughout their life on the interpretation of the Vedic Mantres lends a further support to this supposition. If they could sign the existence of Devananda's Veda-Mantres by their five initials in order that the same criticism may be noted by Devananda and let the second criticism be mistaken for the lack of substance it is unnecessary that they had not the authority to explain or they wished to ignore it. Devananda's revolutionary comment is especially when Devananda proved to be the greatest opponent of the orthodox to which these two scholars belonged. It appears in the list of books also given on the last page of the Veda-Mantres which was published in 1933 V. I. I. I. This specimen must, therefore, have been published before that date.

3. Specimen II of the Veda-Bhāṣya.

It contained a twofold explanation -- material and spiritual of almost all the verses in Rv. I, 1 and of Rv. I, 2.1. In support of his interpretation of the word Agni as God he cited authorities from the Vedas down to the Maitrāyaṇī Upaniṣad.¹

The Bhūmika written in 1933 V.S. refers to an earlier work containing an interpretation of Rv. I, 1.² No commentary has by then been written on this verse except in the two specimens ~~referred to~~ described here. The references intended by the above mentioned passage of the Bhūmika are found in Specimen II only.³ This Specimen, ~~must~~ ^{must} therefore, have been written before the commencement of the Bhūmika, i.e., before Bhādra Suktā 1, 1933 V.S. It was printed before 19.12.1876 A.D.⁴

4. A Detailed Commentary on Some Hymns Of the Rg-Veda.

It is written on the style of Specimen II. Its mss. exists in the office of the Paropakārinī Sabhā.⁵ It has not yet been printed.

5. The Rg-Vedādi Bhāṣya Bhūmika.

It is an introduction to Dayānanda's intended commentary on all the four Vedic Samhitās.⁶ It deals with ~~xxx~~ Dayānanda's conceptions on all matters concerning the Vedas including their age, authorship, method of interpretation and the subject-matter. It is unique in nature. It is much more informative and learned

1. DGI., PP. 93. 3. ibid, PP. 94. 4. PV., PP. 47; L. no. 20

5. DGI., PP. 94. 2. FBB., PP. 92-93; 80. These passages are

मित्रम् । ऋद्धिः मन्त्रोदयम् । अस्योपरीगमेवार्तिं महान्तमात्मान-
गित्यपि निरुक्तं च लिखितं तत्र दृश्यम् । तथा तदेवगुणैस्तददित्यो
इति मन्त्रगर्भम् ।" and "(अग्निगीडे) इमं मन्त्रं के भाष्य
में जो तीन प्रकार का ग्रन्थ लिखा है....."

6. It has been included in DGI. II, pp. 259-721.

3. Commentary II of the Vedānta

It contained a twofold explanation -- a material and spiritual of almost all the verses in RV. and of RV. 1.3.1. In support of his interpretation of the word Agni as God he cited authorities from the Ved down to the Kalīyuga Upanishad.¹

The *Brāhmaṇa* written in 1033 B.C. refers to an earlier work containing an interpretation of RV. 1.3.1. No commentary has by then been written on this verse except in the two specimens *śākhānta* described here. The references intended by the above mentioned passages of the *Brāhmaṇa* are found in Specimen II only. This goes to show that they have been written before the comment of the *Brāhmaṇa*, i.e., before Śākhānta (1033 B.C.). It was printed before 10.10.1930 A.D.

4. A Detailed Commentary on some verses of the RV.

It is written on the style of Specimen I. Its main, exists in the office of the *Paṇḍit* Śākhānta. It has not yet been printed.

5. The Pa-Verānta Śākhānta

It is an introduction to *Brāhmaṇa* intended commentary on all the four Vedic *śākhānta*. It deals with *śākhānta*'s connections on all matters concerning the Vedas including their age, history, method of interpretation and the subject-matter. It is unique in nature. It is much more informative and

1. DCI. 19.03.
2. DCI. 19.03.
3. DCI. 19.03.
4. DCI. 19.03.
5. DCI. 19.03.
6. DCI. 19.03.
7. DCI. 19.03.
8. DCI. 19.03.
9. DCI. 19.03.
10. DCI. 19.03.

than the introduction to the Vedas by Sāyana. It is very extensive and contains the interpretation of ^{more than} 100 Vedic verses¹ many of which have not been commented by him in any other work. Many ancient authorities have been cited in support of his interpretations.²

It commences with the following verses:

ओ३म् सह नाववतु सह नौ भुनक्तु । सह वीर्यं करवावहे ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहे । । ओ३म् शान्तिः ।
शान्तिः । शान्तिः ॥ १ ॥ तैत्तिरीय आरण्यके । नवम प्रपाठके प्रथमानुवाके ॥
ब्रह्मानन्तमनीदे विष्वक्कृदजं सत्यं परं शास्त्रं
विद्या यस्य सनातनी निगम भूद्वैधर्म्यविवर्तिनी ।
वेदाख्या विमला हिता हि जगते नृभ्यः सुभाष्यप्रदा
तन्नाला निगमार्थिभाष्यमतिना भाष्यं तु तन्तन्ये ॥ १ ॥
कालरागाङ्गु चक्रेऽब्दे भाद्रमासे सिंहे दले ।
प्रतिपद्यादित्यवारे भाष्यादग्निः कृतो जया ॥ २ ॥
दयसा आनन्दो विलसति परः स्वात्मविदितः,
सरस्वत्यस्वोग्रे निवसति हिता हीशशरणा ।
इयं रव्यातिर्यस्य प्रतप्तसगुणा वेदमनना-
ऽस्त्यनेनेदं भाष्यं रचितमिति बोद्धव्यमनयाः ॥ ३ ॥
अनुस्येभ्यो हितार्थैव सत्यार्थं सत्यमानतः । ईश्वरानुग्रेहोदं वेद-
भाष्यं विधीयते ॥ ४ ॥ संस्कृतप्राकृताभ्यां यद्भाषाभ्यामनितं शुभम् ।
प्रत्रार्थवर्णनं च क्रियते कामधुङ्ग मया ॥ ५ ॥ आर्याणां मुन्युषीणां या
व्याख्या रीतिः सनातनी । तां स्मार्थित्य अत्रार्थो विधास्यन्ते तु नान्यथा ॥ ६ ॥
येनाधुनिकभाष्ये रीकागिते ददुषकाः । दोषाः सर्वविनश्येयान्यथावि-
वर्णिनाः ॥ ७ ॥ सत्यार्थे प्रकाशयते वेदानां धः सनातनः । ईश्वरस्य सहायेन
प्रयत्नोऽयं मुसिदयताम् ॥ ८ ॥

He then continues his Maṅgala with Yv. XXX, 3; Av. X, 8, 1; X, 7, 32, 33, 34 Yv. XXV, 13; XXXVI, 17 and 22; X and Yv., XXXIV, 5. He has also commented upon these verses here. After the Maṅgala he proceeds on with the subject-matter of the book. The subjects treated are manifold. The treatment in this book is not exhaustive but is meant only to indicate in a few words the views held by Dayānanda. But this brief survey is quite complete in itself.

1. A list of these verses ^{from the Rg Veda} is given in Appendix XXII.
2. These authorities have been listed in Appendix XXX.
3. RBB., PP. 1 - 2.

It is written in Sanskrit. Dayananda's Panditas have translated the Sanskrit text into Hindi.

There are many discrepancies in this translation. Some times the Hindi translation is very explanatory. It is possible that Dayananda heard this translation and dictated these explanatory passages. Some times this translation is more brief than can be expected. In such cases a large part of the Sanskrit text has been overlooked. In another place a Mantra with its commentary has not been printed in the text. ¹ It is said to be found in the mss. That the stanza is needed in the context is plain by the fact that one number in the series of the Mantras is missing.

The book has been translated into many languages including Urdu, English, and Marathi.

The date of its commencement is given in the introductory stanzas quoted above. It is Sunday, the Bhādra Suklā, 1, 1933 V.S. Mr. D. Mukhopadhyaya writes that this book was commenced on (20.8.1876 A.D.) The two dates are identical. ^The only difference is of the era used.

Dayananda has not given the date of the completion of the book at its end. In advertisement No. 10 dated 1.12.1876 A.D. ² he writes that he had ^{completed} ~~commented~~ ^{by this date} upon his commentary amounting in bulk to 10,000 verses. Of this a portion amounting to 8,000 verses formed the Bhūmikā.

But according to a statement in the body of the book it appears that he had written only a few pages of the Bhūmikā by Phālguna Kṛāṇā 6, 1933 V.S. ³ This date however, appears to be that of the correction of the proofs of those pages in the course of printing. The first issue of this work was published a few days after this date. The first and the last issues of this book were published in Caitra, 1934 V.S. and Vaiśākha, 1935 V.S. respectively. ⁴ It was issued in monthly instalments.

ments. 1. RBB., PP. 535 (SS) | 2. Pv., PP. 4. 3. RBB., PP. 32. 4. DGI., PP. 98

It is written in Sanskrit. Jayananda's
commentaries have translated the Sanskrit text into Hindi.
There are many discrepancies in this translation. Some
times the Hindi translation is very explanatory. It is
possible that Jayananda heard this translation and dis-
tinguished these explanatory passages. Some times this translation
is more brief than can be expected. In such cases a large
part of the Sanskrit text has been overlooked. In another
place a Sanskrit text commentary has not been printed
in the text. It is said to be found in the ms. that
stanza is needed in the context is plain by the fact
that one number in the notes of the Sanskrit is missing.
The book has been translated into many
languages including Urdu, English, and Marathi.
The date of the commentary is given in
the introductory stanza quoted above. It is likely that
the introductory stanza quoted above, Dr. B. K. Chakravarty writes in
this book was composed in 1808, 1810 A.D. and the two dates
are identical. The only difference is of two hundred years.
Jayananda has not given the date of the
composition of the book at the end. In advertisement No.
10 dated 1.12.1878 A.D. he writes that he had commenced
writing his commentary amounting in bulk to 10,000 verses.
Of this a portion amounting to 2,000 verses found the
press.
But according to a statement in the book
of the book it appears that he had written only a few
pages of the Sanskrit by Jayananda in 1808 A.D.
This date however, appears to be that of the composition
of the proofs of those pages in the course of printing.
The first issue of this book was published a few days
after this date. The first and the last issues of the
book were published in 1808, 1809 A.D. and 1810 A.D.
respectively. It was found in 1808 A.D. and 1809 A.D.

6. Advertisement No. 19.

Though it is an advertisement announcing the scheme of Dayānanda's intended Vedic commentaries it contains an interpretation of the legends of Prajāpati and his daughter, of Indra, Gotama and Ahalyā; and of Indra and Vṛtra. Dayānanda takes these legends as allegorical descriptions of natural phenomena. He has quoted several ~~many~~ authorities in support of his interpretations.

It was issued on 1.12.1876 A.D.¹

7.

7. The Rg-^{Veda-}Bhāṣya.

This famous commentary was commenced on Mārga Śirṣa Śuklā 6, 1934 V.S.² It was Saturday. He had commented upon the first ten hymns by Thursday, the Māgha Badi 13, 1934 V.S.³ He had completed the Bhūmikā on Mārga Śirṣa Pūrṇimā, 1933 V.S.⁴

There is a gap of about one year between the dates of the completion of the Bhūmikā and the commencement of the commentary on the Rg-Veda. ~~Again,~~ Moreover, Advertisement 19 states in definite terms that a commentary on the Rg-Veda amounting in bulk to 2,000 verses had been written by 1.12.1876 A.D. How could, then, the commentary have commenced on the date given by Dayānanda in the introductory stanzas to the commentary? It is difficult to reconcile the differences in the two statements of Dayānanda. I am inclined to suggest that the extent of the commentary mentioned in Advertisement 19 does not refer to a regular commentary on the verses of the Rg-Veda. It appears to refer to the various Specimens and Advertisements along with the detailed commentary mentioned above under item 4.

1. PV., PP. 40.

2. Rg-Veda Bhāṣya, PP. 1 (Vol.

3. PV., PP. 96.

4. PV., PP. 40.

6. Advertisement No. 12.

though it is an advertisement among
 and the scheme of Devananda's intended Vedic commentary
 it contains an introduction of the legends of Krishna
 and his daughter, of Krishna, Gopas and Indras; and of
 Indra and Vajra. Devananda takes these legends as his
 descriptions of natural phenomena. He has quoted several
 script authorities in support of his interpretation.
 It was issued on 1.12.1915 A.D.

V. The Pa-
 Veda-

This famous commentary was composed
 on 12th June, 1915 A.D. It was written by
 had commenced upon the first ten years by Thursday, the
 12th June, 1915 A.D. He had completed the writing on
 12th June, 1915 A.D.
 There is a gap of about one year be-
 tween the dates of the completion of the Pa-
 commentary of the commentary on the 12th June, 1915.
 Moreover, Advertisement 12 states in relation to the
 a commentary on the 12th June, 1915 A.D. Now, since
 verses had been written by 1.12.1915 A.D. How could
 then, the commentary have commenced on the date given
 Devananda in the introductory remarks to the commentary.
 It is difficult to reconcile the differences in the
 statements of Devananda. I am inclined to suggest that
 the extent of the commentary mentioned in Advertisement
 12 does not refer to a regular commentary on the verses
 of the Pa-
 It appears to refer to the various
 names and Advertisements along with the detailed com-
 mentioned above under item 4.

This was also the most important year in the life of Dayānanda. He had been very busy. It was during this year that branches of the Ārya Samāja were established in Lahore and other places. The principles and rules of the Ārya Samāja framed in 1875 A.D. in Raj Kō Kot and Bombay were revised and given a final shape.

He approached the Punjab Government for an aid to his Vedic commentaries. He had to wait for a fairly long time for the final reply of the Government. He resubmitted his application for a grant along with a reply to the criticisms of his commentary by the scholars appointed by the Punjab Government for examining the commentary.

It was in this year that he wrote the ^{Ratna} Āryoddesya/Mālā, and the Bhṛānti Nivāraṇa; recast the ^{yajña} Pañca Mahā/Vidhi; published the Samskāra Vidhi; revised and enlarged the mss. of the Bhūmikā several times.¹

There are several unpublished works mostly contents and indices necessary for a proper interpretation of the Veda. These were also written by Dayānanda ^{their dates are} but ~~when?~~ ^{only} is not known. They could have ~~only~~ been written ^{only} before the commencement of the commentary itself. Most of these works, ^{therefore,} if not all, must have been written in this year.

It was thus a year of intense activity and preparation for writing the voluminous commentaries. It is no wonder then, that a year passed before Dayānanda could commence the commentary on the Rg-Veda in proper form. All that he had written before on the interpretation of Rg-Veda Mantras was piecemeal and in a different style from the one followed in the Bhāṣya.

This commentary runs upto Rv. VII, 62.2. At this stage the author suddenly fell ill due to poisoning and left his work incomplete for ever.

The commentary was issued in monthly instalments. It began to be published in Śrāvana, 1935 S.V. and

1. DGI., PP. 102; Appendix I, PP. 16 -20.

This was also the most important year in the life of Dayananda. He had been very busy. It was during this year that branches of the Arya Samaj were established in Lahore and other places. The principles and rules of the Arya Samaj were fixed in 1875 A.D. in 1875 and 1876. Bombay were revised and given a final shape.

He approached the Punjab Government for an aid to his Vedic commentary. He had to wait for a long time for the final reply of the Government. He resubmitted his application for a grant along with a reply to the criticisms of his commentary by the scholars appointed by the Punjab Government for examining the commentary.

It was in this year that he wrote the "Rigveda Samaj" and the "Munshi Manuscript" which he published in 1875. He enlarged the mass of the "Munshi Manuscript" and enlarged the mass of the "Munshi Manuscript".

There are several unpublished works near contents and indices necessary for a proper interpretation of the Veda. These were also written by Dayananda but they are not known. They could have been written before the commencement of the commentary itself. Most of these works, it is not all, must have been written in this year.

It was thus a year of intense activity and preparation for writing the voluminous commentary. It is no wonder then, that a year passed before he could commence the commentary on the Rigveda in proper form. All that he had written before on the subject was of the Rigveda Mantra was pieced and in a different way from the one followed in the Rigveda.

This commentary was written in 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687, 2688, 2689, 2690, 2691, 2692, 2693, 2694, 2695, 2696, 2697, 2698, 2699, 2700, 2701, 2702, 2703, 2704, 2705, 2706, 2707, 2708, 2709, 2710, 2711, 2712, 2713, 2714, 2715, 2716, 2717, 2718, 2719, 2720, 2721, 2722, 2723, 2724, 2725, 2726, 2727, 2728, 2729, 2730, 2731, 2732, 2733, 2734, 2735, 2736, 2737, 2738, 2739, 2740, 2741, 2742, 2743, 2744, 2745, 2746, 2747, 2748, 2749, 2750, 2751, 2752, 2753, 2754, 2755, 2756, 2757, 2758, 2759, 2760, 2761, 2762, 2763, 2764, 2765, 2766, 2767, 2768, 2769, 2770, 2771, 2772, 2773, 2774, 2775, 2776, 2777, 2778, 2779, 2780, 2781, 2782, 2783, 2784, 2785, 2786, 2787, 2788, 2789, 2790, 2791, 2792, 2793, 2794, 2795, 2796, 2797, 2798, 2799, 2800, 2801, 2802, 2803, 2804, 2805, 2806, 2807, 2808, 2809, 2810, 2811, 2812, 2813, 2814, 2815, 2816, 2817, 2818, 2819, 2820, 2821, 2822, 2823, 2824, 2825, 2826, 2827, 2828, 2829, 2830, 2831, 2832, 2833, 2834, 2835, 2836, 2837, 2838, 2839, 2840, 2841, 2842, 2843, 2844, 2845, 2846, 2847, 2848, 2849, 2850, 2851, 2852, 2853, 2854, 2855, 2856, 2857, 2858, 2859, 2860, 2861, 2862, 2863, 2864, 2865, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874, 2875, 2876, 2877, 2878, 2879, 2880, 2881, 2882, 2883, 2884, 2885, 2886, 2887, 2888, 2889, 2890, 2891, 2892, 2893, 2894, 2895, 2896, 2897, 2898, 2899, 2900, 2901, 2902, 2903, 2904, 2905, 2906, 2907, 2908, 2909, 2910, 2911, 2912, 2913, 2914, 2915, 2916, 2917, 2918, 2919, 2920, 2921, 2922, 2923, 2924, 2925, 2926, 2927, 2928, 2929, 2930, 2931, 2932, 2933, 2934, 2935, 2936, 2937, 2938, 2939, 2940, 2941, 2942, 2943, 2944, 2945, 2946, 2947, 2948, 2949, 2950, 2951, 2952, 2953, 2954, 2955, 2956, 2957, 2958, 2959, 2960, 2961, 2962, 2963, 2964, 2965, 2966, 2967, 2968, 2969, 2970, 2971, 2972, 2973, 2974, 2975, 2976, 2977, 2978, 2979, 2980, 2981, 2982, 2983, 2984, 2985, 2986, 2987, 2988, 2989, 2990, 2991, 2992, 2993, 2994, 2995, 2996, 2997, 2998, 2999, 3000, 3001, 3002, 3003, 3004, 3005, 3006, 3007, 3008, 3009, 3010, 3011, 3012, 3013, 3014, 3015, 3016, 3017, 3018, 3019, 3020, 3021, 3022, 3023, 3024, 3025, 3026, 3027, 3028, 3029, 3030, 3031, 3032, 3033, 3034, 3035, 3036, 3037, 3038, 3039, 3040, 3041, 3042, 3043, 3044, 3045, 3046, 3047, 3048, 3049, 3050, 3051, 3052, 3053, 3054, 3055, 3056, 3057, 3058, 3059, 3060, 3061, 3062, 3063, 3064, 3065, 3066, 3067, 3068, 3069, 3070, 3071, 3072, 3073, 3074, 3075, 3076, 3077, 3078, 3079, 3080, 3081, 3082, 3083, 3084, 3085, 3086, 3087, 3088, 3089, 3090, 3091, 3092, 3093, 3094, 3095, 3096, 3097, 3098, 3099, 3100, 3101, 3102, 3103, 3104, 3105, 3106, 3107, 3108, 3109, 3110, 3111, 3112, 3113, 3114, 3115, 3116, 3117, 3118, 3119, 3120, 3121, 3122, 3123, 3124, 3125, 3126, 3127, 3128, 3129, 3130, 3131, 3132, 3133, 3134, 3135, 3136, 3137, 3138, 3139, 3140, 3141, 3142, 3143, 3144, 3145, 3146, 3147, 3148, 3149, 3150, 3151, 3152, 3153, 3154, 3155, 3156, 3157, 3158, 3159, 3160, 3161, 3162, 3163, 3164, 3165, 3166, 3167, 3168, 3169, 3170, 3171, 3172, 3173, 3174, 3175, 3176, 3177, 3178, 3179, 3180, 3181, 3182, 3183, 3184, 3185, 3186, 3187, 3188, 3189, 3190, 3191, 3192, 3193, 3194, 3195, 3196, 3197, 3198, 3199, 3200, 3201, 3202, 3203, 3204, 3205, 3206, 3207, 3208, 3209, 3210, 3211, 3212, 3213, 3214, 3215, 3216, 3217, 3218, 3219, 3220, 3221, 3222, 3223, 3224, 3225, 3226, 3227, 3228, 3229, 3230, 3231, 3232, 3233, 3234, 3235, 3236, 3237, 3238, 3239, 3240, 3241, 3242, 3243, 3244, 3245, 3246, 3247, 3248, 3249, 3250, 3251, 3252, 3253, 3254, 3255, 3256, 3257, 3258, 3259, 3260, 3261, 3262, 3263, 3264, 3265, 3266, 3267, 3268, 3269, 3270, 3271, 3272, 3273, 3274, 3275, 3276, 3277, 3278, 3279, 3280, 3281, 3282, 3283, 3284, 3285, 3286, 3287, 3288, 3289, 3290, 3291, 3292, 3293, 3294, 3295, 3296, 3297, 3298, 3299, 3300, 3301, 3302, 3303, 3304, 3305, 3306, 3307, 3308, 3309, 3310, 3311, 3312, 3313, 3314, 3315, 3316, 3317, 3318, 3319, 3320, 3321, 3322, 3323, 3324, 3325, 3326, 3327, 3328, 3329, 3330, 3331, 3332, 3333, 3334, 3335, 3336, 3337, 3338, 3339, 3340, 3341, 3342, 3343, 3344, 3345, 3346, 3347, 3348, 3349, 3350, 3351, 3352, 3353, 3354, 3355, 3356, 3357, 3358, 3359, 3360, 3361, 3362, 3363, 3364, 3365, 3366, 3367, 3368, 3369, 3370, 3371, 3372, 3373, 3374, 3375, 3376, 3377, 3378, 3379, 3380, 3381, 3382, 3383, 3384, 3385, 3386, 3387, 3388, 3389, 3390, 3391, 3392, 3393, 3394, 3395, 3396, 3397, 3398, 3399, 3400, 3401, 3402, 3403, 3404, 3405, 3406, 3407, 3408, 3409, 3410, 3411, 3412, 3413, 3414, 3415, 3416, 3417, 3418, 3419, 3420, 3421, 3422, 3423, 3424, 3425, 3426, 3427, 3428, 3429, 3430, 3431, 3432, 3433, 3434, 3435, 3436, 3437, 3438, 3439, 3440, 3441, 3442, 3443, 3444, 3445, 3446, 3447, 3448, 3449, 3450, 3451, 3452, 3453, 3454, 3455, 3456, 3457, 3458, 3459, 3460, 3461, 3462, 3463, 3464, 3465, 3466, 3467, 3468, 3469, 3470, 3471, 3472, 3473, 3474, 3475, 3476, 3477, 3478, 3479, 3480, 3481, 3482, 3483, 3484, 3485, 3486, 3487, 3488, 3489, 3490, 3491, 3492, 3493, 3494, 3495, 3496, 3497, 3498, 3499, 3500, 3501, 3502, 3503, 3504, 3505, 3506, 3507, 3508, 3509, 3510, 3511, 3512, 3513, 3514, 3515, 3516, 3517, 3518, 3519, 3520, 3521, 3522, 3523, 3524, 3525, 3526, 3527, 3528, 3529, 3530, 3531, 3532, 3533, 3534, 3535, 3536, 3537, 3538, 3539, 3540, 3541, 3542, 3543, 3544, 3545, 3546, 3547, 3548, 3549, 3550, 3551, 3552, 3553, 3554, 3555, 3556, 3557, 3558, 3559, 3560, 3561, 3562, 3563, 3564, 3565, 3566, 3567, 3568, 3569, 3570, 3571, 3572, 3573, 3574, 3575, 3576, 3577, 3578, 3579, 3580, 3581, 3582, 3583, 3584, 3585, 3586, 3587, 3588, 3589, 3590, 3591, 3592, 3593, 3594, 3595, 3596, 3597, 3598, 3599, 3600, 3601, 3602, 3603, 3604, 3605, 3606, 3607, 3608, 3609, 3610, 3611, 3612, 3613, 3614, 3615, 3616, 3617, 3618, 3619, 3620, 3621, 3622, 3623, 3624, 3625, 3626, 3627, 3628, 3629, 3630, 3631, 3632, 3633, 3634, 3635, 3636, 3637, 3638, 3639, 3640, 3641, 3642, 3643, 3644, 3645, 3646, 3647, 3648, 3649, 3650, 3651, 3652, 3653, 3654, 3655, 3656, 3657, 3658, 3659, 3660, 3661, 3662, 3663, 3664, 3665, 3666, 3667, 3668, 3669, 3670, 3671, 3672, 3673, 3674, 3675, 3676, 3677, 3678, 3679, 3680, 3681, 3682, 3683, 3684, 3685, 3686, 3687, 3688, 3689, 3690, 3691, 3692, 3693, 3694, 3695, 3696, 3697, 3698, 3699, 3700, 3701, 3702, 3703, 3704, 3705, 3706, 3707, 3708, 3709, 3710, 3711, 3712, 3713, 3714, 3715, 3716, 3717, 3718, 3719, 3720, 3721, 3722, 3723, 3724, 3725, 3726, 3727, 3728, 3729, 3730, 3731, 3732, 3733, 3734, 3735, 3736, 3737, 3738, 3739, 3740, 3741, 3742, 3743, 3744, 3745, 3746, 3747, 3748, 3749, 3750, 3751, 3752, 3753, 3754, 3755, 3756, 3757, 3758, 3759, 3760, 3761, 3762, 3763, 3764, 3765, 3766, 3767, 3768, 3769, 3770, 3771, 3772, 3773, 3774, 3775, 3776, 3777, 3778, 3779, 3780, 3781, 3782, 3783, 3784, 3785, 3786, 3787, 3788, 3789, 3790, 3791, 3792, 3793, 3794, 3795, 3796, 3797, 3798, 3799, 3800, 3801, 3802, 3803, 3804, 3805, 3806, 3807, 3808, 3809, 3810, 3811, 3812, 3813, 3814, 3815, 3816, 3817, 3818, 3819, 3820, 3821, 3822, 3823, 3824, 3825, 3826, 3827, 3828, 3829, 3830, 3831, 3832, 3833, 3834, 3835, 3836, 3837, 3838, 3839, 3840, 3

continued upto Āsāḍha Kṛnā 5, 1956 V.S.¹ It took 22 years for its completion.

The commentary begins as follows:-

ऋग्वेदः

अथर्ग्वेदभाष्यारम्भः॥

विश्वानि देव सवितर्दुस्तिनि परासुव। यरुप्रन्तना
आसुव॥ ऋ० ५।२२।५॥

विद्यानन्दं समवति चतुर्वेदसंस्तावनाया
संपूर्णेशं निगमनिलयं संप्रणम्याथ कुर्वे ।
वेदत्रये विष्णुमुत्तमरे गगिशुक्लेङ्गु गौमे ॥
ऋग्वेदस्याखिलगुणगुणि ज्ञानदातृर्ह भाष्यम् ॥ १॥

ऋग्भिः स्तुवन्तीत्युक्तत्वादि द्वांसं उक्तपूर्वं
वेदविज्ञानसहित्यपठनपुरःसरं ऋग्वेदमधीत्य तत्रस्थै-
र्मन्त्रैरीश्वरभारभ्य भूमिपर्यन्तानां पदार्थानां गुणान्
यथावद्विदित्वैते कोर्येषूपकृतेषु मन्त्रे जनयन्ति ।
ऋचन्ति स्तुवन्ति पदार्थानां गुणकर्मस्वभावाननया
सा ऋक् ऋक् चासौ वेदश्चर्ग्वेदः । एतस्मिन्ना-
ग्निमीड इत्यारभ्य यथा वः ससहासति
पथेन्ते ऽष्टावस्तकाः सन्ति । तत्रैकैकस्मिन्ना-
ष्टावस्थावपद्यायाः सन्ति तेषामेकैकस्य
प्रत्यक्षायं वर्गः संख्यायन्ते । २

He has then tabulated the number of
Suktas and Mantras in each Mandala and has finally conclu-
ded as follows:-

"अस्य ऋग्वेदस्य दशसु मण्डलेषु २५ पञ्चाशीतिरनु-
वाकाः १०२२ अष्टादश सरसं^४ सूक्तानि । १०५२६
दशसरसाणि पञ्चशतीनि एकोननवतिश्च मन्त्राः
सन्तीति वेद्यम् । स एतैः पूर्वोक्ताष्टकावधायवर्ग-
मण्डलानुवाकसूक्तमन्त्रैर्भूषितो ऋग्वेदोऽस्तीति
वेद्यम् ।"

1. Rgveda - Bhāṣya, Vol. IX, PP. 590. 2. Ibid, Vol. I, PP. 1.

3. Ibid, PP. 8

4. should be 'अष्टादशसरसं-वा'

The commonest boykin is as follows:

971654

11412 = 1.25K 11613716

[Faint handwritten notes at the bottom of the page, possibly bleed-through from the reverse side.]

[Faint handwritten notes at the bottom of the page]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

Now begins the commentary proper. The order of the various parts of the commentary and the text of the Veda is as follows:-

First of all he gives the Rsi, the Devatā, the Chanda and the Svāra^(tune) of all the verses included in a hymn which he is going to explain.

He then takes the verses individually and giving the subject-matter of the verse^{here in Sanskrit and Hindi} in a sentence consisting of about half a dozen words at the most gives the Samhitā-text followed by the Pada-text.

Now comes the interpretation of each and every word of the Samhitā text in the order in which these words occur in the text. This he has called Padārtha. This Padārtha is followed by the prose order of the verse in the light of the interpretation of words that has preceded it. Here he generally uses the words of the Samhitā text; but sometimes he replaces a word or two by its interpretation. He as a rule supplies all words that he considers as understood or necessary to complete the sense. All authorities that he quotes in support of his interpretation are given in the Padārtha only.

Last of all he gives the underlying idea of the verse as interpreted by him. It is called Bhāvartha by Dayānanda. It is very seldom that he quotes an authority here. But his criticism of Sāyana and Western scholars is generally found at the end of the Bhāvartha. It is only the grammatical points given by Sāyana that have been discussed in the Padārtha.

All this is written in Sanskrit. The commentary has also been translated into Hindi by the Panditas employed by Dayānanda for the purpose. This translation follows the prose order though at times it does not fail to depart from the prose order. This departure is some times desirable but in some cases it

goes against what Dayānanda intends to convey. The Bhāvārtha has also been translated into Hindi. The subject-matter is included in this translation.

It was only upto Rv. I, 124, 12¹ that this commentary was published in the life-time of Dayānanda.

The commentary indicates the end of a Sūkta, a Varga, an Anuvāka, an Adhyāya, an Aṣṭaka and a Mandala. At the end of each Adhyāya, Aṣṭaka and Mandala the following colophon with minor changes in the adjectives is found:-

इति श्रीमत्परिव्राजकाचार्येण दयानन्दसरस्वतीस्वामिना
विरचिते संस्कृतभाषार्यभाषायां विभूषिते सुप्रमाण-
मुक्ते वेदभाष्ये प्रथमाह्नके प्रथमोऽध्याय
एकोनविंशं सूक्तं सप्तत्रिंशो वर्गश्च समाप्तः ॥

At the end of each hymn he has listed the subjects treated in it and has tried to establish its connection with the preceding hymn.

Mss. of the Commentary.²

There are three mss. of this commentary. No date has been given on any of them.

Mss. I.

It is the original rough copy of the commentary. Pages 425 to 621 of Mandala I have been lost. The number of pages in this mss. goes upto 3038. Beyond this the pages are numbered from 1 to 2445. This portion covers the commentary on Mandalas III to VI. The numbering of pages in this portion is not correct. Page 970 has by mistake been written as 780. This mistake runs upto the end. Numbering on pages upto 892 has been corrected. The commentary on Mandala VII is numbered from page 1 to page 505.

Different qualities of paper have been used. Paper in some places is so worn out that it gives away as soon as it is touched.

1. D G I., Appendix I, PP. 6.

2. This account is based upon D G I Appendix I.

The mss. has been corrected by Dayānanda upto Rv. III, 15.2. The subject-matter of each verse in Mandala II is written by Dayānanda himself. This subject-matter is not given in the portion from Rv. III, 15.3 to page 1337 of Mandala V. The printed text however, contains the subject-matter in the whole of the commentary. This subject-matter appears to have been supplied at the time of printing. In Mandala VI the subject-matter is given in a different hand.

Mss. II.

It is a fair copy in 1068 pages containing the commentary from Rv. I, 1.1 to Rv. I, 77. Elephant Brand fool-scape thin paper has been used. It has been corrected by Dayānanda at several places.

Mss. III.

Its pages run from 1 to 2009; 680 to 894; 1 to 1328; 1 to 1735; and 1 to end. Paper of varying qualities has been used.

Corrections have been abundantly made by Dayānanda upto Rv. I, 100. Corrections in the portion from Rv. I, 101 to I, 191 appear to have been made by Dayānanda in some places. Dayānanda~~x~~ has not corrected the commentary beyond Mandala I.

8. The Yajur-Veda Bhāṣya.

Originally Dayānanda intended to complete his commentary on the Rg-Veda before commenting upon Yajur-Veda or on any other Veda. But at the suggestion of Mr. Gopal Rao Hari Deshmukh¹ he began to write and publish a commentary on the 'Sukla Yajur-Veda Samhitā' of the Mādhyandina recension in issues alternated with those of the Rg-Veda. The date of the commencement of this commentary given by Dayānanda in the introductory

stanzas to be quoted below is Pausa Śuklā 13, 1934 V.S. By Māgha Badi 13, 1934 S.V. commentary on the whole of the first chapter had been written.¹

The date of the completion of the commentary given at the end of the work is Mārga Śirṣa Kṛṣṇa 1, 1939 S.V. The date of the completion of the printing of the first edition given at the end of the last volume is Vaiśākha Śuklā 11, 1946 S.V. During the life of Dayānanda the commentary upto Yv. XV, 11 had been published. Its publication probably began in Śrāvana, 1935 V.S. along with the commentary on the Rg-Veda. After the first issue it appears to have been alternated with the commentary on the Rg-Veda.

In the mss., the rough copy has been corrected from the beginning to the end; but the press copy bears corrections upto chapter XXII only.²

This commentary runs on the whole of the Mādhyandina Śukla Yajur-Veda Samhitā. It begins as follows:—

ये जीवेषु दद्याति सर्वं सुकृतज्ञानं गुणैरीश्वर-
स्तं नत्वा दद्याति परोपकृतये सद्यः सुबोधाय च ।
ऋग्वेदस्य विधाय वै गुणगुणिज्ञानप्रदातुर्वरं
भाष्यं काश्यपस्यो क्रि यागयथैर्वेदस्य भाष्यं मया ॥१॥
चतुस्त्रयैर्द्वैरद्वैरुक्ताः सौहार्दविक्रमसरे ।
शभे नैवे मासे सितदलभाविश्वोन्निततिथौ ॥
गुरोर्वीरे प्रातः प्रतिपदगतीर्षु सविदुषां
प्रमाणैर्निबद्धं श्रुतपथानिहक्तादिभिरपि ॥२॥
विश्वानि देव सवितर्दुहितानि परासुव ।
यद्ददं तन्ना आसुव ॥३॥ य० ३०।३॥

1. PV., PP. 96.

2. DGI., Appendix I, PP. 23-24.

इष्टवरेण जीवानां गुणगुणिविज्ञानोप-
 देशाय ह्येवेदे सर्वान् पदार्थान् व्याख्यायेदानीं मनुष्यैस्तेभ्यो
 यथायथोपकारग्रहणाय त्रियाः कथं कर्तव्या इत्युप-
 दिश्यते । तत्र यद्यदंगं यद्यत् सत्त्वनंचोपक्षितं
 तत्तदत्र यजुर्वेदे प्रकाशयते । कुतः । यावत् क्रिया-
 निलं ज्ञानं न भवति नैव तावच्छ्रेष्ठं सुखं जायते ।
 विज्ञानस्य क्रियाहेतुत्वप्रकाशकारकत्वाविद्या-
 निवर्तकत्वाद्यर्मा प्रवर्तकत्वैर्धर्मपुरुषार्थयोः
 संयोजकत्वात् । यद्यत्कर्मविज्ञाननिमित्तं
 भवति तत्तत्सुखजनकं संपद्यते । तस्मान्मनुष्यै-
 र्विज्ञानपुरःसरमेव कर्मानुष्ठानं कर्तव्यम् । कुतः ।
 जीवस्य चेतनत्वादकर्मतया स्थातुमशक्यत्वात् ।
 नैव कश्चिदात्ममनः प्राणेन्द्रियचालनेन विना
 क्षणमपि स्थातुमर्हति । यजुर्भिर्यजन्तीत्युक्त-
 प्रामाण्यात् । येन मनुष्या इष्ट्वरं धार्मिकान्
 विदुषश्च पूजयन्ति सर्वचेष्टासांगत्यं शिला-
 विद्यासंगीतेकरणं शुभविद्यागुणदानं यथाशेष-
 तथा सर्वोपकारे शुभे व्यवहारे
 विद्वत्सु च द्रव्यादिव्ययं कुर्वन्ति
 तद्यजुः । अन्यत्सर्वं भूमिकायां प्रकाशितं
 तत्र द्रष्टव्यम् । सा भूमिका चतुर्णां
 वेदानामेकैव वर्तते ॥

अस्मिन् यजुर्वेदे चत्वारंशद्वयाः
 सन्ति तत्रैकस्मिन् व्याप्ये मन्त्राः
 संख्यायन्ते ।

He then tabulates the ~~ix~~ number of verses in each chapter and finally concludes ~~th~~ that in the Yajur-Veda

चत्वारिंशदध्यायस्याऽसर्वं मन्त्राः शतवन्तः
२२ ७५ एकोनविंशतिः शतानि पञ्चसप्ततिश्च
सन्ति।

Now begins the commentary proper. It is written exactly on the same lines and in the same style as that on the Rg-Veda. The only difference between the schemes of the two commentaries is that in the present commentary the seer, deity and metre of each verse is given just before its subject matter. They are not given collectively in the beginning of the chapter as is done in the commentary on the Rg-Veda.

The colophon at the end of each chapter is written in the following form, the differences at the various places being in the use of adjectives only:-

इति श्रीमत्परमहंसपरिव्राजकाचार्यिणां
श्रीमत्परमविदुषां विरजानन्दसरस्वतीस्वामिनां
शित्येण दयानन्दसरस्वतीस्वामिना निर्मिते
संस्कृतभाषाद्वयभाषाभ्यां विभूषिते सुप्रमाण-
युक्ते प्रजुर्वेदभाष्ये दशमोऽध्यायः
पूर्णः॥२०॥

The commentary has scrupulously avoided all references to sacrificial applications and explanations of the Mantras. His explanations are physical, and metaphysical and spiritual in nature and contents. He refers to the explanations of the Mantras of this Veda given in the Śatapatha Brāhmaṇa in ~~six~~ almost all the cases. The omissions do not appear to be wilful. They seem to be through oversight only. The method of this reference

He then tabulates the number of verses in each chapter and finally concludes in that in the Yajur-Veda

अथ यजुर्वेदोक्तं चतुर्विंशतिः अध्यायाः
३० अथ यजुर्वेदोक्तं चतुर्विंशतिः अध्यायाः
३० अथ यजुर्वेदोक्तं चतुर्विंशतिः अध्यायाः

Now begins the commentary proper. It is written exactly on the same lines and in the same style as that on the Rig-Veda. The only difference between the scholars of the two commentaries is that in the present commentary the root, dhatu and metre of each verse is given just before its subject matter. This has not been collected in the beginning of the chapter as it has in the commentary on the Rig-Veda.

The addition at the end of each chapter is written in the following form. The difference between the various places being in the use of different words.

यजुर्वेदोक्तं चतुर्विंशतिः अध्यायाः
३० अथ यजुर्वेदोक्तं चतुर्विंशतिः अध्यायाः
३० अथ यजुर्वेदोक्तं चतुर्विंशतिः अध्यायाः

The commentary has been written in all references to specific words and sentences of the Yajur-Veda. The explanation is given in the same style as that in the Rig-Veda. The explanation of the words of the Yajur-Veda given in the commentary is in the same style as that in the Rig-Veda. The explanation of the words of the Yajur-Veda given in the commentary is in the same style as that in the Rig-Veda.

to the explanation of a verse in the 'Satapatha Brāhmaṇa is " ayam mantrah 'Satapatha vyākhyātaḥ."

He does so in order to show that he accepts the explanation of the 'Satapatha Brāhmaṇa. This also shows how much agreement is there between the modes of explanation of the two commentaries.

The commentary on the whole is quite intelligible inspite of the curious manner of putting it. It is very learned and clear in thought. At some places of course he has become obscure and unintelligible. Sometimes there is a close similarity in the interpretations of Dayānanda and those of Uvata-Mahīdhara. It may be noted that the criticism of Mahīdhara by Dayānanda in the Bhūmika does not relate to such places. That criticism is a general one and relates to the commentary as a whole with particular references to the Mantras cited.

9. The Bhrānti Nivāraṇa.

It was written in reply to the criticism of specimen II of the Veda-Bhāṣya issued by Dayānanda made by Pt. Mahesha Candra Nyāya Ratna, officiating Principal, Sanskrit College Calcutta. The date of composition of this work as given at its end is Kārtika 'Suklā 2, 1934 S.V. (1877 A.D.).¹ He was then in Lahore. According to the records of the Paropakārinī Sabhā it was published in the same year.²

It has been included in the D.G.N. II (pp. 871-917).

1. SS., PP. 917

2. *ibid*, back of the title page.

10. Letter No. 72 to Col. Olcott.¹

(26.7.1878 A.D.) It is dated Friday, the Śrāvaṇa Badi, 1935 S.V. It contains an interpretation of some Vedic Mantras and embodies his views on certain subjects including the place of first creation which is given as the Himālaya Prānta. It is written in Sanskrit.

11. Advertisement No. 113.³

It was distributed in the Kumbha fair in 1935 S.V. It was written on 22.1.1879 A.D. It contains the explanation of six Mantras. It is written in Hindi.

12. The Gotama (Ahalyā Kathā?)

This has been referred to in letter no. 338 dated 29.8.1882. It was printed before Caitra, 1937 S.V. as it has been included in the price list given on the back of the first edition of the Gokarunā Nidhi published in Caitra, 1937 V.S. (April, 1880). and in the Āsāḍha, 1937 V.S. issue of the Yajur-Veda — Bhāṣya this pamphlet has been styled as "Gotama Ahalyā Aura Indra Vrtrāsura Ki Satya Kathā". This book appears to have been an amplified version of the two stories discussed in Advertisement 19. The book is no longer available.

13. The Bhramocchedana.

It was written in reply to the criticism of the Bhūmika published by Rāja Śiva Prasāda 'Sitāre-Hind'. The book was completed on Āsāḍha Kṛsnā 2, 1937 V.S. It was Thursday.⁷ He was then in Farrukhabad. It has been included in the Dān., II. (pp. 847-867).

1. PV., PP. 108.

2. Vide Appendix

3. PV., PP. 138.

4. ibid., PP. 142.

5. Vide Appendix

6. PV., PP. 371 - 372.

7. Dān., PP. 130; PV., PP. 197-198.

14. The Amu Bhramocchedana.

Rājā Siva Prasāda issued a further criticism of the Bhūmika in reply to the Bhramocchedana by Dayānanda. The present book was written to refute the observations made by the Rājā for the second time. It was composed on Thursday, the Phālguna Kṛṣṇā 4, 1937 V. S.

Though the book was either dictated by Dayānanda or was written under his directions yet it was published ~~under the~~ first without the name of the author and then under the authorship of Bhim Sen. The following note by Dayānanda indicates that he wanted this work to be published under the authorship of Jvala Datt:-

“और दूसरा निवेदन जो बाबू शिवप्रसाद ने दिया है उसका उत्तर भी तैयार हो गया है। सो पं. ज्वालादत्त के नाम से अब जारी किया जाएगा।”¹

How this decision was changed is not on record. The mss. of the work existing in the records of the Paropakārinī Sabhā has been corrected by Dayānanda at many places.²

Dayānanda had declared that he would not recognise any criticism of his Vedic commentaries unless that criticism had been signed by Svāmī Viśuddhānanda and Pt. Bāla Śāstrī.³ The second time the Rājā could not secure the ~~six~~ signatures of these two scholars.⁴ Dayānanda, therefore, refused to recognise it. But he could not let the criticism of the Rājā ^{remain} /unanswered. He decided to issue his reply under the authorship of Bhim Sen.

This work has not been included in the Dayānanda Grantha Mālā issued from Ajmer.

1. L. No. 214 dated 21.10.1880; PV., PP. 245.

2. DGI., PP. 133; HVI., Vol. II, PP. 2

3. Closing remarks to the Bhramocchedana, (SS), PP. 869.

4. Preface to the Amu Bhramocchedana, 1973 V. S., PP. 1.

1900

15. Unpublished Works.

Pt. Yudhisthira Minānsaka has given the following list of mss. of Vedic works written by Dayānanda which exist in the collection of the Paropakarinī Sabha:-¹

1. The Catur-Veda Viśaya Sūci.

This work must be very important as its title indicates that it contains a list of those subjects which Dayānanda considered were dealt with in the various hymns and verses of the four Vedic Samhitas. Dayānanda must have prepared it to help him in his commentaries on the individual Vedas. It is likely to give us an insight into the topics which Dayānanda might have interpreted in the rest of the verses of the Rg-Veda and the other two Vedas. It is also likely to throw considerable light on the changes in the original schemes and views which Dayānanda had before him before commencing to comment on the Vedas. The mss. was not accessible to me. Mr. ~~Yudhisthira~~ Yudhisthira has not given a detailed account of this mss. I am, therefore, not in a position to make a definite assessment of the value of this mss.

2. The Akārādi Krama Se Cāra Veda Aura Brāhmaṇam Ki Sūci.
3. The Niruktādi Viśaya Sūci.
4. The Aitareya Brāhmaṇa Sūci.
5. The Satapatha Brāhmaṇa Viśaya Sūci.
6. The Taittirīyopaniṣad Misrita Sūci.
7. The Rg-Veda Viśaya Smaranārtha Sūci.
8. The Nirukta Satapatha Mūla Sūci.

1. DGI., Appendix PP. 190 - 191.

18. Unpublished Works.

1. The following list of man. of Vedic works written by

Dayananda which exist in the collection of the various

Manuscript.

1. The Gāthā-Veda, Vākyā, 1891.

This work must be very important as

the title indicates that it contains a list of those

subjects which Dayananda considered were dealt with in

the various hymns and verses of the four Vedic Samhitās.

Dayananda must have prepared it to help him in his research

on the individual Vedas. It is likely to give us

an insight into the topics which Dayananda might have

interposed in the text of the verses of the Rig-Veda and

the other two Vedas. It is also likely to show considerable

light on the changes in the original edition and those

which Dayananda had before him before commencing to compile

on the Vedas. The work was not accessible to me. Mr. Dayananda

Yadavji has not given a detailed account of this work.

I am, therefore, not in a position to make a detailed account

ment of the value of this work.

2. The Akṣarī Kṛmā or Gāthā Veda, 1891.

3. The Akṣarī Vākyā, 1891.

4. The Akṣarī Brāhmaṇa, 1891.

5. The Akṣarī Brāhmaṇa Vākyā, 1891.

6. The Akṣarī Brāhmaṇa Vākyā, 1891.

7. The Akṣarī Vākyā Vākyā, 1891.

8. The Akṣarī Vākyā Vākyā, 1891.

9. The Akṣarī Vākyā Vākyā, 1891.

10. The Akṣarī Vākyā Vākyā, 1891.

11. The Akṣarī Vākyā Vākyā, 1891.

9. The Satapatha Brāhmaṇa Sūci.
10. The Atharva Kāṇḍa 19, 20 Viśaya Sūci.
11. The Aitareyopaniṣad Viśaya Sūci.
12. The Chāndogyaopaniṣad Sūci-patra.
13. The Rg-Veda Sūkti Sūci.

The names indicate that some of them should prove to be very useful. But nothing definite can be said so long as the mss. are not properly examined.

Works of Miscellaneous Nature.

1. The Poona Lectures.

Dayānanda delivered about 50 lectures in Poona Poona in 1875 A.D. The sum and substance of these lectures were published in Marathi under the title 'Dayānanda Sarasvatī nu Bhāṣana'. Out of these 15 lectures, ¹⁵ have been translated into Hindi and published under the title 'Upadeśa Mañjarī'. The account of his life as given in these lectures differs in some places from ~~that~~ the one given in his Autobiography.

In his letter no. 14 dated 10.8.1875 A.D. he writes that his Poona lectures had been printed. This appears to be a statement in regard to the Press reports of these lectures. No other printed record of these lectures contemporaneous with the life of Dayānanda has been preserved.

2. The Dhanur-Veda.

In one of his lectures Dayānanda ~~expressed~~ is reported to have declared that he intended to publish a book on Dhanur-Veda of which he had acquired three leaves by that time and hoped to acquire more.¹ Nothing else is known about this book. These leaves do not appear to have been preserved in the office of the Paropakārinī Sabha.

1. L.D.S. pp. 211.

3. The Candraloka.

9. The Atharva Samhita.
10. The Atharva Samhita, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100.
11. The Atharva Samhita, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100.
12. The Atharva Samhita, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100.
13. The Atharva Samhita, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100.

The names indicate that some of them should prove to be very useful. But nothing definite can be said so long as the man, are not properly examined.

Notes of Miscellaneous Notes.

1. The Poona Lectures.

Dr. Bhandarkar delivered about 50 lectures in Poona in 1875 A.D. The aim and substance of these lectures were published in Marathi under the title 'Bhandarkar's Poona Lectures'. Out of these 50 lectures have been translated into Hindi and published under the title 'Bhandarkar's Poona Lectures'. The account of his life as given in these lectures differs in some places from the account given in his Autobiography. In his letter no. 10 dated 10.8.1875 A.D. he writes that his Poona lectures had been printed. This appears to be a statement in regard to the Poona reports of these lectures. In other printed reports of these lectures contemporaneous with the life of Bhandarkar has been preserved.

2. The Dharm-veda.

In one of his lectures Dr. Bhandarkar is reported to have declared that he intended to publish a book on Dharm-veda of which he had received three leaves by that time and hoped to acquire more, nothing else is known about this book. These leaves do not appear to have been preserved in the office of the Dharm-veda.

3. The Dharm-veda.

3. The Candraloka.

It was a book on figures of speech written by Dayānanda. No mss. of the book appears to have been preserved. It does not appear to have been printed and published in the life-time of the author. The purpose of writing this book ^{must have been} was to explain the figures of speech found ~~in~~ in the Vedic Mantras. He ~~it~~ has treated the various figures in his Bhūmikā adding that he would explain other figures in the course of the commentary.* But after commencing the commentary he appears to have felt that it was not proper to over-ride his Vedic commentaries with rhetorics. He, therefore, wrote a separate work. It is also ~~un~~ not unlikely that this work might be nothing but a collection of relevant portions of older works meant to serve a reference book for the author.³

He refers to this work in the following words in two of his letters:-

" और अलंकार के से पत्रे जो हमने चन्द्रालोक (ःक) नागक लिखे हैं भीमसेन के पास होंगे। भोज देना जलदी।"

(Letter No. 205 dated 10.9.1880 A.D.)

" अलंकार विषय में जो चन्द्रालोक के पत्रे [जो] गेलग में ¹² पास थे वे भोज देओ।"

(Letter No. 491 dated 5.10.1880 A.D.)²

The first reference decides the authorship and the contents of the books, with definiteness.

1. PV., PP. 234.

2. PV., PP. 536.

*RBB., PP. 464; op.

1. He stayed in Jhelum from 27.12.1877 to 13.1.1878 A.D.

3. It may be that these passages were taken down from the Candraloka of Jayadeva for personal reference. Also see PV. (Preface) PP. 15, Line 22.

3. The Introduction.

It was a book on the history of modern India by Dayananda. No more of the book appears to have been preserved. It does not appear to have been printed and is published in the life-time of the author. The purpose of writing this book was to explain the history of modern India in the Vedic literature. He has provided the various figures in his history adding what he could explain other figures in the course of the commentary. But after commencing the commentary he appears to have felt that it was not proper to over-ride his Vedic commentaries with historical. He, therefore, wrote a separate work. It is also not unlikely that this work might be nothing but a collection of references or portions of older works meant to serve a reference for the author. He refers to this work in the following words in two of his letters:-

"I have written a book on the history of modern India in the Vedic literature. It is also not unlikely that this work might be nothing but a collection of references or portions of older works meant to serve a reference for the author. He refers to this work in the following words in two of his letters:-"

"I have written a book on the history of modern India in the Vedic literature. It is also not unlikely that this work might be nothing but a collection of references or portions of older works meant to serve a reference for the author. He refers to this work in the following words in two of his letters:-"

"I have written a book on the history of modern India in the Vedic literature. It is also not unlikely that this work might be nothing but a collection of references or portions of older works meant to serve a reference for the author. He refers to this work in the following words in two of his letters:-"

"I have written a book on the history of modern India in the Vedic literature. It is also not unlikely that this work might be nothing but a collection of references or portions of older works meant to serve a reference for the author. He refers to this work in the following words in two of his letters:-"

4. The Autobiography.

At the request of Col. Olcott of the Theosophical Society Dayānanda wrote an Autobiography. The accounts in this work are quite sketchy. It throws sufficient light on the early life and adventures of Dayānanda in quest of knowledge.

The account written by Dayānanda was translated into English and was published in the 'Theosophist.' It has been reproduced in the Dayānanda Commemoration Volume edited by Mr. H.B. Sharda.

5. The Mohana Candrikā.¹

In his letter no. 456 dated 17.9.1883 A.D. he has referred to this work in the following words:-

"और इसके साथ मोहनचन्द्रिका २६-२० किरण
मे त्रे है। परन्तु यह भी अगुज दया है।"
It is not his work.⁴

~~It is difficult to say what the nature and contents of this work were.~~

6. The Pañcāṅga.

It is referred to in his letter no. 136 dated 30.6.1879 A.D.² From the reference it does not appear to be a work of Dayānanda.

7. Unpublished Works.

Pt. Yudhisthira has given the list of the following mss. which he thinks were prepared by Dayānanda:-³

1. PV., PP. 590

2. PV., PP. 160 - 161.

3. DGI., PP. 190 - 191.

4. The reference is to a ^{fortnightly} ~~monthly~~ magazine of this name.
See S.P. (SS), PP. 544.

4. The Autobiography.

At the request of Govt. Officer of the Theosophical Society Dayananda wrote an Autobiography. The accounts in this work are quite sketchy. It throws sufficient light on the early life and adventures of Dayananda in quest of knowledge.

The account written by Dayananda was translated into English and was published in the Theosophical Review. It has been reproduced in the Theosophical Review Volume edited by Mr. W. B. Jones.

5. The Mahatma Letters.

In his letter no. 430 dated 17.12.1892 he has referred to this work in the following words:-
"The Mahatma Letters are a very important work. It is a must for all who are interested in theosophy."

It is difficult to say what the nature and contents of this work were.

6. The References.

It is referred to in his letter no. 130 dated 30.8.1892 A.D. from the reference it does not appear to be a work out of Dayananda.

7. Unpublished Works.

Mr. Yashwantrao has given the list of the following man, which he thinks were prepared by Dayananda:-

1. The Theosophical Review - 1892.
2. The Theosophical Review - 1893.
3. The Theosophical Review - 1894.

1. The Quran Sūci.
2. The Bible Sūci.
3. The Jaina Dharma Sūci.
4. Jaina Phutakara 'Slokom Kā Saṅgraha Svāmijī Kṛta Likhī.
5. Osadhāyom Kā Yādī Patra Svāmijī Ke Likhe Hue.
6. Quran Hindi Bhāṣā Mem Anuvāda, Svāmijī Kā Banāya Huā
7. The Rāma Sanehi Mata Gutakā Likhī.

Of these no. 5 appears to have been prepared for his Vedic commentaries. It is not plain from what works these medicines were collected. The point to be noted is whether there are any references to Vedic Mantras written along with the medicines in this mss. If so it will help us in knowing what the interpretation of those verses would have been if Dayānanda had lived to comment upon those verses.

The other works are nothing but references collected for the sake of his theological discussions and critical and comparative writings. These appear to have been prepared by his Panditas under his directions unless any one of them dates back to his early days of public career.

8. His Correspondence and Advertisements.

Most of these have been preserved and collected by various persons. The noteworthy collections are by Pt. Lekh Ram, Mahatma Munshi Ram, Pt. Chamupati, and Pt. Bhagavaddatta.

9. Essays.

Dayānanda wrote a number of essays on different subjects like Sadācāra, cowprotection and Śrādhā. Some of them have been collected in his Rāj Dayānanda Ke Patra Aura Vjñāpana by Bhagavaddatta.

10. The Svikāra Patra. (D.G. n. D., PP. 947-952).

It is the final will of Dayānanda making the Paropakārinī Sabhā the heir of his property and mission. It was executed on 27.2.1883 A.D.

1. The Gurmukhi.

2. The Bible.

3. The Tamil Language.

4. The Tamil Language.

5. The Tamil Language.

6. The Tamil Language.

7. The Tamil Language.

8. The Tamil Language.

9. The Tamil Language.

10. The Tamil Language.

11. The Tamil Language.

12. The Tamil Language.

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32. The Tamil Language.

33. The Tamil Language.

34. The Tamil Language.

35. The Tamil Language.

36. The Tamil Language.

37. The Tamil Language.

VII History of the Evolution of the Conceptions
of
Dayānanda.

" The purpose of my life is the pursuit
of Truth in thought, speech and deed."

Dayānanda.*

Dayānanda was always devoted to truth. He left his home and wandered from place to place experiencing untold hardships and miseries ⁱⁿ ~~for~~ search of true knowledge. He never hesitated to discard a view which he once accepted but later on found wrong. But before changing his older views on a particular subject he fully thought over the problem. When he had thus changed his views he was vehement in the denunciation of his earlier views. Being born in an orthodox Brāhmaṇa family devoted to Śiva, he in his early life zealously observed all the practices of the Śiva-cult. After the incident on the night of Śivarātri in the year 1837 A.D. he realized the futility of idol-worship and other outward practices which in his later life he bitterly criticised and opposed.

Though he had studied the Vedānta Sūtras with several teachers it was only in Baroda in the year 1846 A.D. that he was convinced of ~~the~~ the unity of Jīva and Brahma.¹ He continued to believe in this unity till 1866 A.D. Rev. Robson has written that he discussed this subject with Dayānanda in Ajmer in that year. Dayānanda at that time preached the unity of the two souls.² In the year 1867 A.D., however, he changed his

1. Auto., PP. 345

2. DP., PP. 90; DGI., PP. 14.

* Auto., ~~PP.~~ as reported by Ram Gopal in DCV. PP. 110.

VII History of the Revolution of the Gnosticism

Devananda.

"The purpose of my life in the pursuit of Truth in thought, speech and deed."

Devananda.

Devananda was always devoted to truth.

He left his home and wandered from place to place experiencing untold hardships and miseries for the sake of true knowledge. He never hesitated to discard a view which he once accepted but later on found wrong. But before changing his older views on a particular subject he fully thought over the problem. When he had thus changed his views he was vehement in the demonstration of his earlier views. Being born in an orthodox Brahmin family devoted to life, he in his early life carefully observed all the practices of the caste-cult. After the incident on the night of August 15, 1887 A.D. he realised the futility of such worship and other outward practices which in his later life he bitterly criticised and opposed.

Though he had studied the Vedanta Upanishads with several teachers it was only in 1890 in the year 1890 A.D. that he was convinced of the unity of Jiva and Brahman. He continued to believe in this unity till 1896 A.D. For, indeed has written that he adhered to this subject with Devananda in 1896 in that year. Devananda at that time preached the unity of the two souls. In the year 1907 A.D., however, he changed his

his views on this subject¹ and till the end of his life he not only criticised the doctrine of the unity of Jīva and Brahma but also actively propounded dualism. There is complete darkness on the circumstances under which he came to regard the unity of the individual and the Supreme Souls as worth rejecting. Probably he had not studied and meditated over the Vedas in the light of his method of interpretation till then. Rev. Robson writes that Dayānanda knew only the Yajur-Veda and had not studied or seen the Rg-Veda. The Rev. possessed ~~an~~ a copy ~~edition~~ of the Rg-Veda ~~h~~ edited by Max Muller which he showed to Dayānanda.² His earlier belief ~~was~~ ~~was~~ ~~was~~ based on the various commentaries on the Vedānta Sūtras which he now began to criticise.

It is also possible that he changed his views on this subject as a result of his conversation with Hanumantācārya ~~with~~ whom he contacted in Gwalior.³

Dayānanda heard much about the Tantras and regarded them as sacred till in 1855/A.D. ^{when} in Tehri he had a chance to go through some Tantra works. He describes his feelings about this literature in the following words:-

" But no sooner did I open them, then my eyes fell upon such an amount of incredible obscenities mistranslations, misinterpretations of the text and absurdities, that I felt perfectly horrified. In this ritual, I found that incest was permitted with mothers, daughters, sisters and women of the shoe-makers caste; ~~and~~ as well as the Pariahs or the outcastes; and worship was ordained to be performed in a perfectly nude state. Spirituous liquors, fish and all kinds of

1. DGI., PP. 14. He wrote the Vedāntidhvānta Nivāraṇa in 1874, i.e., about 7 years after this date.

2. DP., PP. 90.

3. DP., PP. 87.

his views on this subject and till the end of his life he not only continued the doctrine of the unity of Jiva and Brahman but also actively propagated it. There is complete darkness on the circumstances under which he came to regard the unity of the individual and the Supreme Soul as worth rejecting. Probably he had not studied and meditated over the Vedas in the light of his method of interpretation till then. Rev. Robinson writes that Dayananda knew only the Yajur-Veda and had not studied or seen the Rig-Veda. The Rev. Robinson in a copy of the Rig-Veda is edited by Max Müller which he showed to Dayananda. His earlier belief was that the Vedas were based on the various commentaries on the Vedas rather than he now began to originate. It is also possible that he changed his views on this subject as a result of his conversation with Harekrishna who when he contacted him was a Gaudiya. Dayananda had read much about the Vedas and regarded them as sacred till in 1885. In 1885 he had a chance to go through some Latin works. He describes his feelings about this literature in the following words:-

"But no matter did I open them, they only told upon such an amount of incredible obscenity, misrepresentations, misinterpretations of the text and absurdities, that I felt perfectly horrified. In the ritual, I found that incest was permitted with mothers, daughters, sisters and women of the Brahmins and other castes. As well as the families or the districts and villages was ordered to be performed in a public place. Horrible things, such as all kinds of things were written in the Vedas. We wrote the Vedas in 1885, about 7 years after this time.

animal food, and Moodra (exhibition of indecent images) were allowed from Brahmin down to Mang. And it was explicitly stated that all these five things of which the names commence with the nasal 'm' as for instance, Madya (intoxicating liquor), Meen (fish), Mans (flesh), Moodra and Maithun (coition) were so many means for reaching Mukti (Salvation): By actually reading the whole contents of the Tantras, I fully assured myself of the craft and viciousness of the authors of this disgusting literature which is regarded as religious." ¹

Though the Sivarātrī incident and later experiences made him abhor idol-worship to such an extent that he returned without a moment's delay from the temple at Tunganath (1855 A.D.) on seeing statues being worshipped, it is evident from the dream seen by him under the influence of Bhang² that he continued to believe in the Siva-cult. In 1866 A.D. he had a discussion with Pt. Harish Chandra in Jaipur in which he established the soundness of Saivism. He is stated to have distributed the Rudrākṣa or the rosary with his hands in thousands to his followers. He himself is reported to have used the Rudrākṣa constantly at that time. ³ But soon after this event of debate in Jaipur he began to denounce the Siva-cult. ⁴ It is difficult to explain the circumstances for this change or to assign any reasons for this attitude of Dayānanda.

Mr. H.B. Sharda disbelieves this report. He is of the opinion that Dayānanda had discarded the cult of Siva just after the Sivarātrī incident. He also suggests that it is not possible to imagine that Dayānanda would have criticised the cult in Pushkar only after about a fortnight from the date of Jaipur

1. Auto., PP. 349; LDS., PP. 13.

2. Auto., PP. ; LDS., PP. 17; DP., PP. 60; DC., PP. 83; 109 etc.

3. DP., PP. 89; DC., PP. 132.

4. DC., PP. 130

debate.¹ But the supposition of Mr. Sharda is without any basis. All the earlier biographers are agreed on this report. There is no ground to discredit this report. Mr. D. Mukhopadhyaya has ^{rightly} ~~written~~ stated that Dayānanda was then in a state of indecision. He was pondering over various problems and changing his views on the basis of new knowledge.

Dayānanda's contact with Virajānanda was mainly in the field of literature. It is uncertain that Virajānanda ever discussed religious topics other than those that he came across while teaching works on grammar, etymology, philosophy and the Veda. Virajānanda was a worshipper of Viṣṇu.² There is no evidence that he ever changed his belief. On the other hand, there is a positive proof that Virajānanda was an idol-worshipper. Once he deputed Pt. Yugal Kishore, his legal heir to watch Dayānanda in his field of work. This Pandita reported against Dayānanda's denunciation of idol-worship and Rudrākṣa.³

Likewise Virajānanda does not appear to have influenced Dayānanda on such vital subjects as the unity of Jīva and Brahma; the authority of the Brāhmaṇas and Upanisads as the Veda; the admissibility of the Purāṇas and the like. Virajānanda does not appear to have read the Vedas as a whole beyond certain fragments or selections or verses occurring in works on grammar and etymology. He was, therefore, not in a position to exercise any influence on such problems. All that he did was to give Dayānanda the method of interpretation based on grammar and etymology. This method he must have illustrated with copious examples.

By 1855 Dayānanda practised and read the Hatha Yoga also. He had studied and preserved the Śiva Saṁhitā, the Hatha Yoga Pradīpikā, Yoga Bija,

1. LDS., PP. 44ft.
Stotra in Soron.

2. LDS., PP. 24. He recited the Viṣṇu
3. DP., PP. 111 - 112.

and Gherunda Samhitā. He felt doubtful about the description of the nervous system given in those works. Once he came across a human corpse floating down the river. He dissected this dead body and examined the nervous system. Finding that the description in those work did not tally with ^{physiological} actual facts he tore away the books and threw them away in to the river along with the corpse. He write: " From that time gradually I ~~am~~ came to the conclusion that with the exception of the Vedas, Upanisads, Patañjali and Sāṃkhya all other works upon sciences and Yoga were false." ¹ This account was published in the Theosophist in April, 1880 A.D. Though he had ~~thus~~ thus ~~he~~ discarded the Hatha Yoga and its philosophy he continued to be influenced by its philosophy throughout his life. In the Bhūmika he has interpreted the words Gaṅgā, Yamunā, Sarasvatī and such other words used in Rv. X, 75.5 as Idā, Piṅgalā, Suṣumnā, and other nerves of the body ² evidently on the authority of Hathayoga Pradīpikā III, 110 and Gorakṣa Paddhati I, 27 to I, 31. In the Pratimā Pūjana Vicāra (20.6, 1873 A.D.) he has accepted the theory of Ṣaṭkanala on the authority of the commentary by Vyāsa on Yoga Sūtra II, 1. ³ This theory though old and accepted by Vyāsa does not appear to ^{have} been intended by the author of the Yoga Sūtras. It is essentially of the domain of Hatha Yoga. He has, of course, neither quoted from nor has accepted as authorities these or other works on Hatha Yoga.

Leaving his Guru Dayānanda came to Agra. He then believed in the Lakṣmī Sūkta which he

1. LDS., PP. 17.

2. RBB., PP. 376.

3. PV., PP. 19.

and ... He felt doubtful about the ...
origin of the nervous system given in those works. One
he came across a human corpse floating down the river.
He dissected this dead body and examined the nervous
system, finding that the description in those works did
not tally with actual facts he tore away the books and
threw them away in to the river along with the corpse.
He writes "When that time gradually I came to the
conclusion that with the exception of the Vedas, the
Upanishads, Patanjali and Samkhya all other works were
science and Yoga were false." This account was pub-
lished in the Theosophist in April, 1880 A.D. though
he had then just discovered the Hatha Yoga and the
philosophy he continued to be influenced by the philo-
sophy throughout his life. In the Upanishads he has inter-
preted the words dharma, Yama, Karma, and such other
words used in the Upanishads as dharma, Yama, Karma, and
other names of the body, evidently on the authority
of Hathayoga Pradipika XII, 110 and Gorakha Padartha 1, 10
to 1, 21. In the Prasthanabhuta Upanishads (20, 6, 10, 13 A.D.)
he has accepted the theory of Sankhya on the authority
of the commentary by Vyasa on Yoga Sutra II, 1. This
theory though old and accepted by Vyasa does not appear
to be intended by the author of the Yoga Sutra. It is
essentially of the domain of Hatha Yoga. He has of course
neither quoted from nor has accepted an authority
these or other works on Hatha Yoga.

Leaving his own testimony and so
Arun. He then believed in the ...
1. ...
2. ...
3. ...

appended to the first edition of his Sandhyā. Though believing in the unity of Jīva and Brahman he had discarded the theory of the influence of Māyā on Brahman, for it has been recorded that while in the course of reciting and explaining the Pañca Dāsī to his audience he came across a passage containing this theory. He at once threw away the book.¹ How he discarded the theory of Māyā is not known. It appears that Virajānanda might have made ^{some} observation on this theory as a result of which Dayānanda discarded this theory. ~~But~~ All this is nothing but speculation.

At this time he had a great respect for the Bhagavadgītā which he recommended for study and himself taught it. Though he has not accepted this work as an authority he has quoted from this work till July, 1883 A.D., i.e., ~~uptil~~ four months before his death.²

He had a faith in the Durgā Septa Sati. He corrected a copy of this book and gave it to the Pujārī of a temple in Gwalior in the year 1865 A.D.³ This is not incredible since he believed both in Saivism and the Purāṇas. It is, however, to be admitted that he must have discarded the outer aspect of Durgā and the worship of her idol along with the general abandonment of such practices. The philosophical aspect too must have been abandoned along with the Siva-cult, i.e., in the year 1866 A.D.

~~Here~~ In Gwalior he came in contact with Hanumantācārya of the Madhva School with whom Dayānanda discussed many problems and found these discussions very helpful.⁴ This ~~man~~ Hanumantācārya appears to have influenced Dayānanda very much. There are some similarities between the philosophies of Dayānanda and Madhva. Some of his conception have

1. LDS. PP. 41.

2. PV., PP. 473.

3. DP., PP. 87.

4. *ibid.*

referred to the first edition of his book. Though
believing in the unity of law and custom he had
discarded the theory of the influence of law on custom
for it had been recorded that while in the course of
reading and explaining the law he had to his audience
he came across a passage containing this theory. He
at once threw away the book. Now he discarded the
theory of law is not known. It appears that Jyotirao
might have made observation on this theory as a result
of which Jyotirao discarded this theory. In all this
is nothing but speculation.

At this time he had a few reports
for the Bhavavadi which he recommended for study
and himself taught it. Though he has not accepted this
work as an authority he has quoted from this work till
July, 1932 A.D. i.e., after four months before his
death.

He had a letter in the year 1932 A.D.
He corrected a copy of this book and gave it to the
Jyoti of a temple in Gwalior in the year 1932 A.D.
This is not incredible since he believed both in
Jyotism and the temple. It is, however, to be noted
that he must have discarded the outer aspect of Jyoti
and the worship of his idol along with the general
abandonment of such practices. The philosophical
aspect too must have been abandoned along with the
Jyoti-worship, i.e., in the year 1932 A.D.

Thus in Gwalior he came in contact
with representatives of the native school with whom
Jyotirao discussed many problems and found these
discussions very helpful. This was a turning point
appears to have influenced Jyotirao very much. He
and some similarities between the philosophy of
Jyotirao and Hinduism. Some of his conceptions have
been found to be similar to those of Hinduism.

registered a change from this date. A reference to them has already been made earlier.

It was in Chasi¹ in the year 1867 that he explained his views on Pitr Śrāddha. He denounced all practices in connection with the dead spirits and advocated a service of the living parents and the like. It is not certain if he ever believed in offerings to the dead. His father must have instructed him in Tarpana and Śrāddha no doubt but how long he continued to believe in that practice is unknown. He himself must have left the performance of the two ceremonies as soon as he embraced sannyāsa.

There is a dispute among a section of theologists that Dayānanda formerly believed in Śrāddha, Tarpana and meat-eating. He continued to believe in these practices in the early ~~his~~ days of his public career. ~~It~~ In the later days of course he discarded all these views. The Samskāra Vidhi and the Satyārtha Prakāśa (First Editions) were written and published before Dayānanda had changed his views on these topics, they contain passages that sanction the use of meat and performance of Śrāddha and Tarpana.²

It is true that such passages are included in the first editions of these two works. But Dayānanda had begun to denounce these practices long before the composition of these two works. His experience so graphically described in his Autobiography³ is a sufficient evidence to show that he abhorred meat-eating. But he never denied that certain authors like that of the Bṛhadāraṇyakaopaniṣad and works on Āyur-Veda did sanction the use of meat for specific purposes. He considered these authorities against the injunctions of the Vedas. It was merely to indicate the views of these particular writers that they had been ~~quoted~~ ^{quoted} by Dayānanda.⁴ There is no evidence that

1. LDS., PP.

3. LDS., PP. 12.

4PV., PP. ~~310~~ 310.

2. Tejmath, Bhaskarādhikāya Nivāṇa Bhāṣana.

registered a change from this date. A reference to that
has already been made earlier.
It was in 1891 in the year 1891 that he
explained his views on the Vedas. He denounces all
practices in connection with the Vedas and says
that a service of the living persons and the like, it is
not certain if he ever believed in offering to the gods.
His father must have instructed him in Vedas and
no doubt but how long he continued to believe in the
practices is unknown. He himself must have left the pos-
sibility of the two ceremonies as soon as he was con-
vinced.

There is a dispute among a section of
theologists that Vyasa's formerly believed in Vedas,
Tara and meat-eating. He continued to believe in these
practices in the early days of his public career. He
in the later days of course he discarded all these views.
The Brahmins Veda and the Vedas (first
Editions) were written and published before Vyasa
had changed his views on these topics. They contain
for that reason the use of meat and performance of the
and Tara.

It is true that much passed and happened
in the first editions of these two works, but Vyasa
had begun to denounce these practices long before the
composition of these two works. His experience as a
celly described in his autobiography is a sufficient
evidence to show that he discarded meat-eating, but he never
denied that certain authors like that of the Vedas
might and works on Vyasa's did mention the use of meat
for specific purposes. He considered these mentions
against the injunctions of the Vedas. It was merely to
indicate the views of those authors without that they
had been stated by Vyasa. There is no evidence that

he ever believed in ^{in their usual sense} ~~Sradha~~ and Tarpana/in the period of under reference. The relevant passages in the Satyārtha Prakāśa have been interpolated and in some cases the sentences written by Dayānanda have been ^{tampered with.} ~~interpolated.~~

Earlier in the year 1867 A.D. Dayānanda visited the Kumbh fair in Haradvara. At this fair he distributed a pamphlet styled ' Bhāgavata Khandana'. In it he declared that the Kṛmā Bhāgavata was impure (asuddha) and mad talk (pramatta gita) and as such it was not a work by Vyāsa whereas the Devī Bhāgavata was pure ('suddha) and based on Vedic principles and as such was a work by Vyāsa. He does not appear to have studied the remaining Purāṇas in a thorough manner. It is also possible that he expressed some views about them also in this lost pamphlet. But he soon discarded the Purāṇas as ^{must have been} ~~irreligious and unauthentic.~~ This view ~~appear~~ ^{to be} based on an intensive study of the Purāṇas and their mythology. It must have also arisen out of necessity. He realised that the Purāṇas were exerting a demoralising influence upon the Hindu masses; that all the sects he had begun to criticise took inspiration from the Purāṇas and depended on them for their support and expositions and that a rejection of the Purāṇas meant undermining the foundations of those sects; that the supporters of idol-worship took shelter in the passages of the Purāṇas; and that they were not at all helpful in the understanding of the Vedas for whose regeneration Dayānanda had devoted his life. He, therefore, decided to condemn and reject them. He has not included these works in his list of authoritative works issued on or before July 20, 1869 A.D.

In the same pamphlet he declares idol-worship as the religion of hypocrites, Against the injunctions of the Vedas and hence improper. In his support he quotes from the Kenopaniṣad regarded as Śruti and also from the

he over believed in the... and... in the...
under reference. The relevant passages in the...
...have been... and in some cases the...
the sentences written by... have been...
...in the year 1907 A.D. ...
visited the... in... At this time he...
distributed a pamphlet...
In it he declared that the... was...
(...) and was... and as...
was not a work by... the... was...
(...) and based on... and as...
was a work by... He does not appear to have...
the... in a thorough manner. It is also...
possible that he expressed some views about them...
this lost pamphlet. But he soon discarded the... as...
irrational and unscientific. This view... be based...
on an intensive study of the... and their...
It must have also arisen out of necessity. He...
that the... were exerting a... influence...
upon the... that all the seeds he had...
to criticism took inspiration from the... and...
ed on them for their support and... and...
rejection of the... meant undermining the...
of those... that the supporters of... took...
shelter in the... of the... and that they...
not at all helped in the understanding of the...
these regeneration... and devoted his life...
Tore, decided to compare and reject them. He has not...
these works in his list of... with...
before July 20, 1900 A.D.
In the same... he...
ship as the... of... about the...
of the... and... in his... he...
from the... regarded as... and...

Bhagavadgītā. He thus regarded the Upanisads as the Veda. Since the Upanisads in many cases are parts of the Brāhmanas he must have considered them also as Veda. In the Kāśī Śāstrārtha, it is on record, he regarded and accepted the Brāhmanas and the Upanisads as the Veda. This view was based on an imperfect and piecemeal study of these works. After the Kāśī Śāstrārtha he must have pondered over the problem from all angles and must have acquired a first hand knowledge of works under both these categories. His study must have convinced him that none of these works could be the Veda. He, therefore, discarded this view though still admitting the authority of these works. But now their authority was limited. They must be in accordance with the Vedas otherwise they were to be rejected.

In the same pamphlet he recommends the study of the Vedas, the Upa-Vedas, the Manu Smṛti, the Mahābhārata, the Hari Vamśa, the Purāṇas, and the Vālmiki Rāmāyaṇa. He accepted these authorities unconditionally. But later on he excluded many of these works from the list of his authorities.

In the list of authorities issued on or before July 20, 1869¹ he makes no mention of the Brāhmanas, the Upanisads, the Śākhās, the Sāṅkhya, the Vaiśeṣika, and the Pūrva Mīmāṃsā, the Nyāya X Sūtras. In the list published in the Christian Intelligence, Calcutta in March, 1870 A.D.² the Brāhmanas and the Upanisads appear separately. It is therefore, conceivable that he considered the ~~the~~ Brāhmanas ~~branches of literature~~ as denoted by the word Veda. This supposition is confirmed by his use of the words 'Upaniṣan mantrāṇam' in the same list.

His conception of the nature and contents

1. PV., PP. 1 - 3.

2. Lajpat Rai, Arya Samaj, PP. 79.

Since the Upanishads in many cases are parts of the
 Brahmanas they must have preceded them also as Vedas.
 In the Kāśī Śāstra, it is on record, he regarded
 and accepted the Brahmanas and the Upanishads as the
 Vedas. This view was based on an incorrect and piecemeal
 study of these works. After the Kāśī Śāstra he must
 have pondered over the problem from all angles and must
 have acquired a first hand knowledge of works under both
 these categories. His study must have convinced him
 that none of these works could be the Vedas. He, therefore,
 discarded this view though still admitting the authority
 of these works. But now their authority was limited.
 They must be in accordance with the Vedas otherwise
 they were to be rejected.

In the same pamphlet he recommends the
 study of the Vedas, the Upanishads, the Kāśī Śāstra, the
 Brahmanas, the Kāśī Śāstra, the Upanishads, the Kāśī Śāstra,
 and the Brahmanas. He accepted the Upanishads unconditionally.
 But later on he excluded many of these works from the
 list of his authorities.

In the list of authorities issued in or
 before July 30, 1880 he makes no mention of the Brahmanas
 or the Upanishads. The Kāśī Śāstra, the Upanishads,
 the Kāśī Śāstra, the Upanishads, the Kāśī Śāstra, the Upanishads,
 and the Brahmanas. In the list published
 in the Christian Intelligence, Calcutta in March, 1879
 A.D. 2 the Brahmanas and the Upanishads were separately
 mentioned. It is therefore, conceivable that he considered them
 as distinct from the Vedas. It is therefore, not
 surprising that he continued by his use of the words
 'Upanishads' in the same list.

The conception of the nature and content
 of the Upanishads is a subject of great importance.

of the Vedas was at almost the same as is described in the Rg-Vedādi Bhāṣya Bhūmika. He believed in the renunciation of actions. He admitted the authority of the Bhṛgu Samhitā. Mr. K Sharda restricts this authority only to the mathematical and astronomical part of the book.¹ But there is no evidence to support his view. Moreover, the Bhṛgu Samhitā as is generally found with the astrologers does not contain any mathematical portions which Dayānanda could have accepted as an authority. It appears that he had not seen the Bhṛgu Samhitā himself and believed it as an authority on heresy. It is also possible that he believed in Phalita or applied astrology at that time.² Later on he not only denounced this aspect of astrology but excluded the Bhṛgu Samhitā from the list of his authorities and replaced by the Sūrya Siddhānta and such other works which he has quoted in the Bhūmika. The date of this change is not known but it must in all cases be earlier than the date of the composition of the Bhūmika (1876).

He accepted the Varna Saṅkara Dharma as described in the Manu Smṛti. This acceptance necessarily the acceptance of caste system by birth. He must have observed the evil effects of hereditary castes and finding that the earlier texts all accepted caste based on the nature and deeds of an individual he left his earlier views and effected certain changes in it.

Till the end of 1869 A.D. he appears to have the old notions about the nature of the Vedic Sākhās. Pt. Satya Vrata Sāmaśramī writes that at the time of the Kāśī Śāstrārtha Dr Dayānanda had declared the various schools of the Sāma-Veda as various modes

1. LDS., PP. 233. 2. The words " tatra bhūtabhavi-
syadvartamānānām jñānam asti" used are very significant
in this connection. They prove his belief in Phalita
aspect of the science beyond any doubt.

of the Vedas was the almost the same as I described
the pre-Vedic Hinduism. He believed in the
revelation of actions. He admitted the authority
the Vedic Samhita. Mr. K. Bhattacharya has
only to the mathematical and astronomical
of the book. But there is no evidence to support
view. Moreover, the Vedic Samhita as a general
with the astronomers does not contain any mathematical
positions which Bhattacharya could have accepted as an
authority. It appears that he had not seen the
Samhita himself and believed it as an authority on
theory. It is also possible that he believed in the
or applied astrology at that time. Later on he not
denounced this aspect of astrology but excluded the
Vedic Samhita from the list of his authorities and
replaced by the Jyotish Samhita and such other works
which he has quoted in the Vedic Samhita. The date of this
change is not known but it must in all cases be only
than the date of the composition of the Vedic Samhita (1000
He accepted the Vedic Samhita as an authority on
described in the Samhita. This acceptance is necessary
the acceptance of astrology by birth. He must have
observed the evil effects of hereditary caste and
finding that the earlier texts all accepted caste he
on the nature and deeds of an individual he left his
earlier views and effected certain changes in it.
Till the end of 1883 A.D. he reports to
have the old notions about the nature of the Vedic
Samhita. It is after 1883 A.D. that he writes that he has
time of the Vedic Samhita in Bhattacharya and Deussen
the various schools of the Vedic Samhita on various points
1. The Vedic Samhita. 2. The Vedic Samhita. 3. The Vedic Samhita.
The Vedic Samhita is a very significant
in this connection. They were the first in the
aspect of the science of the Vedic Samhita.

of singing the Sāmāns. At this time, therefore, Dayānanda did not consider the Vedic Śākhās as Vedic commentaries.

Dayānanda is quite silent on this point in the first edition of the Satyārtha Prakāśa. In the Bhūmikā he has written only one line on this subject.² He must have changed his views on this subject between the two dates of the publication of the Satyārtha Prakāśa and the composition of the Bhūmikā, i.e., somewhere between the first half of 1875 A.D. and the later half of 1876 A.D.

In the second edition of the Satyārtha Prakāśa he has discussed this point at a greater length than in the Bhūmikā. In the former place he cites the example of the Taittirīya Samhitā in support of his view.³ This example suggests that he probably changed his view on an examination of the Taittirīya Samhitā.⁴ It is, however, not unlikely but is very probable that he examined the Kāṇva and the Mādhyandina Śākhās of the Yajur-Veda and the Kauthuma and the Rāṇayaniya Śākhās of the Sāma-Veda and on a comparison of these texts he arrived at this view. There is no recorded information to support or to deny this supposition. I feel Dayānanda was very cautious in his conclusions. He would not have changed his views unless he had examined all the available materials on the subject.

In the revised edition of the Satyārtha Prakāśa he has written that this subject has been ~~written~~ treated in details in the Bhūmikā. Evidently he refers to the intended revised edition of the Bhūmikā for his statement is not applicable to the present edition of the text which was ready long before the date of the revision of the Satyārtha Prakāśa. Dayānanda knew the position of the printed text of the Bhūmikā. He would not make a reference to it.

1. Aitareyalocana, PP. 127.

2. RBB., PP. 348.

3. SP., PP.

4. S.K. Gupta, Nature of Vedic

Śākhās, XV A.I.O.C., Bombay.

of naming the *Śākhā*. At this time, therefore, it is not possible to consider the Vedic literature as a whole.

Jayānanda is quite silent on this point in the first edition of the *Śākhā*. In the second he has written only one line on this subject. He has changed his views on this subject between the two dates of the publication of the *Śākhā* and the composition of the *Śākhā*, i.e., somewhere between the first half of 1875 A.D. and the latter half of 1876 A.D.

In the second edition of the *Śākhā* Jayānanda has discussed this point at a greater length than in the first. In the former place he cited the example of the *Taittiriya* *Śākhā* in support of his view. This example suggests that he probably changed his view on the examination of the *Taittiriya* *Śākhā*. It is, however, unlikely that he very probably that he examined the *Yajur-Veda* and the *Madhyandina* *Śākhā* of the *Yajur-Veda* and the *Kaushānka* and the *Rāṇyanyā* *Śākhā* of the *Yajur-Veda* and on a comparison of these texts he arrived at this view. There is no recorded information to support or to deny this supposition. I feel Jayānanda was very cautious in his conclusions. He would not have changed his view until he had examined all the available material on the subject. In the revised edition of the *Śākhā* Jayānanda has written that this subject has been well treated in the *Śākhā*. Evidently he refers to the revised edition of the *Śākhā* for his statement is not applicable to the present edition of the text which was ready long before the date of the revision of the *Śākhā*. Jayānanda knew the position of the printed edition of the *Śākhā*. He would not make a reference to it.

1. *Āṭṭharyā*, 1875.
2. *Śākhā*, 1876.
3. *Śākhā*, 1877.
4. *Śākhā*, 1878.

I It appears from the first edition of the Satyārtha Prakāśa¹ and ~~from~~ some of the statements in Bhūmika² that till late in his public career ~~that~~ Dayānanda had not finalised his views about the eternity of three entities -- the Jīva, the Prakṛti and the Brahma -- as the primary causes of creation. It has already been stated that he changed his views about the identity of Jīva and Brahma in 1867 A.D. He thus recognised these two entities as different. But there is no evidence to show that he regarded the Prakṛti as different from these two entities. I think he continued to regard Prakṛti as a manifestation of Brahma till 1876 at least. He has described it as a third entity in the revised edition of the Satyārtha Prakāśa. He must have come to regard it so after 1876 and before 1882. The probable date appears 1879 or to be somewhere in the year/1880 ~~or there~~ when he would have commented upon Rv. I, 164.20. This verse does not appear to have been commented earlier since in the year 1879 he was busy with his commentary on the Aṣṭādhyāyī.

During ~~all~~ this period he believed that there was no return from the state of salva-tion. All his works written before the year 1879 embody this view. But in the revised second edition of the Satyārtha Prakāśa he has treated in details a return after the state of salvation. In this book he has quoted and explained Rv. I, 24.1 and 2. It is, therefore, evident that he must have changed his view after he had commented upon these two verses of the Rg-Veda.

He began his commentary on the Rg-Veda in the year 1877 A.D. and had commented upon the first ten hymns of this Veda by 31.1.1878 A.D. He was commenting upon the Yajur-Veda also side by side with the commentary on the Rg-Veda. He must have devoted at least half the

1. SP. (I Ed.) PP. 257.

2. RBB., Sr̥ṣṭi Viśaya with special reference to his commentary on Rv. X, 129.1.

It appears from the first edition of the
Gatvārtāśāstra¹ and the name of the author
Mādhava² that this is his public career that he
had not finalized his view about the identity of
entities - the Jīva, the Prakṛti and the Brahman -
as the primary cause of creation. It has already been
stated that he changed his view about the identity
of Jīva and Brahman in 1007 A.D. He thus recognized those
two entities as different. But there is no evidence
show that he regarded the Prakṛti as different from
these two entities. I think he continued to regard
as a manifestation of Brahman till 1070 at least. He is
described as a third entity in the revised edition
of the Gatvārtāśāstra. He must have come to regard
as after 1070 and before 1080. The probable date is
to be somewhere in the year 1080 when he would
have commented upon Nv. 1, 104, 20. This verse does not
appear to have been commented earlier since in the year
1070 he was busy with his commentary on the Gatvārtāśāstra.
During this period he believed that
there was no return from the state of salva-kāma. All
his works written before the year 1070 embody this
But in the revised second edition of the Gatvārtāśāstra
he has treated in detail a return after the state of
salva-kāma. In this book he has noted and explained
Nv. 1, 104, 1 and 2. It is, therefore, evident that he must
have changed his view after he had commented upon the
two verses of the Gatvārtāśāstra.
He began his commentary on the Gatvārtāśāstra
the year 1077 A.D. and had commented upon the first
pages of this Veda by 1078 A.D. He was commenting
upon the Gatvārtāśāstra also side by side with the commentary
on the Gatvārtāśāstra. He must have devoted at least half
of the year 1077 A.D. to the Gatvārtāśāstra.
1. Gatvārtāśāstra, 1077 A.D.
2. Gatvārtāśāstra, 1078 A.D.
3. Gatvārtāśāstra, 1079 A.D.

time occupied ^{by} in literary compositions to the Yajur-Veda to keep it at par with the Rg-Veda. It is also more likely that he devoted a greater time to the commentary on the Yajur-Veda on account of its greater importance for purposes of ritual and to refute the various wrong notions about that ritual.

During the year 1878 he was busy with his commentary on the *Aṣṭādhyāyī* which was commenced on 17.7.1878 and completed on 18.1.1879.

Under these circumstances it must not have ^{been} possible for Dayānanda to devote much time to his commentary on the Rg-Veda. He must have, therefore, taken a longer time than he would have ordinarily taken ^{to reach} _{Av.I, 24.}

The earliest reference ^{to} and description of the revised view about salvation is found in his letter no. 138 dated about the 13th or the 14th July, 1879 A.D. addressed to M. Blavatsky.¹ He must have, therefore, revised his views on salvation somewhere towards the close of 1878 or the ~~beginning~~ first half of 1879 A.D. Even if it is contended that Dayānanda did not take so much time as is stipulated here, it is certain that he could not have taken less than ~~1~~ five or six months to reach the verses in question. The earliest date, therefore, that can be assigned to this change can be the middle of 1878.

He has been a follower of the *Sāṅkhya* system. He had come to regard the commentary of Bhāguri on the *Sāṅkhya Sūtras* of Kapila as authoritative and as explaining the view-point of Kapila. He did not favour any other work on this system. It was in 1872 that he recommended the study of the *Sāṅkhya Sūtras* in the light of this commentary to Pt. Hem Chandra.²

In the year 1873 he denounced the *Paurāṇika*

1. PV., PP. 163.

2. LDS., PP. 187.

conception of Trimūrti.¹ But there is no evidence to show that during his early career of public life he ever cherished that conception.

It was an important ^{year} in his life. It was in this year that he declared for the first time that Agni and other names (which are believed to be deities of those names) denoted the Supreme Soul as well.² He declared that the words Deva and Devatā denote the Mantras of the Vedas.³ He regarded the Upanisads as ⁴ and Srutis; considered the Brāhmanas as Srutis as well as Purānas.⁵ He thus appeared to be in a fix about the correct nature of these literatures. It was in 1876 that he came to regard the Brāhmanas as Vedic commentaries yet he regarded them as equally authoritative with the Vedas and continued to believe so till 1881.⁶ He began to explain the word 'devapūjā' as identical with 'homa'.⁷ He had studied the Pūrva Mīmāṃsā by this time and had ~~accepted~~ accepted all the six systems of philosophy as authorities. He had also accepted ^{Sāṅkara} as an authority⁸ though he had discarded the theory of Māyā and the unity of Jīva and Brahma. He also condemned the current notions about the Tīrthas, and Vratas; denounced 'tobā', 'tilaka' and such other practices; and declared Kabir, Nanaka and other leaders of the medieval Bhakti movement as anti-Vedic.⁹

It appears from one of his letters¹⁰ that he did not concede the right of studying the Vedas to the Śūdras in his early public career. It was written on 20.6.1874 A.D. His definition of a Śūdra as one who is incapable of understanding anything is of a later

1. PV., PP. 15.

2. *ibid.*

3. *ibid.*, PP. 14.

4. *ibid.*, PP. 9; 17.

5. *ibid.*, PP. 8; 14.

6. LDS., 256.

7. *ibid.*, PP. 16, PV., PP. 16.

8. PV., PP. 14.

9. PV., PP. 17.

10. *ibid.*, PP. 23.

date.

Till 16.10.1875 A.D. he used 'Sri' as an auspicious word in the beginning of his letters. A letter written on 20.8.1876 has 'om namah sarvasaktimate Jagdīśvarāya' ~~in place of 'Sri'~~ in place of 'Sri'. The Bhūmikā commenced on the same day bears the same maṅgala. He has also dispensed with the use of 'Sri' from all his works ~~written~~ written after 1875. He in all other works prays to God either in the same way as in the Bhūmikā or by using the word 'om' only or by entering upon the subject directly. This change in his maṅgala appears to be due to his growing ~~in~~ realisation of the oneness of the Supreme Soul and the non-existence of any other deity.

In short truth was his guiding principle throughout his life. " Truth ~~indeed~~ was indeed the dominant passion of ~~his~~ his life. He began, as most of us did, at that time, as an orthodox Hindu. But in the light of his ever-expanding study, knowledge, and experience, he changed his earlier beliefs. Starting as a devotee of the cult of Śiva, he became a Vedantist, and at least, a worshipper of the One God who (in the Vedas) was expressed and characterised under many and diverse names. Rejecting the pious literature of later times, the medley of Purāṇas ~~and~~ and the books of the Mahābhārata which the orthodox priests and pandits exalted as sacred scriptures, he came to place his entire faith and reliance on the Vedas." ¹

1. Ram Gopal, Dayananda- The Man and His Mission
in D. Com. Vol., pp. 110 - 111.

date.

with 18.10.1978 A.D. he used 'him' as an anaphoric word in the beginning of his letters. A letter written on 20.8.1978 has 'an anaphoric' note 'Jagadguru' in place of 'him'. This commenced on the same day bears the same meaning. He has also commenced with the use of 'him' from all his works written after 1978. He in all other works prays to God either in the same way as in the 'Gurmat' or by using the word 'om' only or by entering upon the subject directly. This change in his manner appears to be due to his growing recognition of the oneness of the Supreme Soul and the non-existence of any other deity.

In short what was his guiding principle throughout his life. "Truth is God" indeed the dominant passion of his life. He began as most of us did, at that time, as an orthodox Hindu. But in the light of his ever-expanding study, knowledge and experience, he changed his earlier beliefs, regarding as a devotee of the cult of Shiva, he became a Vedantist and at last, a worshipper of the One God who is the Vedas) was expressed and characterized under many and diverse names. Rejecting the rigid literature of the times, the melody of Puranas and the books of the Mahabharata which the orthodox priests and pundits considered as sacred scriptures, he came to place his entire faith and reliance on the Vedas.

VIII. Origin and Authorship

of

the Hymns of the Re-Veda.

Dayānanda believes that the four Vedas were/automatically like breath¹ to the four sages Agni, Vāyu, Āditya and Angiras² in the beginning of Creation. He cites Yv. XXXI, 7 (i.e. Rv. X, 90.9); Av. X, 7.20; and SB. ~~XI, 5.2.3~~ XIV, 5.4.10 in support of his contention for revelation; and SB. XI.5.2.3 and M.I, 23 as his authorities for the names of the recipients of this revelation. In addition he writes that a man by nature requires some training and instruction for acquiring and developing knowledge. Without such a training no acquisition and development of knowledge is possible. People, left without training, behave like animals.³ Knowledge does not come to a man by nature. It depends upon circumstances.⁴ The Supreme Soul, therefore, reveals His knowledge in the beginning of Creation for the good of all beings.⁵ In the Satyārtha Prakāśa, too, he echoes the same sense. He adds Yv. XL, 8 and Yoga Sūtra I, 26 in addition to the ~~above~~ authorities already referred to.⁶ He considers the Vedic seers associated with Vedic Hymns and verses in the Sarvānukramanīs as the persons who propagated the hidden sense of those particular ^{hymns} Hymns or verses for the first time in the world.⁷ He thinks that the relation between a word (śabda) and its sense (artha), too, was established by the Supreme Soul.⁸

Nārāyaṇa Svāmī adds the following arguments in support of the theory put forth by Dayānanda-

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|--|------------------|-----------------------------|
| 1. RBB., PP. 12. | 2. RBB., PP. 20. | 3. RBB., PP. 15 |
| 4. RBB., PP. 16. | 5. RBB., PP. 18 | 6. SP. (SS). P. 314 - 318. |
| 7. ibid., PP. 318. | 8. RBB., PP. 26. | 9. Veda Rahasya, Ch. I, II; |
| and Ārya Siddhanta Vimarsa, PP. 46 - 78. | | |

- a. The theory of Evolution is defective and cannot apply in the case of knowledge. Revelation is, therefore, a necessity.
- b. Av. XIII, 4, 38 supports revelation.
- c. Words like Mantrakṛt and Mantrakāra often used in Vedic literature and later classical literature do not mean composers of Vedic Hymns. Such words simply mean Mantradraṣṭā only.

Svāmī Vedānanda adds the following arguments:- ¹

- a. There are several Vedic Mantras common to more than one Veda. These Mantras in several cases have been ascribed to different seers at the different places of their occurrence, eg.,

1. Rv. IV, 58, 3 by Vāma Deva is in Yv. XVII, 91 by Sādhyāḥ.

2. He adds: 'The seer of Rv. IV, 58 is Vāma Deva. This Hymn occurs in the Yajur-Veda at XVII, 89 - 91. The seers of the entire chapter there are given as Prajāpati and Sādhyā Devāḥ. Verse 89 is ascribed to Vāma Deva also. ²

2. Rv. I, 23, 16; 17; 18 by Medhātithi Kāva in Av. I, 4, 12, 3 by Sindhu Dvīpa.

3. Rv. X, 152, 1 Sāsa Bhāradvāja Av. I, 20, 4 Atharvā.

4. Rv. X, 152, 3 ----ditto---- Av. I, 21, 3 ---ditto---

5. Rv. X, 162, 1; 2 Yaksma Nāsana Av. III, 11, 1 Brahmā
Prājāpatya

6. Rv. III, 18, 3 Kato Vaiśvāmītrah Av. III, 15, 3 Pūnya Kāmō-
tharvā.

7. Rv. X, 101, 4 Budha Saumya Av. III, 17, 1 Viśvāmītra.
Yv. XII, 67

8. Rv. X, 101, 3 ---ditto--- Yv. XII, 68 Kapi Samāna.

1. Ārya Siddhānta Vimarsa, PP. 175 - 233.

2. ibid., PP. 187.

the theory of evolution in biology and cannot apply in the case of knowledge. Revolution is, therefore, a necessity.

b. Av. XIII, 4, 38 suggests revelation.

c. Words like *Mantra* and *Mantras* often used in Vedic literature and later classical literature do not mean composers of Vedic hymns, such words simply mean *Mantra* only.

Swami Vivekananda adds the following explanation:-

d. There are several Vedic *Mantras* common to more than one Veda. These *Mantras* in several cases have been ascribed to different seers at the different places of their occurrence.

1. Rv. IV, 58, 3 by Varuna is in Yv. XVII, 51 by Agastya.

2. No addn: The root of Rv. IV, 58 is *Vara*.

3. *Vara* occurs in the *Vara-Veda* at XVII, 58 - 61.

4. The seers of the entire chapter there are given as *Vara*.

5. *Vara* and *Vara* *Vara*. *Vara* 58 is ascribed to *Vara* *Vara*.

6. *Vara* 58.

7. Rv. I, 1, 10; 11; 12 by *Vara* *Vara* *Vara* in Rv. I, 1, 10; 11; 12.

8. *Vara* *Vara* *Vara*.

9. Rv. I, 1, 10; 11; 12 by *Vara* *Vara* *Vara* in Rv. I, 1, 10; 11; 12.

10. *Vara* *Vara* *Vara*.

11. Rv. I, 1, 10; 11; 12 by *Vara* *Vara* *Vara* in Rv. I, 1, 10; 11; 12.

12. *Vara* *Vara* *Vara*.

13. Rv. I, 1, 10; 11; 12 by *Vara* *Vara* *Vara* in Rv. I, 1, 10; 11; 12.

14. *Vara* *Vara* *Vara*.

15. Rv. I, 1, 10; 11; 12 by *Vara* *Vara* *Vara* in Rv. I, 1, 10; 11; 12.

16. *Vara* *Vara* *Vara*.

17. Rv. I, 1, 10; 11; 12 by *Vara* *Vara* *Vara* in Rv. I, 1, 10; 11; 12.

18. *Vara* *Vara* *Vara*.

19. Rv. I, 1, 10; 11; 12 by *Vara* *Vara* *Vara* in Rv. I, 1, 10; 11; 12.

20. *Vara* *Vara* *Vara*.

21. Rv. I, 1, 10; 11; 12 by *Vara* *Vara* *Vara* in Rv. I, 1, 10; 11; 12.

22. *Vara* *Vara* *Vara*.

23. Rv. I, 1, 10; 11; 12 by *Vara* *Vara* *Vara* in Rv. I, 1, 10; 11; 12.

9. Rv. I, 189.1 Agastya

Yv. V, 36; VII, 43 Agastya;

10. Rv. X, 5.6 Trita

XL, 16 Dadhyān Atharvāna

11. Yv. XIII, 3 Prajāpati;

Av. V, 1.6 Bhāddivā Atharvāna

Sādhyān.

Sv. 321 Bhāspati or Nakula.

Av. IV, 1.1 Vena; Av. V, 6.1

Brahmā.

12. Rv. X, 108.1 Vihavya

Av. V, 3.1 Bhāddivā Atharvā.

13. Rv. X, 165.1 Kapota Nairṛta

Av. VI, 27.1 Bhṛgu.

14. Rv. I, 115.1 Kutsa Āngirasa

Yv. VII, 42 Kutsa Āngirasa

Yv. XIII, 46 Sādhyān; Prajā

Pati.

Av. XIII, 35 Brahṁā.

XX, 107.14 Sūrya; Devī;

Kutsa.

15. Av. VI, 48.3 Āngirasa

Av. VI, 63.3 Druhvāna

16. Yv. XXXII, 8 Svayambhu Brahma

Av. II, 1.2 Vena.

17. Rv. X, 121.5 Hiraṇyagarbha

Yv. XXXII, 6 Svayambhu Brahma.

Prājāpatya

18. Rv. ~~XIII, 2.2 Vasiṣṭha~~

X Yv. III, 1 Agni;

VIII, 44.1 Viśvā

Yv. XII, 30 Āngirasa Virūpakṣa

Āngirasa.

19. VII, 2.2 Vasiṣṭha

Yv. XXIX, 27 Jamadagni;

Bhārgava Jamadagni.

b. There are verses common to more than one hymn of the Rg-Veda. In such cases they have been ascribed to different seers at different places of their occurrence, e.g.

1. Rv. I, 23.21-23 Medhātithi Kāva

Rv. X, 9.7-9 Trisīrās-

Tvastrān, Sindhu Dvīpa

Vambarīśah.

2. I, 100.19 Kṛṣṇagīṣa Rjāśva &

Rv. I, 102.11 Kutsa

others

3. Rv. I, 73.9 Medhātithi

Rv. V, 5.8 Vasu Śruta

4. Rv. III, 1.23 Viśvāmitra

Rv. III, 15.7 Utkila Kātya

Rv. III, 5.11 ---ditto---

Rv. III, 22.5 Gāthī

Rv. III, 6.11 ---ditto---

Rv. III, 23.5 Deva Śravā,

Deva Vāta.

| | |
|-------------------|--------|
| 9. Rv. I. 102.1 | असुष्य |
| 10. Rv. I. 103.1 | असुष्य |
| 11. Rv. I. 104.1 | असुष्य |
| 12. Rv. I. 105.1 | असुष्य |
| 13. Rv. I. 106.1 | असुष्य |
| 14. Rv. I. 107.1 | असुष्य |
| 15. Rv. I. 108.1 | असुष्य |
| 16. Rv. I. 109.1 | असुष्य |
| 17. Rv. I. 110.1 | असुष्य |
| 18. Rv. I. 111.1 | असुष्य |
| 19. Rv. I. 112.1 | असुष्य |
| 20. Rv. I. 113.1 | असुष्य |
| 21. Rv. I. 114.1 | असुष्य |
| 22. Rv. I. 115.1 | असुष्य |
| 23. Rv. I. 116.1 | असुष्य |
| 24. Rv. I. 117.1 | असुष्य |
| 25. Rv. I. 118.1 | असुष्य |
| 26. Rv. I. 119.1 | असुष्य |
| 27. Rv. I. 120.1 | असुष्य |
| 28. Rv. I. 121.1 | असुष्य |
| 29. Rv. I. 122.1 | असुष्य |
| 30. Rv. I. 123.1 | असुष्य |
| 31. Rv. I. 124.1 | असुष्य |
| 32. Rv. I. 125.1 | असुष्य |
| 33. Rv. I. 126.1 | असुष्य |
| 34. Rv. I. 127.1 | असुष्य |
| 35. Rv. I. 128.1 | असुष्य |
| 36. Rv. I. 129.1 | असुष्य |
| 37. Rv. I. 130.1 | असुष्य |
| 38. Rv. I. 131.1 | असुष्य |
| 39. Rv. I. 132.1 | असुष्य |
| 40. Rv. I. 133.1 | असुष्य |
| 41. Rv. I. 134.1 | असुष्य |
| 42. Rv. I. 135.1 | असुष्य |
| 43. Rv. I. 136.1 | असुष्य |
| 44. Rv. I. 137.1 | असुष्य |
| 45. Rv. I. 138.1 | असुष्य |
| 46. Rv. I. 139.1 | असुष्य |
| 47. Rv. I. 140.1 | असुष्य |
| 48. Rv. I. 141.1 | असुष्य |
| 49. Rv. I. 142.1 | असुष्य |
| 50. Rv. I. 143.1 | असुष्य |
| 51. Rv. I. 144.1 | असुष्य |
| 52. Rv. I. 145.1 | असुष्य |
| 53. Rv. I. 146.1 | असुष्य |
| 54. Rv. I. 147.1 | असुष्य |
| 55. Rv. I. 148.1 | असुष्य |
| 56. Rv. I. 149.1 | असुष्य |
| 57. Rv. I. 150.1 | असुष्य |
| 58. Rv. I. 151.1 | असुष्य |
| 59. Rv. I. 152.1 | असुष्य |
| 60. Rv. I. 153.1 | असुष्य |
| 61. Rv. I. 154.1 | असुष्य |
| 62. Rv. I. 155.1 | असुष्य |
| 63. Rv. I. 156.1 | असुष्य |
| 64. Rv. I. 157.1 | असुष्य |
| 65. Rv. I. 158.1 | असुष्य |
| 66. Rv. I. 159.1 | असुष्य |
| 67. Rv. I. 160.1 | असुष्य |
| 68. Rv. I. 161.1 | असुष्य |
| 69. Rv. I. 162.1 | असुष्य |
| 70. Rv. I. 163.1 | असुष्य |
| 71. Rv. I. 164.1 | असुष्य |
| 72. Rv. I. 165.1 | असुष्य |
| 73. Rv. I. 166.1 | असुष्य |
| 74. Rv. I. 167.1 | असुष्य |
| 75. Rv. I. 168.1 | असुष्य |
| 76. Rv. I. 169.1 | असुष्य |
| 77. Rv. I. 170.1 | असुष्य |
| 78. Rv. I. 171.1 | असुष्य |
| 79. Rv. I. 172.1 | असुष्य |
| 80. Rv. I. 173.1 | असुष्य |
| 81. Rv. I. 174.1 | असुष्य |
| 82. Rv. I. 175.1 | असुष्य |
| 83. Rv. I. 176.1 | असुष्य |
| 84. Rv. I. 177.1 | असुष्य |
| 85. Rv. I. 178.1 | असुष्य |
| 86. Rv. I. 179.1 | असुष्य |
| 87. Rv. I. 180.1 | असुष्य |
| 88. Rv. I. 181.1 | असुष्य |
| 89. Rv. I. 182.1 | असुष्य |
| 90. Rv. I. 183.1 | असुष्य |
| 91. Rv. I. 184.1 | असुष्य |
| 92. Rv. I. 185.1 | असुष्य |
| 93. Rv. I. 186.1 | असुष्य |
| 94. Rv. I. 187.1 | असुष्य |
| 95. Rv. I. 188.1 | असुष्य |
| 96. Rv. I. 189.1 | असुष्य |
| 97. Rv. I. 190.1 | असुष्य |
| 98. Rv. I. 191.1 | असुष्य |
| 99. Rv. I. 192.1 | असुष्य |
| 100. Rv. I. 193.1 | असुष्य |

| | |
|---|--|
| Rv. III, 7, 11 ---ditto--- | Sv. 76 Viśvāmitra. |
| 5. Rv. III, 4, 8-11---ditto-- | Rv. VII, 2, 8-11. Vasistha. |
| 6. Rv. VI, 47, 12; 13 Garga | Rv. X, 131, 6-7 Sukirti |
| 7. VI, 47, 12 ---ditto-- | Av. VII, 91, 1 Atharvā |
| 8. Rv. I, 23, 8 Medhātithi | Rv. III, 41, 15 Grtsamada |
| 9. Rv. I, 91, 3 Gotama | Rv. IX, 88, 8 Usanān |
| 10. Rv. IX, 25, 6 Dr̥ḍha Gyuta | Rv. IX, 50, 4 Ucathya. |
| 11. Rv. II, 41, 1 Grtsamada | Rv. VII, 52, 7 R̥jivā |
| 12. Rv. VIII, 13, 8 Nārada | Rv. VIII, 92, 21 Śrutakakṣa or
Sukakṣa. |
| 13. Rv. VIII, 32, 29 Medhātithi | Rv. VIII, 93, 24 Sukakṣa. |
| 14. Rv. VIII, 6, 45 Vatsa | Rv. VIII, 32, 30 Medhātithi |
| 15. Rv. VIII, 11, 8 --ditto-- | Rv. VIII, 43, 21 Virūpa |
| 16. Rv. VI, 15, 12 Bharadvāja
or Vīta Havya. | Rv. VII, 4, 9 Vasistha. |
| 17. Rv. VIII, 65, 7 Pragātha | Rv. IV, 32, 13 Vāma Deva |
| 18. Rv. X, 126, 8 Kulmala or
Amhomukha. | Rv. IV, 12, 6 Vāma Deva. |
| 19. Rv. IV, 32, 16 Vāma Deva | Rv. III, 52, 3 Viśvāmitra. |
| 20. Rv. III, 47, 5 Viśvāmitra | Rv. VI, 19, 11 Bharadvāja. |
| 21. Rv. VI, 45, 27 Saṃyu | Rv. III, 41, 6 Viśvāmitra. |
| 22. Rv. X, 52, 6 Agni | Rv. III, 9, 9 ---ditto--- |
| 23. Rv. VI, 64, 6 Bhāradvāja | Rv. I, 124, 12 Kāksivata |
| 24. Rv. IV, 4, 15 Vāma Deva | Rv. I, 147, 3 Dīrgha Tamas |
| 25. Rv. X, 177, 3 Pataṅga | Rv. I, 163, 31 --ditto-- |
| 26. Rv. I, 164, 50 Dīrgha Tamas | Rv. X, 90, 16 Nārāyaṇa |
| 27. Rv. VI, 20, 12 Bhāradvāja | Rv. I, 174, 9 Agastya. |
| 28. Rv. II, 1, 2 Grtsamada | Rv. X, 91, 10 Aruṇa. |

c. Both the author of the Sarvāmukramanī and its commentator Śaṅkara consider the seers as Mantra-
Draṣṭṛs.¹

d. Several verses are of composite origin, e.g.,

1. The whole of the Yajur-Veda. cp.

“इमे वादि रवं ब्रह्मान्तं” निवस्मानपश्यत् । ततः प्रति कर्म विभागेन
ब्राह्मणानुसारेण ऋचयो वेदि तयाः, परमेष्ठी प्राजापत्यो

1. Ārya Siddhānta Vimarśa, pp. 203.
Several

दर्शपूर्णमास मन्त्राणाम् ऋषिदेवा वा प्रजापत्याः^{1/2}

Several individual verses have also been ascribed to a number of seers.² Even in the Rg-Veda there are many Hymns of composite origin.

e. There are words identical with the names of seers that occur in the Hymns seen by them. These words are not the names of those seers, but the seers themselves were named as such just as Muslims and Christians name their children by borrowing names from the Quran and the Bible respectively.

Pt. Yudhisthira Mimamsaka has added the following arguments in support of Dayananda's contention:-³

a. Vedic verses existed even before the birth of the seers to ^{whom} those Mantras are ascribed. He cites Rv. I, 24; III, 22; X, 61; X, 62; III, 33.⁴

b. The word Mantrakṛt means Mantr Draṣṭā, Mantrādhyāpaka and Mantra Vinijojaka.

Sir Monier Williams has tried to refute this theory of revelation by pointing out inconsistencies in the various conceptions of revelations held by Indians. He writes:-

"Some, however, may possibly need to be informed that the term Veda is properly only applied to divine unwritten knowledge, imagined to have issued like breath from the Self-existent (Brahman), and communicated to no single person, but to a whole class of men called Rishis or inspired sages. By them the divine knowledge thus apprehended was transmitted, not in writing, but through the ear, by constant oral repetition through a succession of teachers, who, as claiming to be its rightful recipients, were called Brahmins. Manu (I, 3) declares

1. Yajur-Veda Sarvānukramanī, pp. 1
omitted by me as unnecessary.
2. The list has been
3. Ārya Siddhānta Vimarśa, pp. 427-477.
4. Bhagavadgītā has added Rv. IV, 19; X, 30. (HVL. Vol. I, pp. 247 - 248).

Several individual verses have also been ascribed to a number of seers. Even in the Rig-Veda there are many signs of composite origin.

3. There are words identified with the names of seers that occur in the hymns ascribed to them. These words are not the names of those seers, but the seers themselves were named as such, just as Krishna and Christiana name their children by borrowing names from the Quran and the Bible respectively.

4. Kuhnastha Minnastha has added the following arguments in support of Jaimin's contention:-
a. Vedic verses existed even before the birth of the seers to whom those Mantras are ascribed. He cites
I. 1. 24; III. 22; 2. 6; 1. 1. 35.
b. The word Mantra means Mantr Prastha, Mantr Prastha and Mantra Vidyotsava.

Mr. H. H. Wilson has tried to refute this theory of revelation by pointing out the inconsistency in the various conceptions of revelations held by Indians. He writes:-
"Some, however, may possibly need to be informed that the term Veda is properly only applied to divine unwritten knowledge, imagined to have issued like breath from the self-existent (Brahman), and communicated to no single person, but to a whole of us or men called Rishis or inspired sages. By them the divine knowledge thus apprehended was transmitted, not in writing, but through the ear, by constant oral repetition through a succession of teachers, who, claiming to be the right and exclusive, were called Brahmins, Kshatriyas, Vaishyas, and Sudras."

1. Later the knowledge was written down by the Brahmins, Kshatriyas, Vaishyas, and Sudras.
2. The knowledge was written down by the Brahmins, Kshatriyas, Vaishyas, and Sudras.
3. The knowledge was written down by the Brahmins, Kshatriyas, Vaishyas, and Sudras.
4. The knowledge was written down by the Brahmins, Kshatriyas, Vaishyas, and Sudras.
5. The knowledge was written down by the Brahmins, Kshatriyas, Vaishyas, and Sudras.
6. The knowledge was written down by the Brahmins, Kshatriyas, Vaishyas, and Sudras.
7. The knowledge was written down by the Brahmins, Kshatriyas, Vaishyas, and Sudras.
8. The knowledge was written down by the Brahmins, Kshatriyas, Vaishyas, and Sudras.
9. The knowledge was written down by the Brahmins, Kshatriyas, Vaishyas, and Sudras.
10. The knowledge was written down by the Brahmins, Kshatriyas, Vaishyas, and Sudras.

that the Veda is itself the Self-existent Brahman. Sayana, on the other hand, affirms that the Veda is his breath (ucchvasita). There are, however, numerous inconsistencies in the accounts of the production of the Veda which seem not to have troubled the Brāhmanas, or interfered with their faith in its divine origin. With reference to the ~~Self-existent~~ statement that it issued from the Self-existent, like breath, one account makes it so issue by the power of A-~~Drishṭa~~....., without any deliberation or thought on his part; another makes the four Vedas-~~from~~ issue from Brahman, like smoke from burning fuel; another educes them from the elements; another from the Gayatri. A hymn in the Atharva-Veda (XIX, 54), educes them from Kāla or 'Time'. The Śatapatha-brāhmaṇa asserts that the Creator brooded over the three worlds, and thence produced three lights, fire, the air and the sun, from which respectively were extracted the Rig, Yajur, and ~~Sama~~ Sāma-Veda. Manu (I, 23) affirms the same. In the Puruṣa Sūkta the three Vedas are derived from the mystical victim Puruṣa. Lastly, by the Mīmāṃsakas the Veda is declared to be itself an eternal sound, and to have existed absolutely from all eternity, quite independently of any utterer or revealer of its texts. Hence it is often called 'Śruti, ' what is heard, (In opposition to all this we have the Rishis themselves frequently intimating that the Mantras were composed by themselves." ¹

The inconsistencies pointed out by Sir Williams in the Indian account of revelation of the Vedas are not actual but are the result of a lack of proper understanding, misinterpretation and partly also due to misrepresentation. Sir Williams either has failed to grasp the correct sense and the true spirit of words like

1. Indian Wisdom, 1893, PP. 2 - 3.

that the Veda is itself the Self-existent system, though on the other hand, admitting that the Veda is his product (nischayata). There are, however, numerous inconsistencies in the accounts of the production of the Veda which seem not to have troubled the Rishis, or at least with their faith in its divine origin. With reference to the inconsistent statement that it issued from the Self-existent, like Brahma, one account makes it no issue by the power of a-ditiya. without any deliberation or thought on his part; another makes the four Vedas-emanate from Brahman, like smoke from burning fuel; another deduces them from the elements; another from the Udgat. A hymn in the Atharva-Veda (XIX, 54), deduced them from 'Ila' or 'Iam', the first of the three that the Great One produced over the three worlds, and thence produced three lights, fire, the air, and the sun, from which respectively were produced the Rig, Yajur, and Samaveda. Now (I, 25) stating the same, in the Purusha Sukta the three Vedas are derived from the mystical vital Purusha. Lastly, by the Rishis the Veda is declared to be itself an eternal sound, and to have existed absolutely from all eternity, quite independent of any utterance revealed, or its source. Hence it is often called *brahma*, 'that is heard', in opposition to all that we have the Rishis themselves frequently insisting that the Mantras were composed by themselves.

The inconsistencies pointed out by Sir William in the Indian account of revelation of the Vedas are not actual but are the result of a lack of proper understanding, misinterpretation and partly also due to misrepresentation. Sir William either has failed to grasp the correct sense and the true spirit of words like

I, Indian Journal, 1903, 10, 3 - 4.

'Bhūta', 'Gāyatrī', 'Kāla', 'Agni', 'Vāyu', 'Ravi', 'Puruṣa', and 'Yajña' or ^{he} He intentionally misinterprets or misrepresents them. The first three words (Bhūta, Gāyatrī, and Kāla) ~~have~~ and the last two words (Puruṣa and Yajña) denote the Supreme Soul Himself. The words Agni, Ravi, and Vāyu do not denote the three elements, Fire, Sun and Air only but also denote seers of those names. In the passages under question these words stand for the names of those seers.¹ Even to-day names like Ravi Prakāśa, Pavana Singh and Agni Mal are frequently found in India. Does it mean that wherever these names are used they have to be translated literally as ' the Light of the sun', ' Wind-Lion', and ' Fire-Wrestler? Such a translation will only be ridiculed and laughed at in India and the translator concerned will be declared as either totally ignorant of Indian customs and usages or mad. To translate the three words Agni, Ravi and Vāyu literally as fire, sun and air is thus nothing but total ignorance of Indian usages. For the ignorance of the interpreter there is no help than to summarily reject his interpretation as well as his theories.

There is also no inconsistency in the manner of revelation. Sir Williams has failed to grasp the correct significance of the similes used by the various writers. He has betrayed a complete ignorance of Sanskrit rhetoric figures of speech. ~~Any~~ The passage " evaṃ vā āśya mahato Bhūtasya niḥśvas itametad yadRg-Vedo Yajur-Vedaḥ Sama-Veda-tharvāṅgirasa....." ² clearly points out that the action of revelation was as natural and spontaneous as the action of breath. All that should be inferred from the various accounts cited by Sir Williams is that all are agreed on the point that the Vedas have been revealed by the Supreme Soul in a spontaneous manner. Why the Supreme Soul was actuated

1. Pandit Guru Datt Vidyarthi in His Works, 1912, PP. 82-87.

2. 53. XIV, 5.4.10.

to reveal the Vedas ~~is~~ is a different question which should not be confounded with the manner of revelation.

Sir Williams has referred to the Vedas being regarded as ¹ Srutis by calling them as an un-written knowledge. By this term I think he means to contrast the revelation of the Vedas with the revelation of the Bible or the Quran. Such a contrast can be possible if it is conceded that the Bible or the Quran are revealed works. If these works can be regarded as such, then the Vedas automatically become revealed. No arguments would, then, be necessary to prove such a position. The question of refuting the revelation theory would not arise at all. This question arises only when it is presumed according to the Evolution theory that like other things in the world the knowledge of a man is also evolved and as such there can be no revelation. It is on this assumption based on certain scientific observation in the physical world only that the theory of revelation of the Vedas is sought to be criticised. Sir Williams has betrayed his lack of faith in the evolution of knowledge and as such his arguments become superfluous for the solution of the problem at hand.

Svāmī Karmananda¹ has also tried to show the hollowness of the theory about the revelation of the Vedas by pointing out as many as 38 conflicting conceptions about the origin of the Vedas as held by ancient Indian scholars. But as far as these accounts relate to the theory of revelation they are not ~~in fact~~ conflicting accounts but they are all one and the same hypothesis invariably maintained by the ancient authors on the subject. Even the Vedic seers appear to regard the Vedas as revealed as pointed out by Dayānanda to which I shall turn later.

1. Karmananda, ^{Vaidika} Vedic Rsi Vada.

to reveal the Vedas in a different question which should not be confounded with the manner of revelation.

Sir William has referred to the Vedas being regarded as written by calling them as an un-written knowledge. By this term I think he means to contrast the revelation of the Vedas with the revelation of the Bible or the Quran. Such a contrast can be possible if it is conceded that the Bible or the Quran are revealed works. If these works can be regarded as such, then the Vedas automatically become revealed. No arguments would then be necessary to prove such a position. The question of rejecting the revelation theory would not arise at all. This question arises only when it is presumed according to the evolution theory that like other things in the world the knowledge of man is also evolved and as such there can be no revelation. It is on this assumption based on certain scientific observation in the physical world only that the theory of revelation of the Vedas is sought to be established. Sir William has betrayed his lack of faith in the evolution of knowledge and as such his arguments become suggestive for the solution of the problem at hand.

Swami Vivekananda has also tried to show the holiness of the theory about the revelation of the Vedas by pointing out as many as 38 conflicting contradictions about the origin of the Vedas as held by ancient Indian scholars. But as far as these accounts relate to the theory of revelation they are not in least conflicting accounts but they are all one and the same hypothesis invariably maintained by the ancient sages on the subject. Even the Vedic sages agree to regard the Vedas as revealed as pointed out by the sages to which I shall turn later.

Karmānanda has examined the problem ~~at~~ of the authorship of the Vedas ~~at~~ at length and has come to the conclusion that the Vedic Hymns are nothing but poetic compositions. He writes:-

“ वैदिक स्वाध्याय से मैं इस परिणाम पर पहुँचा हूँ कि वेद काव्यग्रन्थ हैं, इनमें अनेक कवियों की रचना का संग्रह है, ये कविताएँ तत्कालीन समय के अनुसार ही विविध प्रकार से बनी थीं। उनमें कुछ तो कवि सम्मेलनों के समय समस्याशर्ति के रूप में बनी हैं, शिव-संकल्प आदि अनेक सूक्त उसके प्रत्यक्ष उदाहरण हैं। तथा कई स्वतन्त्र रचनाएँ हैं, जो विद्वान् उस समय पर लिख कर लाते थे। तथा कई इन सम्मेलनों से पूर्व अथवा पश्चात् की रचनाएँ हैं।” 1

He has given the following arguments in support of his theory:-

a. The names of the authors of Vedic Hymns occur in the Vedic verses seen by those particular seers, e.g., in Rv. I, 105, 15; I, 38, 14; I, 20, 1; I, 62, 13; I, 63, 9; VIII, 12, 14; X, 66, 5; X, 79, 11; X, 80, 7; IX, 114, 2; III, 29, 15; I, 47, 2; II, 39, 8; VII, 31, 11; VI, 18, 15.

b. The words Mantrakāra, Mantrakṛt and the like are used in the sense of composers of Vedic Hymns just as Granthākara is used for an author.

c. The story in the Gopatha Brāhmaṇa XX, II, 6, 1 indicates

that the ~~Vedic~~ roots *dr̥s* and *sr̥j* are used in the sense of 'composing' and that in Vedic age plagiarism was quite frequent.

d. Words like *Brahmakṛt* used in the Vedas show that the Vedic verses were composed by seers since *Brahma* can be translated only as *Mantra* on the authority ' *Brahma vai Mantrah!* ' ¹

e. The style of Rv. IV, 26.1 - 3 resembles that of *Gītā* X, 21 - 28. There is thus a reference to historical personages and events in these verses.

f. The *Aitareya Brāhmaṇa* quotes Rv. IV, 27.1 preceded and followed by the words ' *uktam R̥sinā* ' and ' *Vāma Deva uvāca* '.

g. Yāska uses the word *R̥si* in the passage ' *yat-kāma R̥siryasyām devatāyām.....* ' ² in the sense of a poet. In the passage ' *R̥siḥ kutso bhavati* ' *kartā stomānām* ' ³ too, he regards a *R̥si* as a poet who composes Vedic hymns. He also remarks that *Ṣ Parucchepa* has a tendency for repetitions. ⁴

h. In the passage ' *R̥serdra atārthasya pr̥tirbhavatyākhyāna-samyuktā* ' ⁵ Yāska holds that some poets express themselves in legends.

Finally he writes that the birth of *Shanti Devi* who while yet a child could relate the events of her previous birth which on verification were found to be correct proves that the sages born in the beginning of Creation could propagate knowledge in the world on account of their remembrance of previous birth. In ^{such a} ~~that~~ case no revelation is needed and as such the Vedic hymns cannot be any thing but poetic compositions.

1. SB., ~~XX~~ VII, 1.1.5.

2. N. VII, 1. 3. N. III, 11.

4. N. X, 42.

5. N. X, 10 on Rv. II, 12.1

1. 1917-18 no 10, 11, 12, 13

Karmananda's contention that the names of Vedic seers occur in Vedic verses is not correct. In the examples cited by him there is no mention of such a name in Rv. I, 105.15; I, 38.14; I, 20.1 and VI, 18.15. No commentator ancient, medieval or modern has found a name of the seer in these verses. In Rv. I, 47.2 the relevant words are कण्वसो वां ब्रह्म कृण्वन्ति. Griffith translates them as 'the Kanvas send the prayer'. The word 'kanva' is given among the 24 synonyms of a 'wise man' (medhāvī) in Nig. III, 15. Dayānanda has adopted this sense of the word in his commentaries. There appears to be no justification to reject this interpretation of the word given by the Nighantū and accepted by Dayānanda. On the other hand there is no sufficient ground to interpret this word as 'Kanvaputrah' (sons of the seer Kanva) as is done by Skanda, Sayana and others. Macdonell and Keith have admitted in their Vedic Index that the so-called names of Vedic seers found in the Vedic verses are not definite names. The Brāhmanas interpret words like Jamadagni, Vasistha, Bharadvāja, Viśvāmitra and Viśvakarman as an eye,¹ breath², mind,³ ear,⁴ and speech⁵ respectively. Dayānanda has agreed with the Nirukta and the Brāhmanas in not taking such words as proper names. It is, therefore, futile to see reference to Vedic seers in Vedic verses. In this connection I may also refer to N. III, 17 where Yāska etymologically explains the so-called names of Vedic seers occurring in Rv. I, 45.3.

The word 'मन्त्रकृतोम' is used only once in the Rg-Veda in Rv. IX, 114.2. The word 'मन्त्रश्रुत्यम'¹

| | |
|----------------------|-----------------------|
| 1. SB., VIII, 1.2.3. | 2. SB., VIII, 1.1.6 |
| 3. SB., VIII, 1.1.9. | 3.4. SB., VIII, 1.2.6 |
| 5. SB., VIII, 1.2.9. | |

has also been used only once in the whole of the Rg-Veda in Rv. X, 134.7. The last word also occurs in Sv. 176. It is explained as 'Mantrasravanam japākyam' by Mādhava and as 'stotrasravanam' by Bharata Svāmī. Sāyana has explained it as 'Mantrēna smāryam śrutau vividhāvākye pratipādyam yuṣmadvisayam karma'. In Rv. IX, 114.2 Sāyana has explained 'Mantrakṛtām' as 'Rṣinām' and the word 'Rṣe' as 'suktadṛṣṭah'. Dayānanda would have explained the first word as 'one who has realised the sense of ~~the~~ a Vedic hymn or verse for the first time' by taking it as a Madhyamadalopī Tatpuruṣa ~~compound~~ compound. It may also be noted that the -/kr does not signify 'to do', 'to make' or 'to create' only. It has ~~and signify~~ other senses also either in combination with other words or singly through Lakṣaṇā or Vyanjana. The use of the word 'Mantrakṛta' in later literature has to be explained in the light of ~~the~~ its x sense in the Veda. I have pointed out that like 'Mantrasrutyam' the word 'Mantrakṛt' can have only the sense of the realisation of the underlying meaning of a Vedic verse. The Vedic verses do not convey a concept that the Vedic verses ~~is~~ were fashioned by them.

The word 'ब्रह्म कर्ता' is used in Rv. VI, 29.4; 'ब्रह्म कृ तः' in Rv. VII, 32.2; X, 50.7; X, 54.6; X, 66.5; 'ब्रह्म कृ ता' in Rv. III, 32.2; VII, 9.5; and 'ब्रह्म कृ ते' in Rv. VIII, 66.6. In Rv. VI, 29.4 'brahmakārāḥ' is an adjective to 'ukthāḥ' and has been correctly explained by Dayānanda as 'ye brahma dhanamannam vā kurvanti'. In Rv. VII, 32.2 'brahmakṛtaḥ' is an adjective of 'jaritārāḥ'. Here too Dayānanda takes ('brahma' to mean 'annam' (food) or 'dhanam' (wealth). There is no authority to show that here as well as elsewhere in the Rg-Veda the word 'brahma' means only a 'Veda Mantra'. Dayānanda has his authority in Nigh. II, 10 for interpreting 'brahma' as 'dhana' and in Nigh. II, 7 for his interpreta

'dhana' and in Nigh. II, 7 for his interpretation as 'anna'. Rv. X, 50.7; X, 54.6; X, 66.5 and VIII, 66.6 have not been explained by Dayānanda. But his explanation in these cases can be imagined. Brahma in the sense of Mantra is used in cases where it is used singly and has a reference to prayer of God. It is the context only that can help us to determine the sense that has to be given to a word having more than one senses in a particular passage.

The story of the Gopatha Brāhmaṇa cited by Karmānanda shows that the author of this story regarded the Vedic seers not as 'composers of Vedic verses' but regarded them as seers of Vedic verses. The story allegorically brings out the similarity between the Sampāta verses seen by Viśvāmitra and Vasiṣṭha. Such devices are many- a - time used by writers and teachers. In the classical Sanskrit literature such examples are furnished by the figures Utprekṣā, Sandeha and Apahnuti.

The author of the story by the words 'tān Vāma Devo asṛjata' does not mean that Vāma Deva recomposed or declared ^{them as} his own compositions, those verses; but the context clearly points out that the author means to use those words in the sense that Vāma Deva used them for his benefit. The story therefore, points out to none of the conclusions derived by Karmānanda.

¶ A comparison of the style of Rv. IV, 26. 1-3 with Gītā X, 21-28 will at once show that the two differ vitally from each other. In the Gītā Kṛṣṇa is trying to declare himself as the best of all and the essence of all objects whereas in the Rg-Veda the speaker is being identified at the same moment with Manu, Sūrya, Kaksīvān, Kutsa and others. It ^{also} mentions some deeds of the speaker, whereas in the Gītā verses under examination no such deeds are described. For facility of reference and to make the point clear I quote below the verses from the Rg-Veda and the first two verses from the Gītā:-

...and in fact, for his interpretation as ...
...and VII, 10, 6 have not been ...
...explained by ...
...can be imagined. ... in the sense of ...
...used in cases where it is used ... and has a reference ...
...to power of God. It is the constant only that can help ...
...us to determine the sense that has to be given to a word ...
...having more than one sense in a particular passage.
...the story of the ...
...by ... shows that the author of this story ...
...regarded the Vedic texts not as 'composers of Vedic ...
...verses' but regarded them as users of Vedic verses. The ...
...story allegorically brings out the similarity between ...
...the ... verses seen by ... and ...
...devices are many - a - time used by writers and ...
...In the classical Sanskrit literature such examples are ...
...furnished by the figures ... and ...
...the author of the story by the words 'the ...
...Vedic texts' does not mean that they have composed ...
...or declared to his own compositions these verses; but ...
...the context clearly points out that the author means to ...
...use those words in the sense that they have used them ...
...for his benefit. The story therefore, points out to some ...
...of the conclusions derived by ...
...It is a comparison of the style of ...
...1-3 with ... will at once show that the two ...
...differ widely from each other. In the ...
...trying to declare himself as the best of all and the ...
...essence of all objects whereas in the ...
...speaker is being identified at the same moment with ...
...also ...
...some deeds of the ... in the ...
...under examination no such deeds are described. For ...
...facility of reference and to make the point clear I quote ...
...below the verses from the ... and the ...
...from the ...

Rv. IV, 26.1-3 are

अ॒हं॑ म॒नु॒र॒भा॒वं॑ स॒ूर्य॑श्चा॒हं॑ क॒क्षी॑तां॒ ऋ॒षि॑र॒सि॒ वि॒प्रः॑।
 अ॒हं॑ कु॒त्स॑मा॒र्जु॒ने॒यं॑ नृ॒ञ्जे॒ऽहं॑ क॒वि॒र॒श॒ना॒ प॒श्य॑ता॒मा॑॥
 अ॒हं॑ भू॒गि॑म॒द॒दा॒गार्गि॑या॒ऽहं॑ ह॒स्तिं॑ दा॒शु॒षे॒ म॒र्त्या॑य।
 अ॒हम॒पो॒ अन॑यं॒ ना॒व॒शा॒ना॒ मम॑ दे॒वासो॒भ॒नु॒के॒त॒गा॒य॒न॑॥
 अ॒हं॑ पु॒रो॑ म॒न्द॒स॒न्नो॒व्यै॑रं॒ न॒व॒सा॒कं॑ न॒व॒तीः॑ श॒म्भ॒व॒स्य॑।
 श॒त॒त॒मं॑ वे॒श्यं॑ स॒र्व॒ता॒ता॒ दि॒वो॑दा॒स॒म॒ति॒थि॒र्व॑ य॒दा॒व॒म॑॥

The seer of this Hymn is Vāma Deva. Indra is added as an alternative seer for the first three verses. The verses X, 21 and 22 of the Gītā are

आ॒दि॒त्या॒ना॒म॒हं॑ वि॒ष्णु॒ज्योति॑षां॒ रवि॑रं॒शु॒मान्॑।
 म॒री॒चि॒र्ग॒रु॒ता॒ग॒सि॑ नक्ष॒त्रा॒णा॒म॒हं॑ श॒शी॑॥
 वे॒द॒नां॑ सा॒ग॒वे॒दो॒ऽसि॑ दे॒वा॒ना॒ग॒सि॑ वा॒स॒वः॑।
 इ॒न्द्रि॒या॒णां॑ ग॒न॒श्चा॒सि॑ गू॒ता॒ना॒म॒सि॑ चे॒त॒ना॑॥

Kṛṣṇa goes on describing his excellence in this way upto verse 38 of the chapter.

No reference to historical personages or events can thus be gleaned from the Rg-Verses cited above on the strength of the analogy proposed by Karmānanda. However, let it be supposed that there is a reference to historical persons and events in these verses. Mamu, then, refers to a man of that name. In the list of Rg-Vedic seers there are at least three Mamus. To which Mamu does this verse refer is the natural question. All Mamus belonging to the Isiratha family were born long after the age of Vāma Deva. If it is surmised that a Mamu earlier than Vāma Deva is referred to who then was he? is not settled. Moreover, such a declaration would in the long run assume

ॐ नमो भगवते वासुदेवाय ॥
 अथ कृष्णार्जुनसंवादे ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥

The text of this hymn is found in the
 added as an alternative text for the first three verses
 The verses 1, 21 and 22 of the Gita are

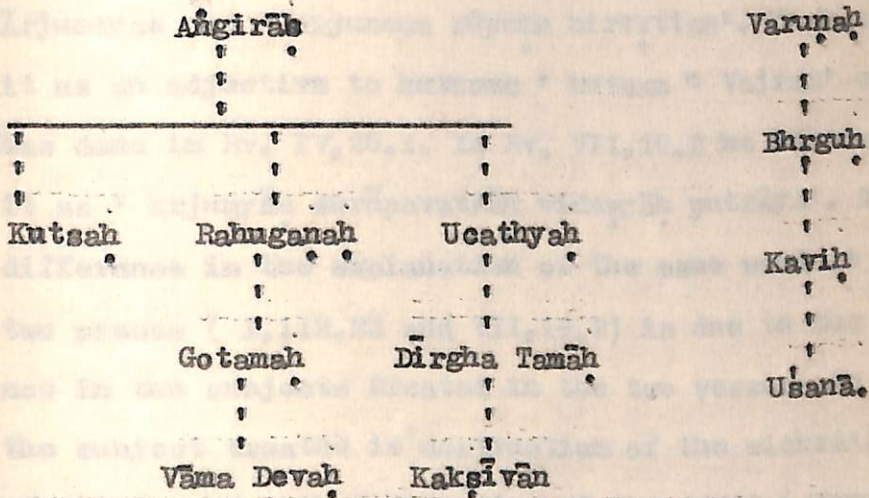
अथ श्रीकृष्णार्जुनसंवादे ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥

It is seen on describing his excellence in this way up to
 verse 38 of the chapter.

No reference to a historical personages
 or events can thus be gleaned from the 1-3 verses of the
 above on the strength of the analogy proposed by Kuntze.
 However, let it be supposed that there is a reference to
 historical persons and events in these verses. Then, even
 refers to a man of that name. In the list of 1-3 verses
 there are at least three names. To which name does
 this verse refer is the natural question. The name before
 him to the list of names were born long after the end
 of the Deva. It is assumed that a name earlier than
 was Deva is referred to who then was not a Deva.
 However, such a designation would be the long way round.

several seers whose existence is not proved by internal or external evidences at our disposal. The word Manu, therefore, does not refer to a man of that name in this verse.

The geneologies of Vāma Deva and Uśanā are as follows:-



According to the Sarvāmukramanī, therefore, Vāma Deva, Kaksīvan and Uśanā were contemporaries. Unless it is assumed that Kaksīvan and Uśanā were so famous before Vāma Deva wrote Rv. IV, 26.1 that he in a fit of pride and frustration identified himself with these seers as well as with Kutsa, one of his predecessors, ~~there is thus no~~ ^{can be traced} history in this verse. The words Manu, Kaksīvan, Kutsa and Uśanā have to be interpreted in their derivative sense or in their special senses ~~xxx~~ given in the Brāhmaṇas. Dayānanda has done so. He has explained Manu as 'mananasīlo vidvāniva sarvavidyājñāpaka'; Kaksīvan as 'sarvasrstikakṣā vidyante yasmintsah'; Kutsa as 'vajram'; and Ārjuneyam as 'arjunanārjunā viduṣā niṣpāditamiva'. He has interpreted Manu on the authority of the Brāhmaṇa passage 'ye vidvānsaste manavaḥ'.¹ Yaska has included Kutsa in the synonyms of 'vajra' in Nigh. II, 20; and kaksyah in those of 'aṅgulī' in Nigh. II, 5. Dayānanda's explanation is quite reasonable and is based on appropriate authorities.

1. SB., VIII, 6.3.18.

The word 'Ārjuneya' needs some more discussion. It has been used in the Rg-Veda in I, 112.23; IV, 26.1; VIII, 1.11 and VII, 19.2. The word 'Ārjunā' from which 'Ārjuneya' has been derived has been explained used in Rv. III, 39.2 and X, 21.3.

In Rv. I, 112.23 Dayānanda has explained Ārjuneyam as 'arjunena rūpena nirvṛttam'. He has taken it as an adjective to kutsam 'kutsam = Vajram' as he has done in Rv. IV, 26.1. In Rv. VII, 19.2 he has explained it as 'arjunyāḥ surūpavatyāk viduṣyāḥ putrāya'. The difference in the explanation of the same word at these two places (I, 112.23 and VII, 19.2) is due to the difference in the subjects treated in the two verses. In I, 112.23 the subject treated is 'destruction of the wicked' (dusta-nivṛtti) and 'the protection of the good' (sreṣṭharakṣā) by the king whereas in VII, 19.2 the subject treated is 'the duties of a ruler'. Dayānanda has not commented upon Rv. VIII, 1.11 and X, 21.3 containing the word 'arjunā'. His explanation of 'ārjuneya' in Rv. VIII, 1.11 can be guessed to be the same as in Rv. I, 112.23 or in Rv. IV, 26.1.

'Ārjunā' in Rv. III, 39.2 has been explained by Dayānanda as 'arjunāni = surūpāni' on the authority of Nigh. III, 7. Dayānanda has thus satisfactorily explained all these words. The words 'Usanā' 'atithigvan' and 'divodāsam' have been treated in a later chapter.

The reference to the Aitareya Brāhmaṇa suggested by Karmānanda is not traceable. The words quoted by him in no way point out that the author of the Brāhmaṇa considers the seers as composers of Vedic Hymns or verses.

Dayānanda has explained the word 'Rṣi' occurring in the passage 'yatkāma Rṣiryaśyam.....' 1 as 'Rṣirīśvaraḥ sarvadṛg'. 2 This word undoubtedly

admits of this explanation. In Rv. I, 31.1 this word has been used for the Supreme Soul and is explained as 'sarva-vidyā-vidyā-vidyā-vedopadeśtā' by Dayānanda in his commentary on the Rg-Veda. It has been believed from time immemorial, even from the days of the so-called Creative period of Vedic poetry that the Veda has come out of the Supreme Soul.¹ Yāska who believed in this theory could not use the word 'Rṣi' in the sense of 'a poet' or 'a seer' in the passage 'yatkāma....'. If it is admitted that the word 'Rṣi' in this passage signifies 'a seer' or 'a poet', the most important assumption, which forms the very basis of the study of etymology, will fall to the ground. Yāska, therefore, uses the word 'Rṣi' in the passage in N. VII, 1 in the sense of 'the Supreme Soul'.

The words 'Rṣih kutso bhavati' can only be translated as '~~xxxxxxxxxxxx~~ a Rṣi is also kutsa'. This is the only natural translation of this sentence. Dr. L. Sarup's translation 'It is also the name of a seer' is not only against the spirit of Yāska and imposes the views of the translator upon that ancient author but is also against the rules of syntax and interpretation of a sentence. Since Yāska has used the word 'Rṣi' in such cases, ~~the in~~ ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ the sense of the 'Supreme Soul', the sentence can only be translated as 'the Supreme Soul is kutsa'. In citing the opinion of Aupamanyava Yāska wishes to impress the revelation theory upon the minds of his ~~xxxx~~ readers. He also expresses his consent with the derivation of 'kutsa' from /kr. No such conclusion, as is drawn by the opponents of the revelation theory, ~~xxxxxxxxxx~~ ~~Yask~~ is intended by Yāska. Wherever he uses the word Rṣi in the sense of '~~xxxxxxxxxxxxxxxxxxxxxxxx~~ a seer' it must be explained in the light of

1. Rv. X, 90.9; Av. X, 7.20 etc.

of Yāska's remarks in N. X, 10 and other places.

The conclusion sought to be arrived at by Karmānanda on the evidence of Shanti Devi is incorrect. He forgets that Shanti Devi did not remember the language of her previous birth. She could express herself because she was encircled by persons using a particular language. She had ideas which she put in words borrowed from her surroundings. It is also true that she did not make any efforts to relate the experiences of her past birth. Moreover, the question is why Shanti Devi or the persons born in the beginning of Creation alone remember objects and events of their previous life and why ~~not~~ ^{do not} others remember them? The instance of Shanti Devi, therefore, cannot lead us to the conclusion arrived at by Karmānanda.

Pt. Umesh Chandra Vidya Ratna holds¹ that the Vedas cannot be revealed but are the works of human beings. He advances the following arguments in this connection:-

a. The Vāyu Purāṇa says:-

‘वेदः सप्तर्षिभिः प्रोक्ताः स्मृतिं धर्मं मनुजैर्गौ।’

B. The Vedas deal with history, geography, literature and religion.

c. The Vedas are ~~a~~ ^{ments} jumbling together of various subjects without any sequence. Tools and weapons too have been described.

d. Passages like ब्रह्म द्विषो जरि and यदि नो गां हंसि ययस्व यदि पूरुषम् । तं त्वा सीसेन विव्यामो cannot be revealed.

e. There is contradiction in the Vedic texts.

The word 'prokta' used in the Vāyu Purāṇa indicates that the author of this Purāṇa did not regard the Vedas as human works. He believed like other Indian scholars of ancient days that the seers

1. Vide his article published in Bharata Varṇa of Āśāḍha, 1979 V.S. quoted by Acharya Prasad Prasad in Sāhitya Samdarshan.

in this connection:

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... have been described.
... like ...
... cannot be revealed.

were responsible for realising the meanings of the Vedic texts. After realisation they made it public by addressing the masses. The word 'prokta' has been used in this sense in the passage of the Vayu Purāṇa and in other places in classical Sanskrit literature.

It has been shown elsewhere in this work that the seeming references to historical persons and events do not represent any history and are conflicting and as such they have to be translated otherwise. The existence of geographical subjects, literature and religion in a work in no way makes it impossible to have been revealed.

The juxtaposition of various subjects in most cases is only external. There is infact a unity behind all the verses. In their outward senses and appearances, too, Dayānanda has tried to establish a link between the various verses and Āyṁs though of course he has been a failure in his attempt at several places. Moreover, it is not necessary that there should be a sequence in all the subjects treated in a revealed book.

The sentences like 'brahmadviṣo jahi' do not in any way militate against the theory of revelation. Such sentences are pieces of advice as well as pieces of prayer. They have a double function. From the side of a scholar or from the God they ask people to uproot unrighteousness and from the side of a lay man they are a request to the powerful, be he a man or be he God for the protection of the good.

The question of contradictions is befittingly answered by Yāska. Such objections are based on a misunderstanding of the texts concerned.

Mr. C.V. Vaidya tries to cut at the root of the revelation theory by observing that 'There are old and new Āyṁs mentioned even in some of the Āyṁs

were responsible for retaining the meanings of the words. After realization they made it public by address-
the masses. The word 'pratik' has been used in this
sense in the passage of the Veda and in other
places in classical Sanskrit literature.

It has been shown elsewhere in this work
that the meaning references to historical persons and
events do not represent any history and are conflicting
and as such they have to be translated otherwise.
The existence of geographical subjects, literature and
religion in a work in no way makes it impossible to have
been revealed.

The juxtaposition of various subjects in
most cases is only external. There is lack of unity
behind all the verses. In their outward sense and
appearance too, Vyākaraṇa has tried to establish a link
between the various verses and terms though of course
he has been a failure in his attempt at several places.
Moreover, it is not necessary that there should be a
sequence in all the subjects treated in a revealed book.
The sentences like 'pratyakṣaḥ śakti'

do not in any way militate against the theory of revelation.
Each sentence are pieces of advice as well as
pieces of prayer. They have a double function. From the
side of a scholar or from the God they ask people to
uproot unrighteousness and from the side of a lay man
they are a request to the powerful, be he a man or be he
God for the protection of the good.

The question of contradictions in
belittlingly answered by Vyākaraṇa. Such objections are based
on a misunderstanding of the texts concerned.

Mr. C.V. Vaidya tries to cut at the
root of the revelation theory by observing that there
are old and new texts mentioned even in some of the

hymns themselves. Many old hymns are declared to have been lost and Vedic poets often say that they fashion new hymns after the model of the old." ¹

This statement assumes two things viz., (1) that there are references to older and newer hymns in the Rg-Veda and (2) that some of the earlier hymns were lost and newer hymns were composed by the sages. Mr. C.V. Vaidya has not cited any examples in support of his contention. It is, however, necessary to examine this view on the evidence furnished by the hymns themselves. Some of the verses said to contain such references are, therefore, examined here to know the correct position of the Vedic hymns in this respect.

Rv. III.32.13

In this verse the relevant word is 'stomebhih' which is translated as 'songs and praises' by Griffith and many others. Dayānanda translates it by 'prasamsitaih karmabhih'. He gives 'atha kidrīṣā janāḥ sukhamaṣṭumantītyāpāḥ' as the subject of this verse. In the light of this subject the word 'stoma' could only be translated as 'karma'. This translation by Dayānanda has its root in such passages as 'yadu ha kiṃ ca devāḥ kurvate stomenaiva tatkurvate yajño vai stomo yajñenaiva tatkurvate.' ¹ found in the

Brāhmanas. There appears to be ^{no} valid ground to reject the interpretation given by Dayānanda. The word stoma is here used as an adjective standing for the substantive it qualifies.

Rv. VI.21.5.

Neither Griffith nor any other commentator has seen a reference to newer or older hymns in this verse. Dr. S.K. Belvelkar, however, has listed it in the verses containing such references. ²

1. SB., VIII, 4.3.2.

2. S.K. Belvelkar, Literary Strata in the Rg-Veda,

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He has not given any translation of this verse so that his view could be examined. The references to older and newer friends in this verse in no case can suggest the existence of older and newer hymns. I give below the commentary of Dayānanda on this verse:-

हे (पुरुषूत) बहीभः कृतप्रशंसं (पुरुषूत)
 बहुकृत (इन्द्र) राजन् ! (ये) (रि) (पुरोजाः)
 ये पूर्वं जाताः (प्रत्नासः) प्राचीनाः (मध्यमासः)
 मध्यमे भवाः (उत) अपि (नूतनासः) नवीनाः
 (ते) तव (सखायः) सुहृदः (आसुः) सन्ति
 तान् (इदा) इदानीं (वे विषतः) व्याप्नुवतः
 (उत) (अवगस्य पूर्वोचीनस्य स भवन्विनस्त्वम्
 (बोधि) बोध्यम् ।

He clarifies the sense of his interpretation in the following Bhāvartha:-

हे मनुष्या ये युष्माभिः सह मैत्रीमाचरन्ति
 ते वृद्धा वृद्धतरा मध्यमा उतीपि तुल्यवयसः
 स्युस्तेषु सख्यं ध्रुवं रहंयुरेवं सीतं द्रुवो
 राज्याभ्युदयो भवति । इदमेव पूर्वमत्र प्रक्षान्ना-
 मुत्तरम् ।

Both the translation and the Bhāvartha are quite in order and are at the same time coherent and reasonable.
Rv. VI. 22. 2.

Dr. Belvelkar regards this verse as a later composition since this verse contains the words ' नः पूर्वं पितरः... ' "our early fathers".¹ Dayānanda's interpretation of this verse is as follows:-

हे मनूष्याः! नृणां नक्षत्राभ्याम्
 नक्षत्राणां प्राणाणां दोषाणां हिंसितारम्
 (तनुरिम्) दुःखवात्तारिणितारम् (पर्वतेष्टारम्)
 पर्वते मेघे स्थितां विद्युतमिव शुद्धस्वरूपम्
 (अद्रोषवाचम्) क्रोहरहितावाग् यस्य तम्
 (शविष्टम्) अतिशयेन बल युक्तं परमात्मानम्
 (नः) अस्माकम् (पूर्व) (नन्व नवाभाः)
 नवीनगतयः (विप्रासः) मेधाविनः (सप्त)
 सप्तसंख्याकाः पञ्चप्राणमनोबुद्धयश्चैव
 (पितरः) (अभिवाजयन्तः) आभिमुख्येन¹
 ज्ञापयन्तः उपदिशन्ति (तम्) (उ)
 यूयमुपायवम् । (मतिगिः) मन्नमन्न-
 शीलैः मनूष्यैः अयमेव सेवनीयः।

Yāska has analysed 'naksaddābham' as
 'asmuvānadābham, abhyāsnena dābhnōti'. The √naks
 is given in Nigh. II, 14 in the list of roots signifying
 'motion' (gati) and in Nigh. II, 18 in the list of roots
 signifying 'pervasion' (vyāpti). The √dabh is
 assigned the senses of 'motion' (gati) and 'killing'
 (badha) in Nigh. II, 14 and II, 19 respectively. Dayānanda
 has thus interpreted the word 'naksaddābham' rightly.
 His explanation echoes the spirit of Yāska and other
 earlier authorities represented by the Nighantū. Yāska
 has quoted this verse in N. VI, 1, 4 but has not explained
 it. Dayānanda takes his stand on passages like the
 SB. XIV, 5, 2.5 where the word 'Rasayāh' is equated with
 'Prāṇāh.' With this translation may be compared the

1. Adapted from (abhi) ābhimukhye in the Padārthah.

(अतिरिक्त) (अतिरिक्त) (अतिरिक्त)
 (अतिरिक्त) (अतिरिक्त) (अतिरिक्त)
 (अतिरिक्त) (अतिरिक्त) (अतिरिक्त)
 (अतिरिक्त) (अतिरिक्त) (अतिरिक्त)
 (अतिरिक्त) (अतिरिक्त) (अतिरिक्त)
 (अतिरिक्त) (अतिरिक्त) (अतिरिक्त)
 (अतिरिक्त) (अतिरिक्त) (अतिरिक्त)
 (अतिरिक्त) (अतिरिक्त) (अतिरिक्त)
 (अतिरिक्त) (अतिरिक्त) (अतिरिक्त)
 (अतिरिक्त) (अतिरिक्त) (अतिरिक्त)

Yāska has analysed 'अतिरिक्त' as
 'अति' + 'रिक्त' = 'अतिरिक्त' = 'अतिरिक्त'
 is given in Nish. II, 14 in the list of roots signifying
 'motion' (Gati) and in Nish. II, 15 in the list of roots
 signifying 'perturbation' (Vibhakti). The \-datta is
 assigned the senses of 'motion' (Gati) and 'killing'
 (Badha) in Nish. II, 14 and II, 15 respectively. Yāska
 has thus interpreted the word 'अतिरिक्त' as
 his explanation echoes the spirit of Yāska and other
 earlier authorities represented by the Nish. II, 14
 has quoted this verse in II, VI, 1.4 but has not explained
 it. Yāska takes his stand on passages like the
 III, IV, 5.3.3 where the word 'अतिरिक्त' is equated with
 'अतिरिक्त'. With this translation may be compared the
 I. Adapted from (अतिरिक्त) 'अतिरिक्त' in the Nish.

following rendering by Griffith:-

" Our sires of old, Navagvas, sages seven, while urging
him to show his might, extolled him,
Dwelling on heights, swift, smiting down opponents
guileless in word, and in his thoughts most mighty."

Yaska has explained the word 'navagvāh' as
' navagatayo navanītagatayo vā'. It has been used in the
Brāhmaṇa literature only once in R SB. XII, 4.4.2¹ and
that too in Rv. VI, 6.3 quoted by the Brāhmaṇa. The Brāhmaṇas
therefore, do not throw any light on the interpretation of
this word. The Upaniṣads too do not throw any light on
its interpretation. The word has, therefore, to be explain-
ed in the light of the comments of Yaska and the context
in which it has been used. Yaska in the explanation quoted
above does not take this word as a proper noun but takes
it as an adjective. Dayānanda has followed ~~by~~ Yaska. But
what is the authority on which Griffith and others have
interpreted it as ' the Navagvas'?

The point under discussion is that here is
a reference to the "early fathers" of the poets pointing
to a later origin of this hymn. The explanation of this
verse as given by Dayānanda does refer to ' pūrve pitaraḥ'
but how does that make the verse indicate that the verse
was written by a later sage. Any one can pray in these
words at any time in the present or in future. So could
a man do in the past. Dayānanda holds that the cycle of
creations is endless. The reference to earlier fathers
is to those who lived in previous creations. The hymn
has been attributed ^{to} Bharadvāja who is one of the oldest
seers of the Rg-Veda. Supposing that the Vedic hymns
are the compositions of the poets whose names are
associated with them how can a composition of an earlier
poet be declared later unless the authorship of the poem

1. Viśva Bandhu, ^{VPK} Vedic Index Vol. II, PP. 548.

Following rendering by Griffith:-

"Our sinner of old, having a, aged never, while urging

him to show his might, excited him,

Dwelling on his past, while, amidst down opponents

guileless in word, and in his thoughts most mighty."

Yaska has explained the word 'navasatya' as

'navasatya' navasatya vi. It has been used in the

Brahmana literature only once in RV. VI. 4. 1 and

that too in RV. VI. 4. 3 quoted by the Brahmana. The explanation

therefore, do not throw any light on the interpretation of

this word. The Upanishads too do not throw any light on

its interpretation. The word has, therefore, to be explained

on the light of the comments of Yaska and the context

in which it has been used. Yaska in the explanation quoted

above does not take this word as a proper noun but takes

it as an adjective. Yaska has followed in Yaska. But

that is the authority on which Griffith and others have

interpreted it as 'the Navasatya'.

The point under discussion is that here is

a reference to the "early, fathers" of the poets composing

to a later origin of this hymn. The explanation of this

verse as given by Yaska does refer to 'give already

but how does that make the verse indicate that the verse

was written by a later sage. If one can give in these

words at any time in the present or in future, so could

a man do in the past. Yaska holds that the whole of

creation is embodied. The reference to earlier sages

is to those who lived in previous creations. The hymn

has been attributed to the sages who are one of the oldest

sects of the Veda. Assuming that the Vedic hymns

are the compositions of the poets whose names are

associated with them how can a composition of an earlier

poet be described later when the authorship of the poem

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III,9 respectively. The SB. ~~VI,3.1.13~~ VI,3.1.13 (prāṇa-dhiyaḥ) and the GB. I,1.32 (karmāṇi dhiyaḥ) also support the explanation given by Dayānanda. These passages also point out that the word 'dhiyaḥ' cannot admit of the senses attributed to this word by Griffith and Dr. Belvelkar. The sense of 'prayer' ^{or of} 'devotion' is only an implied one. An implied sense can be interpreted only there where the literal or the abhidheya sense fails to yield any coherent sense.¹ The literal sense in the present verse has not been barred and hence Lakṣaṇā can not operate.

Rv. I.179.5.

Declaring this verse as a later composition Dr. Belvelkar writes: "Grassmann and Oldenberge regard it as appendix. Stanza 5 is unrelated and has an inferior repetition. It has also a different metre."

The seers of this hymn are variously given. Dayānanda writes: "Lopā-Mudrāgāstyaṇ Rṣi." But the Sarvānukramāṇi gives its seers as "pūrvāḥ sad jāyāpatyor Lopā-Mudrāyā Agastyasya ca dvicābhyāṃ ratyartham samvādam śrutvā -ntevāsī brahmacāryāntye brhatyādī apasyat."² According to the Sarvānukramāṇi, therefore, the deity of this verse is 'rati' whereas Dayānanda has given it as 'dampatī'. He thinks that the subject-matter of this verse is 'ratna vidvatstriṇipurusaviśaya'. His interpretation of this verse given at another place supports his contention about its subject-matter. His translation is the most reasonable and correct one. The statement of the Sarvānukramāṇi is based on misunderstanding and hence misinterpretation of this verse. 'Rati' is understood in the sense of mutual harmony between husband and wife would convey the same sense which Dayānanda has intended to convey by using

1. cp. mukhyārthabādhē tadyoge.....Lakṣaṇā Kāvya Prakāśa, II,9. Also Sāhitya Darpaṇa II,5.
2. Satvalekar, Rg-Veda Samhitā, PP.813.

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the word 'dampati'.¹ The seer pointed out by Dayānanda, of course, does not fit in with the theory that the seers associated with the Vedic Hymns are their authors. But Dayānanda has a different outlook. He does not consider them as their authors. He appears to suggest that the seers were known by such appropriate words as suggested the subject-matter of their researches into the interpretation of the Vedic Hymns.

Dayānanda's interpretation and explanation of this stanza fits in the context so closely as to rule out all possibility of its being unrelated. The stanza cannot thus be regarded as an appendix.

The grounds adduced by Dr. Belvelkar and others for its lateness do not hold ground. Its lateness can be correctly judged only when it is established that this verse was composed by that particular seer. Neither of the persons named in the Sarvānukramāṇi can be its author if the interpretation given to it by Griffith and others^{is} followed. But if the interpretation of Dayānanda is accepted both the persons named can be its seers. If either of them is the seer the verse cannot be later in date as both these persons are from the earliest sages of the Rg-Veda.

It can be pointed in this way that the references to older and newer Hymns do not lead us far on the way ^{to} the solution of the problem of the authorship of the Vedas.

Arnold has tried to find out different literary strata on the strength of about 200 objective tests. Bloomfield has based his arguments on the nature of repetitions in the Rg-Veda. But both have failed in their attempt. Dr. S.K. Belvelkar writes:-

1. The 'dampati' is infact the 'ādharma' of 'rati' and 'rati' is the 'ādheya' of 'dampati'. The commentators have confuse.

the word 'Gangotri'. The word pointed out by the
of course, does not fit in with the theory that the
associated with the Vedic hymns are their authors, but
Bryant has a different outlook. He does not consider
them as their authors. He appears to suggest that the
seers were known by such epithets as words as suggested
the subject-matter of their researches into the inter-
pretation of the Vedic hymns.

Bryant's interpretation and explanation
of this stanza fits in the context as closely as to
out all possibility of its being unrelated. The stanza
cannot thus be regarded as an appendix.

The grounds advanced by Dr. Balvelier and
others for its lateness do not hold ground. Its lateness
can be correctly judged only when it is established that
this verse was composed by that particular seer. But
of the persons named in the hymn, it can be seen
either in the interpretation given to it by Balvelier and
others followed. But in the interpretation of Bryant it
accepted both the persons named can be its seer. It either
of them in the seer the verse cannot be later in date as
both these persons are from the earliest ages of the
Vedic.

It can be pointed in this way that the
references to older and newer hymns do not lead up to
on the way to the solution of the problem of the author-
ship of the Vedic.

It would be tried to find out different
literary allusions on the strength of which the objective
test. It would be based on the arguments on the nature
of repetitions in the Vedic. But both have failed in
their attempt. Dr. Balvelier writes:-

It is, however, to be noted that the
and, 'Gangotri' is not 'Gangotri', but 'Gangotri'.

" Arnold essayed on the strength of over 200 different objective tests to divide the Rg-Veda into 5 literary periods. Unhappily the tests could not be applied to all hymns. They admitted of exceptions and counter exceptions. And worst of all Arnold started with a reservation in favour of certain hymns which were on all hands admitted as late, either because they disturbed the usual principle of Mandala arrangement or contained obviously late ideas and speculations. These latter hymns, to be sure, would in most cases submit to the proposed stylistic tests, but they were to be declared 'late' even if they refused to do so."

" To Bloomfield" continues Dr. Belvelkar, " the hymns of the Rg-Veda such as they have come down to us can only be said to be largely epigonal as constituting ' the mixed final precipitate of a later time pervaded uniformly by priestcraft and agreed for guerdon'. He supposes the inferior and superior quality of repetition as a new criterion of date. But it is not very sound since it is largely²/subjective affair; besides a later writer might have imitated or an earlier one wrote inferior composition which now looks like a later one." Finally Dr. Belvelkar observes: " We could never conclude that certain hymns are early as exhibiting some specific characteristics which are absent in certain other so called later hymns." ¹

The Dr. himself uses a test based on the use of the Aikapadika words of the Nighantu to find out certain literary strata in the Rg-Veda. He states his position thus: " There is evidently a distance in time and a difference of authorship as between the first three

1. Literary Strata in the Rg-Veda, A.I.O.C.

..... Arnold observed on the strength of over 300 different objective tests to divide the Veda into 3 literary periods. Unhappily the tests could not be applied to all hymns. They admitted of exceptions and counter exceptions. And worst of all Arnold assumed a reservation in favour of certain hymns which were on all hands admitted as late, either because they contained the usual principles of Vedic arrangement or contained only late ideas and specialisms. These latter hymns, to be sure, would in most cases submit to the proposed metric tests, but they were to be declared 'late' even if they refused to do so.

"To themselves" continues Dr. Belvalkar "the hymns of the Veda such as they have come down to us can only be said to be largely original in composition, the mind being preservative of a later time preserved uniformly by priestcraft and agreed for custom. He does not see the interior and superior quality of revelation as a new criterion of date. But it is not very hard since it is largely subjective attributions a later writer might have limited or an earlier one whose inferior composition which now looks like a later one." Finally Dr. Belvalkar observes: "We could never conclude that certain hymns are early as exhibiting some specific characteristics which are absent in certain other no older later hymns."

The Dr. himself made a test based on the use of the Atharvika words of the Veda. He found that certain literary strata in the Veda. He noted the position thus: "There is evidently a distance in time and a difference of authorship as between the two groups of Vedic texts in the Veda, A.V. & S.V."

chapters.¹ on the one hand and the fourth on the other; and at first blush it seems a very reasonable view to hold that the Aikapadika chapter has derived its vocabulary from a body of hymns forming part of a comparatively recent accretion made to the canon; ~~fixed~~ of course it need not have been the first of its kind nor for the matter of that the very last. This view is abundantly confirmed by a critical examination of the Rg-Vedic passages where the words in question occur."²

His remarks about Rv. I, 46, 4 are: "Hymn I, 46 by this same author (i.e. Praskanva Kānvaḥ) speaks of early sages (st. 14). Bloomfield notes that a few of the hymns by this seer are 'inferior': no. 5 in any case Atharvanic and late."³ The reference to 'Rsayah pūrve' is just the same as 'pūrve pitarah' in VI, 22, 2. They hold good for all times. Dayānanda thinks that the Vedic knowledge is eternal and true for all times. According to him, therefore, these words have been used as to be true for all times. In the beginning of Creation such words refer to the sages of earlier sargas. The stand taken by - Dr. Belvelkar is, therefore, not very safe and depends upon certain assumptions which have not been substantiated beyond doubt. The argument of repetitions has been discarded by him; but curiously enough he falls back on it.

Rv. I, 32, 6.

It also deserves consideration in this context. It is attributed to Hiranyastūpa Āṅgīrasa. Dr. Belvelkar observes: "Hymns 31 - 35 do not show the strophic arrangements of the 8th BK. No. 32 is composite; 33 has 3 words from Aik. 34 gr. considers an Appendix. I, 31, 8 and 17 contain 'late' features, as

1. It is said of the first four chapters of the Nighaṇṭu.
2. Literary strata in the Rg-Veda, A.I.O.C.
3. *ibid.*

...on the one hand and the length of the other ...
 at first it seems a very reasonable view to hold that
 the Alkaphala chapter has derived the vocabulary from a
 body of hymns forming part of a comparatively recent collec-
 tion made by the canonizing of course it need not have
 been the first of the kind for the matter of that the
 very fact. This view is abundantly confirmed by a critical
 examination of the Rig-Veda passages where the words in
 question occur."

His remarks about RV. I, 1, 10, 1 are given
 1, 10 by this same author (S. S. Prashad) in the
 of early verses (at. 14). Bloomfield notes that a few of the
 hymns by this poet are 'interior' no. 5 in my case (these
 Vedic and later. The reference to 'Rigveda' is that
 the name as 'Rigveda' in VI, 32, 1. They held good for
 all times. Bloomfield thinks that the Vedic knowledge is not
 not and true for all times. According to him, therefore, these
 words have been used as to be true for all times. In the
 beginning of Creation such words refer to the state of
 earlier nature. The stand taken by Dr. Halvaker is, there-
 fore, not very safe and depends upon certain assumptions which
 have not been substantiated beyond doubt. The argument of
 repetitions has been dismissed by him; not entirely enough
 he falls back on it.

RV. I, 1, 10, 1
 It also deserves consideration in this con-
 text. It is attributed to Nishyatsya Indras, the Rishi-
 kar observer: "Hymn 31 - 33 do not show the original
 arrangement of the RV. No. 33 is composed of 33
 3 words from Aik. 34 etc. consists
 1, 31, 3 and 17 contain 'Rig' features

1. It is said of the Rig-Veda that it is the
 2. Rig-Veda is the oldest of the Vedas.
 3. Rig-Veda is the most important of the Vedas.

also I, 35, 11. The seer, ~~in~~ thus, is late. His productions have some inferior repetitions, e.g., I, 33, 12.¹ As already remarked the inferiority of repetitions can not lead us to a definite conclusion about the lateness of a particular Hymn or verse. According to the geneology of Vedic seers reconstructed by me on the strength of the statements given about them in the Sarvānukramanī² the seer of this verse viz, Hiraṇyastūpa Āgīrasa falls among the most ancient seers of the Rg-Veda. He can only be placed in the second generation of Āgīrasa. As such until it is decided that this seer lived at a later date it is not safe to infer his lateness on the strength of certain features observed in his writings. In spite of the defects in the statements of the Sarvānukramanī it is not possible to reject them as a whole or in parts unless these statements are proved to be otherwise individually. It has also to be remembered that in most cases the right clue about the correctness of the statements of the Sarvānukramanī will come from this work alone.

Rv. I, 32 has been declared to be composite. The Sarvānukramanī attributes it to only one seer, ~~in~~ Out of the 15 verses of this Hymn only the first three have been included in the Atharva-Veda. in II, 5, 5-7. No other verse or any of these verses is found at any other place in the four Samhitās. In the Atharva-Veda the first three verses of this Hymn have been attributed to Bhṛgu Ātharvan~~ax~~ whereas the seer in the Rg-Veda is given as Hiraṇyastūpa³ Āgīrasa. Now it has to be decided which of the two seers is earlier and how the verses of the earlier one or of the later one were included in those

1. *ibid.*

2. This geneology is given in Appendix XX. I am fully conscious of the short-comings of this geneology. It is possible that several persons lived in between the two seemingly consecutive generations. But in the absence of better information it has to be relied upon for comparative study.

also 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

of the other? Was it that the later one has adopted them in his work or that they have been included in the Hymn of the earlier one or the later one through the inadvertance of the compiler of the Rg-Veda Samhitā or of the compiler of the Atharva-Veda Samhitā? Is it not that the verses at the two places admit of different interpretations? Or is it that the Hymn as a whole was written by more than one persons jointly? An answer to these questions is absolutely necessary to declare this Hymn or any other Hymn of its type as composite. The thesis of Dr. Belvelkar, therefore, does not stand. ~~It may~~ It may also be pointed out that the supposition of Dr. Belvelkar in respect of the authorship of the different chapters of the Nighantū and in respect of the verses of the Rg-Veda from which the words in those chapters are collected is not based on sound arguments. ~~They are merely unproved hypotheses.~~

Bloomfield has tried to determine the relative dates of Vedic Hymns on the strength of references to Vedic seers in the Hymns themselves. He states his position as follows:-

" In these circumstances the quasi-historical statements of the Anukramanī do not help to determine the relative values or dates of repetitions. On the other hand, the names of the authors mentioned in repeated passages do at times throw light on their relative dates. The distich VI, 25, 9cd mentions the name Bharadvājā; this word is changed, seemingly, to Visvāmitrā in the solitary Visvāmitra hymn of the Xth book, X, 89, 17. Stanza I, 147, 3 belonging to the Dīrgha-Tamas group, mentions the metronymic Māmateya, which occurs otherwise also in the Dīrghatamas hymns.

The same stanza is repeated secondarily no doubt, in the Vamadeva book IV, 4, 13. The direct mention of

of the others. When it is stated that the latter on a has adopted them in this work or that they have been included in the form of the earlier one or the latter one through the intervention of the compiler of the *Yajur-Veda* or of the compiler of the *Atthav-Yajur-Veda* is it not that the verses at the two places exhibit of different interpretations? Or is it that the *Yajur* as a whole was written by more than one person, joining an annex to these questions is absolutely necessary to decide this form or any other form of its type as compared. The thesis of Dr. Svelter, therefore, does not stand, though it may also be pointed out that the suggestion of Dr. Svelter in respect of the origin of the different chapters of the *Yajur* and in respect of the verses of the *Yajur* from which the words in these chapters are collected is not based on sound arguments. Dr. Svelter has tried to determine the relative dates of Vedic hymns on the strength of references to Vedic texts in the *Yajur* texts. He states his position as follows:-

"In these circumstances the question of the statements of the *Yajur* can not help to determine the relative values or dates of its portions. On the other hand, the words of the authors mentioned in repeated passages do at times throw light on their relative dates. The distinction VI, 25, 26 mentions the name *Yajur*; this word is changed, according to *Yajur* in the *Yajur* *Yajur* form of the *Yajur*, VI, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Vasiṣṭha in X,65,15 = X,66,15, together with the Vasiṣṭha refrain, yūyaṃ pāta svastibhiḥ sadā naḥ render it exceedingly likely that the stanza in question is an imitation of VII,35,15.

" Such cases are rare; in the main the criteria by which the relative value of repetitions may be judged are purely intrinsic; subject-matter, style, ~~gramm~~ grammar, metre, and so on." ¹

The last para of this statement gives a clear picture of the position of Bloomfield. Nevertheless, the few instances cited by him are examined in the following paragraphs.

Rv. VI,25,9cd is attributed to Bārhaspatyo Bharadvājaḥ and Rv. X,89,17 is attributed to RemurVaiśvāmitraḥ. The geneologies of these two seers are as follows:-

| | |
|--------------|-------------|
| Angirāḥ. | Iskīrathāḥ. |
| ↓ | ↓ |
| ↓ | ↓ |
| Br̥haspatiḥ. | Kusikāḥ |
| ↓ | ↓ |
| ↓ | ↓ |
| Bharadvājaḥ | Gāthī |
| | ↓ |
| | Viśvāmitraḥ |
| | ↓ |
| | ↓ |
| | Remuḥ. |

Remu thus comes one generation after Bharadvāja. If Remu and Bharadvāja are actually the composers of these hymns it can be Remu who has borrowed from Bharadvāja. But the question is- are Bharadvājaḥ and Viśvāmitraḥ proper nouns used in the plural to signify the descendants of Bharadvāja and

Viśvāmitra respectively. It is definitely not so in the case of Bharadvājāh since this word has been used here by Bharadvāja himself. The word Bharadvāja and its forms have been used in the Rg-Veda at the following places:-

| | |
|---------------|---|
| Bharadvājāh | X, 181.2 |
| Bharadvājam | I, 112.13; X, 150.5. |
| Bharadvājāh | VI, 25.9; VI, 50.15. |
| Bharadvājān | VI, 47.25. |
| Bharadvājāya | I, 116.18; VI, 15.3; VI, 16.5 & 33; VI, 31.4; VI, 48.13; VI, 63.10. |
| Bharadvāje | VI, 17.14; VI, 48.7. |
| Bharadvājesu | I, 59.7; VI, 10.6; VI, 23.10; VI, 35.4. |
| Bharadvājavat | VI, 65.6. |

These words have been used by the following seers of the Rg-Veda:-

| | |
|------------------------|---|
| Kutsa Āngirasah | I, 112.13. |
| Bharadvājāh | VI, 25.9; 15.3; 16.5; 33; 63.10; 15.14 ; 17.14; 10.6; 23.10; 65.6. |
| Samyuh Bārhaspatyah | VI, 48.7. |
| Kakṣīvan | I, 116.18. |
| Nodhā Gautamah | I, 59.7. |
| Sapratthah Bhāradvājāh | XX, X, 181.2. |
| Rjīsvā Bhāradvājāh | VI, 50.15. |
| Garga Bhāradvājāh | VI, 47.25. |
| Suhotro Bhāradvājāh | VI, 31.4. |
| Nara Bhāradvājāh | VI, 35.4. |
| Mrlika Vāsisthah | X, 150.5. |

It has thus been used once each by Kutsa (second generation of Āngirāh), Samyuh (third generation of Āngirāh), Kakṣīvan, Nodhā (both in the fourth generation of Āngirāh), Sapratthah, Rjīsvā, Garga, Suhotra, Nara (all in the fifth generation of Āngirāh) and Mrlika (third generation of Mitra-Varuna). Bharadvāja

(third generation of Angirah) himself has used it as many as 9 times. The use of this word, thus, is not confined to Bharadvāja and his descendants only. It precedes him. It has also been used by ~~him~~ a descendant of the family of Mitra-Varuna. The seers Kaksīvan and Nodhā, though belonging to the Angirah family have been considered to belong to a separate line, from the line of Bharadvāja or Bṛhaspati. The use of the word ' Bharadvājavat ' by Bharadvāja himself is of special importance in this connection. The verse is addressed to Dawn and is translated by Griffith as follows:-

" Shine on us as of old, thou child of Heaven, on him,
rich Maid! who serves like Bharadvāja

Give to the singer wealth with noble heroes, and upon
us bestow wide-spreading glory."

In the foot-notes he adds: " Bharadvāja: the great ancestor of the priestly family of which the Rishi of the hymn was a member." Prof. Griffith has forgotten that Bharadvāja himself is the seer of this hymn. The great-ancestor of the seer of the hymn who is known to us is Angirah and not Bharadvāja. Griffith's translation of this word and consequently of the whole verse can not but be rejected. Dayānanda interprets the phrase ' Bharadvājavat ' as ' śrotavat '. Vāja is given as a synonym of ' bala ' (strength) in Nigh. II, 9. ' Bala ' is of three kinds. Dayānanda here interprets it as ' jñāna-bala '. Bharadvāja is, therefore, one which holds ' jñāna-bala '. Jñāna-bala is received through the ear. Hence Bharadvāja is an ear. Hence the interpretation of Dayānanda. This interpretation looks rather involved and unconvincing. It may be said that in this way any word can be explained in any sense that may be desired by the interpreter. But that is the ancient method of interpreting such Vedic words. SB. VIII, 1.1.9 explaining the word Bharadvāja in
 ४. XIII, 55
 may be referred to. Dayānanda has his authority for this

(This generation of English) himself has used it as
 many as 9 times. The use of this word, *śūna*, is not
 confined to *Śāradā* and his descendants only. It
 precedes him. It has also been used by them a descendant
 of the family of *Mittā-Vasana*. The name *Kakāyān* and
Modā, though belonging to the English family have been
 considered to belong to a separate line, from the line
 of *Śāradā* or *Hirapāti*. The use of the word *Śāradā*
 itself by *Śāradā* himself is of special importance
 in this connection. The verse is addressed to him and
 is translated by Griffith as follows:-
 "Come on we are of old, thou child of Heaven, on him,
 rich *Modā*! who never like *Śāradā*
 give to the singer wealth with noble horses, and upon
 us bestow wide-spread glory."
 In the foot-note he adds: "*Śāradā*: the great
 ancestor of the English family of which the title of
 the poem was a member." First, Griffith has forgotten
 that *Śāradā* himself is the son of this *Modā*. The
 great-ancestor of the son of the *Modā* who is known to
 us is *Śāradā* and not *Śāradā*. Griffith's translation
 of this word and consequently of the whole verse can not
 but be rejected. *Śāradā* interprets the phrase: *Śāradā*
śūna as: *śūna*. *śūna* is given as a synonym
 of *śūna* (strength) in *Śāradā*. *śūna* is of three
 kinds. *Śāradā* here interprets it as: *śūna*-*śūna*,
śūna-*śūna* is, therefore, one which holds: *śūna*-*śūna*,
śūna-*śūna* is received through the ear. Hence *Śāradā*
 is an ear. Hence the interpretation of *śūna*, this
 interpretation looks rather involved and unsatisfactory.
 It may be said that in this way one word can be explained
 in any sense that may be desired by the interpreter. But
 that is the ancient method of interpreting such words
 words. *Śāradā*, *śūna*, *śūna* explains the word *śūna* in
 may be referred to. *śūna* has its authority for this

interpretation. Pt. Chandramani¹ has given it as N. XII, 37 and SB. XIV, 5.2.5. In none of these is of course it is directly stated that Bharadvāja signifies an ear. In both places the term 'Sapta Rṣayah' has been explained. The 'Satapatha Brāhmaṇa' in XIV, 5.2.6 includes Bharadvāja in the list of seven sages who are identified with 'prāṇāḥ'. In the Tāndya Brāhmaṇa II, 14.2; II, 22.4 the 'prāṇāḥ' have been identified with the organs of senses (indriyāni)². This is also the sense of the 'Satapatha Brāhmaṇa' which has been observed 'śiro vai prāṇāṇāṃ yonih.'³ The Nirukta has made it quite clear by observing 'sapta Rṣayah pratihitāḥ śarīre, sadindriyāni vidyā saptamātmani'.⁴ The seven sages Bharadvāja and others have been identified with the seven senses in the body of a man. Now which sense is represented by which of the names of the seven senses? The SB. XIV, 5.2.6 begins the enumeration with Gotama and Bharadvāja. The uppermost senses in the head are the two ears. Hence these two names denote the two ears. It is, however, not a fixed sense of these words. All depends upon the context. At another place Visvāmitra too has been identified with ears. Dayananda could as well translate Munda Bharadvāja as 'mind' on the authority of SB. VIII, 1.1.9. The translation of the entire verse would have remained equally good.

The word Visvāmitra and its forms are used at the following places in the Rg-Veda:-

| Word. | Rv. | Seer by whom used. |
|----------------------|------------|-----------------------|
| Visvāmitrah | III, 53.9. | Visvāmitro Gāthinaḥ. |
| Visvāmitra-Jamadagnī | X, 167.4 | Visvāmitra-Jamadagnī. |
| Visvāmitrasya | III, 53.12 | Visvāmitrah. |

1. NB., PP. 743.

2. VK., PP. 343.

3. SB., VII, 5.1.22; VK., PP. 350.

4. N., RR. XII, 37.

| | | |
|----------------|----------------------------|-----------------------------------|
| Viśvāmitrāḥ | III, 53, 13;
X, 89, 17. | Viśvāmitrah.
Renuvaisvāmitrah. |
| Viśvāmitrāya | III, 53, 7 | Viśvāmitrah. |
| Viśvāmitrebhiḥ | III, 1, 21. | ----ditto.--- |
| Viśvāmitresu | III, 18, 4 | Kato Vaisvāmitrah. |

In RV. III, 53, 12 Griffith interprets a reference to Sakuntalā and her son Bharata. He goes to the extent of interpreting the words ' Bhāratam janam ' as ' The race of Bharatas: the descendants of Viśvāmitra. ' The translator has indicated a very ridiculous knowledge of the customs of Indian (Hindu) Aryans. He has forgotten that the ~~the~~ Indian Aryans have been patrilineal from the most ancient ~~an~~ days about which we know something. They have never been matrilineal. The ' putrikākarma ' referred to in M. IX, 127 and 128 should not be regarded as a reminiscence of the matriarchic system once prevalent in Aryan society. Verse 128 makes it clear that the system of ' putrikākarma ' was started out of necessity. Under the circumstances the family of Viśvāmitra could not be known as Bhārata family. Nor could the descendants of Sakuntalā could be called Viśvāmitrāḥ (plural of Vaisvāmitra). In associating this Paurāṇik legend with Vedic texts modern scholars have ignored such important facts as the circumstances under ~~the~~ which Sakuntalā is described as being born to Viśvāmitra. She was not the daughter from the legal wife of Viśvāmitra. She was an illegal child and was abandoned as such and was reared by Kanva. The question of ' apatyakarma ' does not arise in the case of Viśvāmitra and Sakuntalā. How can then the association of the Paurāṇik legend with Vedic texts be justified? if it is not to be rejected. It is also possible that Viśvāmitra, if the association of the Paurāṇik legend with Vedic texts is admitted, might not have lived

to see the glory of his grand-son Bharata so that it could be assumed that in a fit of pride and ecstasy Visvāmitra called his line as Bhārata. The association of the Paurāṇic legend with Vedic texts is, therefore, based on an uncritical association of the names of Visvāmitra and Bharata described in the Purāṇas with the two words Visvāmitra and Bharata occurring in the Vedic texts. The Vedic words must, therefore, be explained in their derivative or etymological sense. The Aitareya Brāhmaṇa in VI, 20; 21 explains this word (i.e. Visvāmitra) in its etymological sense. It has been explained as an ' ear' in SB. VIII, 1.2.6; as 'Vak' in KB. X, 5; XV, 1; XXIX, 3; and as ' anna' and ' prāṇa' in JUB. III, 36. Dayānanda's interpretation of this word in the various Mantras is as follows:-

| | |
|-----------------|--|
| Rv. III, 1, 21 | Viśvam sarvaṃ jagan-mitram yeṣāṃ taiḥ. |
| Rv. III, 18, 4 | Viśvam mitram suhrd yeṣāṃ teṣu. |
| Rv. III, 53, 7 | Viśvam sarvaṃ jagan-mitram yasya tasmai. |
| Rv. III, 53, 9 | Sarveṣāṃ suhrt. |
| Rv. III, 53, 12 | Sarvasya suhrdaḥ. |
| Rv. III, 53, 13 | ---- ditto.----- |

He has thus agreed with the explanation given in AB. VI, 20; 21, which runs as " Viśvasya ha vai mitram viśvāmitra āsa viśvam hāsmāi mitram bhavati sa evaṃ veda."

In Yv. XIII, 57 he follows SB. VIII, 1.2.6 and takes Viśvāmitrah as an adjective to ' srotram'. Dayānanda's explanation is thus quite reasonable and the only one before us worth accepting in comparison to the interpretation of this as well as ^aBharadvāja and such other words which has to be rejected as un-Vedic, a un-critical and un-supported by ancient authorities. Under these circumstances the remarks of Mr. Bloomfield declaring these two words as proper nouns in Rv. VI, 25.9cd and

to see the glory of his grand-son Bharata so that he could be assumed that in a fit of pride and conceit Vālmīki called him his son Bharata. The association of the Vālmīki legend with Vedic texts is, therefore, based on an unwarranted association of the name of Vālmīki and Bharata described in the Purāṇas with the two words Vālmīki and Bharata occurring in the Vedic texts. The Vedic words must, therefore, be explained in their derivative or etymological sense. The Atharva Brahmana in VI, 20; 21 explains this word (i.e. Vālmīki) in its etymological sense. It has been explained as in 'car' in RV, VIII, 1.8.6; as 'car' in RV, I, 1.1.1; 'car' in RV, I, 1.1.1; and as 'car' in RV, I, 1.1.1. Dwyer's interpretation of this word in the various Vālmīki is as follows:-

| | |
|--------------|---------------------------------------|
| RV, I, 1.1.1 | Vālmīki carayati jagat-ātmā yam veda- |
| RV, I, 1.1.1 | Vālmīki carayati jagat-ātmā yam veda- |
| RV, I, 1.1.1 | Vālmīki carayati jagat-ātmā yam veda- |
| RV, I, 1.1.1 | Vālmīki carayati jagat-ātmā yam veda- |
| RV, I, 1.1.1 | Vālmīki carayati jagat-ātmā yam veda- |
| RV, I, 1.1.1 | Vālmīki carayati jagat-ātmā yam veda- |
| RV, I, 1.1.1 | Vālmīki carayati jagat-ātmā yam veda- |
| RV, I, 1.1.1 | Vālmīki carayati jagat-ātmā yam veda- |
| RV, I, 1.1.1 | Vālmīki carayati jagat-ātmā yam veda- |
| RV, I, 1.1.1 | Vālmīki carayati jagat-ātmā yam veda- |

He has thus agreed with the explanation given in RV, I, 1.1.1. It is thus seen as "Vālmīki carayati jagat-ātmā yam veda-" and Vālmīki carayati jagat-ātmā yam veda-" In RV, I, 1.1.1, it follows RV, I, 1.1.1 and takes Vālmīki as an adjective to 'carayati'. Dwyer's explanation is thus quite reasonable and the only one before us worth accepting in comparison to the interpretation of this as well as 'Vālmīki' and such other words which had to be rejected as un-Vedic, un-justified and un-supported by ancient authorities. Under these circumstances the two words of RV, I, 1.1.1 and RV, I, 1.1.1 are thus two words as given in RV, I, 1.1.1 and RV, I, 1.1.1.

X, 89, 17cd can not be accepted. They, therefore, do not help us at all in determining the chronology of Vedic hymns. In the same way other points discussed by Mr. Bloomfield can be shown to be untenable.

In short it has not been properly and satisfactorily established so far that there are older and newer hymns and verses in the Rg-Veda. All the tests that have so far been applied ~~xxx~~ contradict their ^{mutual} conclusions arrived at separately. They can not as well help in the solution of the problem collectively.¹ The criticisms of the revelation theory so far made by scholars have not been quite ~~reasonable~~ and convincing. It is, therefore, necessary to examine the various arguments advanced in support of the revelation theory by Dayānanda and others.

Pt. Yudhiṣṭhira Mīmāṃsaka has tried to prove the existence of Rv. I, 24 before the occasion on which Sunahṣepa with whom this hymn is associated could have composed it. He refers to the Sunahṣepa legends as described in the Aitareya Brāhmaṇa and in the Vāruṇaniruktasamuccaya. Supposing,² following the assumption of the opposite school ~~xxxx~~ that the events as described in the legends are actual he compares the two legends and points out their wide divergences. But he forgets that the opposite school declares the statements of the Sarvānukramanī on which Mr. Mīmāṃsaka has taken his stand as 'puerile inventions'.³ Ignoring this fact he continues with the comparison and concludes that only one of the two accounts given in the two legends can be correct and the other one false and worthy of rejection. If the account of the Aitareya Brāhmaṇa is false

1. Dr. Satya Prakash in A Critical Study of the Philosophy of Dayānanda, PP. 34, 35.

2. Aryasiddhānta Vimarśa, PP. 447.

3. Bloomfield, Vedic Variants, Vol. II.

the natural conclusion will be that Rv. I, 24 was composed by Ajigarta, i.e., the statement of the Sarvānukramanī will be regarded as incorrect and hence ^{has} to be rejected. But if the account of the Vāgrucaniruktasamuccaya is false there will be an agreement in the statements of the Aitareya Brāhmaṇa and the Sarvānukramanī. The legend given in the Aitareya Brāhmaṇa has been interpreted as an allegorical description of some universal truths.¹ This lends an additional support for the accounts given by the Aitareya Brāhmaṇa. The two legends have been discussed at a subsequent place in the following pages. In either of the two cases the prior existence of the hymn to the occasion offering an opportunity for its composition is not established. For in the former case if the authorship of Ajigarta is accepted he could have composed the hymn after the completion of the episode otherwise he could not refer ^{to} some of the events of the legends read by scholars in the hymn especially ⁱⁿ Rv. I, 24, 12-13. In the latter case the situation is quite clear. Śunahṣepa composed the hymn at the proper moment.

The Sarvānukramanī has ascribed Rv. III, 22 to Gāthī Kauśikah. The Ārsānukramanī also does the same thing. But the Taittirīya Saṃhitā V, 2, 3 and the Kāthaka Saṃhitā XX, 10 observe in the following words that this hymn is by Viśvāmitra:-

"ayam so agbiriti Viśvāmitrasya sūktam bhavati tena
vai Viśvāmitro-gnoḥ priyam dhāmāvarundhāgnerevaitena
priyam dhāmāva rundhe."

Pt. Yudhiṣṭhira has been misled by this ascription.² If he had looked into the later part of the sentence he would not have fallen into this error. Rv. III, 22, 5

1. See Shiva Shankara Kavya Tirtha, Vedic Itihāsārtha Nirmaya, 1909, PP. 88 - 89; Dayananda's interpretation of Rv. I, 24, 12 - 13 is given in another chapter.

2. Ārya Siddhānta Vimarsa, PP. 451.

occurs as the last verse in Rv. III,1; III,5; IIII,6; IIII,7; IIII,15; and III,23. The last two hymns are by the descendants of Viśvāmitra whereas the first four hymns were seen by Viśvāmitra himself. This verse occurs in Yv. XII,51 and Sv. 76. At both places it has been ascribed to Viśvāmitra. The position is now clear. Rv. III, 22,1-4 are to be attributed to Gāthī, father of Viśvāmitra and verse 5 is to be ascribed to Viśvāmitra. This verse does not figure in any other ~~mark~~ hymn attributed to Gāthī Kausika. The son has a natural right to use the property of his father. There can be no wonder if it has been reported by the Taittiriya Samhitā that the first four ~~hymns~~ verses also were used by Viśvāmitra in a particular ceremony and hence they were also attributed to him in that context. The story points out that in the beginning this hymn had no sacrificial application. It may be that the authors of the Taittiriya Samhitā were misled by the occurrence in this hymn of verse 5. The story appears to have been invented at the time of the first ritual application of the hymn. But it would assume a more or less fixed form of the Rg-Vedic text before the composition of the Taittiriya Samhitā. This is not impossible. I have shown elsewhere¹ that all the Śākha texts of the Vedas were merely anthologies prepared for various purposes. As such they must have been based on somewhat fixed or 'standard text', as it is called by Dr. Surya Kanta, of the Rg-Vedic hymns.

In connection with Rv. X,61 and X,62 he points out that these hymns can not be by Nābhānedīstha and son of Manu since Rv. X,62,10 refers to Yadu, / Turvasu, who were born in the sixth generation of Manu. But his conclusion is in the reverse direction. He should have

1. See BP. 2. *Supra*; also see 'Nature of Vedic Śākhās', XV, A.T.O.C.

occurs in the last verse in RV. III, 1; III, 2; III, 3; III, 4; III, 5; III, 6; III, 7; III, 8; and III, 9. The last two hymns are by the descendants of Visvamitra whereas the first four hymns were seen by Visvamitra himself. This verse occurs in YV. XII, 51 and BV. 76. At both places it has been ascribed to Visvamitra. The position is now clear. RV. III, 1-4 are to be attributed to Gāthā, father of Visvamitra and verses 5 to 9 are to be ascribed to Visvamitra. This verse does not figure in any other manuscript attributed to Gāthā Kausika. The son has a natural right to use the property of his father. There can be no wonder if it has been reported by the Taittiriya Smṛiti that the first four hymns were also used by Visvamitra in a particular ceremony and hence they were also attributed to him in that context. The story points out that in the beginning this hymn had no special application. It may be that the authors of the Taittiriya Smṛiti were misled by the occurrence in this hymn of verse 5. The story appears to have been invented at the time of the first ritual application of the hymn. But it would assume a more or less fixed form of the RV-Vedic text before the composition of the Taittiriya Smṛiti. This is not impossible. I have shown elsewhere that all the Vedic texts of the Vedas were merely anthologies prepared for various purposes. As such they must have been based on somewhat fixed or standard text, as it is called by RV. I, 1, 1 and 2, 1, 1.

In connection with RV. I, 1, 1 and 2, 1, 1 points out that these hymns can not be by Visvamitra. Son of him since RV. I, 1, 1 refers to Yama, Yama who was born in the fifth generation of Manu. But the conclusion is in the reverse direction. Manu could have

concluded that the words Yadu and Turvasu in this verse can not be taken as proper nouns. ~~Another~~ Another conclusion can also be drawn from this inconsistency that the hymns have been seen by some later person and ^{not} by Nābhānedistha. In any case it is not proved that the hymns existed before the advent of Nābhānedistha.

Pt. Bhagavaddatta refers to the story of Nābhānedistha given in the Tait. S. III, 9, 30²; MS. I, 5, 8³ and Akk AB. V, 14. This story informs us that Manu, the father of Nābhānedistha guided his son to instruct the Āṅgirasas engaged in ~~the~~ a certain sacrifice to use these two hymns (X, 61 and 62) for the proper completion of ~~the~~ their sacrifice. From this account Pt. Bhagavaddatta has concluded¹ the prior existence of these hymns to Nābhānedistha. But this conclusion can not be arrived at from this story. In the first instance this story is a figurative description of some universal truths; and Secondly the story clearly tells us that Manu gave the directions ~~for~~ only. The reference to the two hymns only suggests that the directions of his father were coached by the son in these two hymns. It does not at all suggest that the father gave to his son his own or some earlier compositions. If such a position is imagined the question will arise how could the name of the author occur in the hymns themselves? Acceptance of the truth of the legend also implies the acceptance of the theory that the words that appear to be identical with the names of the seers of Vedic hymns are the names of those seers and have been used as such in the Vedic texts. Naturally Pt. Bhagavaddatta or any other advocate of the theory of revelation would not accept such a position.

Pt. Yudhisthira further refers to the legend of Viśvāmitra as given in the N. II, 24 and

1. HVL. Vol. I, (2), PP. 247.

2. Taittirīya Saṃhitā.

3. Naitirāyaṇīya Saṃhitā.

concluded that the words Yahu and Yehovah in this verse can not be taken as proper nouns. Next, another conclusion can also be drawn from this inconsistency that the hymns have been seen by some later person and by him altered. In any case it is not proved that the hymns existed before the advent of Yehovahism.

2. The hymns referred to in the story of Yehovahism are given in the list. A. III, 9, 30; B. I, 1, 6 and A. V, 14. This story informs us that Yehovah, the Father of Yehovahism, guided his son to instruct the Angirases engaged in the a certain sacrifice to use two hymns (A. III, 9, 30 and B. I, 1, 6) for the proper completion of the their sacrifice. From this account it is suggested that the existence of these hymns is a fact. But this conclusion can not be arrived at from this story. In the first instance this story is a narrative description of some universal truths; and secondly, the story clearly tells us that Yehovah gave the directions to the two hymns only and not that the directions of his Father were obtained by the son in these two hymns. It does not at all suggest that the Father gave to his son his own or some other composition. It shows a position is intended the question will arise how could the name of the Father occur in the hymns themselves? Acceptance of the truth of the legend also implies the acceptance of the story that the words that appear to be identical with the names of the users of Vedic hymns are the names of those users and have been used as such in the Vedic texts. Naturally it is suggested that on any other advocate of the theory of revelation would not accept such a position.

3. The hymns referred to in the story of Yehovahism are given in the list. A. III, 9, 30 and B. I, 1, 6.

and in the Mb. Ādi¹, ch. 176; 178; 179. There is a discrepancy between the two accounts. According to the first Visvāmitra officiated as a priest in the sacrifice of king Sudāsa. ~~Here~~ The former came to the rivers Vipāt and Sūtadrī with the fee received in the sacrifice. According to the Mahābhārata Visvāmitra was a king. He took to penances on account of his quarrel with Vasistha whom he could not surpass. At that time Saudāsa, a son of Sudāsa was the king. This king offended Śakti, a son of Vasistha and was cursed by the latter. Visvāmitra caused the death of Śakti at the hands of Saudāsa. He also managed for the murder of the remaining sons of Vasistha. Vasistha could not bear the shock and wanted to drown himself in two rivers one after the other. But all in vain. A miracle happened. One of the rivers freed the seer from his bonds and the other ran away. Since these miracles the rivers have been named as Vipāt and Sūtadrī. In ~~such~~ ~~cases~~ this case Visvāmitra could not have composed Rv. III, 33 before this event.

There is thus a seeming discrepancy. This discrepancy is based upon the mistaken identity of the Vedic and the Paurāṇika Visvāmitras. The two persons are quite different from each other. The story in the ~~Mb~~ Mahābhārata is a figurative one and is later in date. It will be a serious mistake to regard it as an actual occurrence.

Svāmī Vedānanda has pointed out certain discrepancies in the ascription of the same verse at different places of its occurrence in the same or in other Vedas. I have already referred to the unreliability of the Sarvānukramapīṣ though I am not ready to proceed so far as to declare their statements as 'purile inventions.' There are many correct statements in them. Coming to the point at issue it can easily be pointed out that instances of correspondences in the ascription of verses

1. Mahābhārata, Ādi Parva, Chapter.

and in the MS. Add. 10, 176; 177; 178. There is a discrepancy between the two accounts. According to the first Vivasthita is officiated as a priest in the sacrifice of King Gadhara. When the former came to the river Vagha and entered with the fee received in the sacrifice. According to the Mahabharata Vivasthita was a king. He took to penance on account of his quarrel with Vagha when he could not surmise. At that time Gadhara, a son of Gadhara was the king. This king offended Vagha, a son of Vagha and was cursed by the latter. Vivasthita caused the death of Vagha at the hands of Gadhara. He also made God for the murder of the remaining son of Vagha. Vivasthita could not bear the shock and wanted to drown himself in two rivers one after the other, but all in vain. A miracle happened. One of the rivers dried the next day his ponds and the other ran away. Since these miracles the rivers have been named as Vagha and Vagha. In such a case Vivasthita could not have composed this event.

There is thus a seeming discrepancy. This discrepancy is based upon the mistaken identity of the Vedic and the Puranic Vivasthita. The two persons are quite different from each other. The story in the Mahabharata is a fictitious one and is later in date. It will be a serious mistake to regard it as an actual occurrence.

Śrī Yashwantrao has pointed out certain discrepancies in the description of the same person at different places of its occurrence in the same or in other Vedas. I have already referred to the unlikelihood of the Sarvaśvamedha though I am not ready to proceed as far as to declare their statements as purely fictitious. There are many correct statements in them. Coming to the point of issue it can easily be pointed out that instances of correspondence in the description of various

are not rare. Out of the instances listed by Svāmī Vedānanda nos. (1)¹, (9)², and (14)³ can be cited in this connection. In the Yajur-Veda Prajāpati and Sādhyāṇ have been assigned as additional seers to almost all the Verses.⁴ The text of the Sarvānukramanī makes on this point makes the position quite clear. The additional seers have been assigned on account of the various functions ~~with~~ with which the Mantras are concerned.⁵ The Indian scholars had ~~early~~ accepted the view that the name of the seer helps one in the interpretation of the Vedic texts. The sense of this acceptance is that the names of the seers of Vedic texts were considered to convey ~~their~~ ^{their} central idea. ~~of the~~ The natural result was that some names denoting the supposed sense of the Mantras were also associated with them. The additional seers of the Yajur-Veda appear to be of this kind. It is also a fact that the tradition about the authorship of Vedic Mantras in the case of Rg-Veda is the most reliable of all such traditions.

At the same time there appears to be a tendency to change the name of the seer of a Mantra when it is used in a particular context or is quoted by another seer. Śaunaka writes: -

" anukṛṣṭastutayaḥ kaścit kalpe-ṭha Brāhmaṇa^{ap} vā,
Mantraḥ padyo-ṭhavaḥ gadyo Vāma Devyaṁ nibodhata."

⁶ Haradatta agrees with him when he writes:.

" evameva yatra yatra Mantraḥ sarvaḥ paṭhyate kalpe
Brāhmaṇe vā, tatra sarvatra Vāma Devārsatvaṁ boddhavya^{am}."

1. Yv. XVII, 89 - 99 have been ascribed to Vāma Deva. Vide Yajur-Veda Samhitā 1999 V.S., PP. 87.

2. In respect of Rv. I, 189.1 & Yv. V, 36; VII, 43 only.

3. In respect of Rv. I, 115.1 and Yv. VII, 42 & Av. XX, 107.14.

4; 5. cp. the Yv. Sarvānukramasūtra:- " iṣe tvādi kṣaṁ brahmāntam Vivasvānapasyat. Tataḥ pratikarmavibhāgena Brāhmaṇānāṁ sāreṇa Rgyo veditavyaṁ, paramesṭhi prajāpatyo darsapūrnamasāmantṛaṇaṁ Rsiḥ deva vā prajāpatyaḥ."

5. ibid.

6. Asvalāyanagrihyasūtramantṛavyākhyā, PP. 4.

Coming to the differences in the ascription of repeated texts of the Rg-Veda it may again be pointed out that a conclusion about the revealed nature of the Vedas can hardly be drawn from such differences which are due to unreliable or incorrect tradition. In some cases it is possible to determine the correct authorship of such verses.¹

All verses or hymns appearing to be of composite origin can be classed in two categories, viz., (1) Verses which are assigned to two or more seers joined by the conjunction 'ca' (and); and (2) Verses which are assigned to two or more seers connected with the particle 'vā'.

The first group is incapable of supporting the revelation theory as some of the hymns and verses falling under this category can be shown to have been written by one and one seer only.¹ In the case of others our knowledge is defective on account of incorrect tradition in respect of the authorship of Vedic texts.

The second group, too, is incapable of lending any support to the theory. In such cases there is a definite doubt in the mind of the author of the Sarvānukramanī about the authorship of such verses. He found verses of two seers collected together in a hymn or found conflicting accounts of the authorship of a particular hymn. He could do nothing else than to ~~record~~ record those doubts. It has been emphasised in some circles that the particle 'vā' used in the Sarvānukramanī ~~means~~ means 'and'. It does not convey the sense of 'doubt'.

1. S.K. Gupta, Authorship of some of the Hymns of the Rg-Veda, read before and accepted by the XV A.I.O.C. Summary in 'Summaries of Papers', PP. 5-6.

Coming to the differences in the number of repeated texts of the *Ṛg-Veda* it may again be pointed out that a conclusion about the revealed nature of the *Vedas* can hardly be drawn from such differences which are due to unreliable or incorrect tradition. In some cases it is possible to determine the correct authority of such version.

All verses or hymns appearing to be of composite origin can be classed in two categories, (1) *Verses* which are assigned to two or more seers joined by the conjunction 'and'; and (2) *Verses* which are assigned to two or more seers connected with the particle 'or'.

The first group is in accordance of the revelation theory as none of the hymns and verses falling under this category can be shown to have been written by one and one seer only. In the case of others our knowledge is defective on account of incorrect tradition and respect of the authority of Vedic texts.

The second group, too, is in accordance of leading my support to the theory. In such cases there is definite doubt in the mind of the author of the *Śaṅkhya* may about the authority of such verses. No sound version of two seers collected together in a hymn or stanza containing accounts of the authority of a particular hymn. No could do nothing else than to repeat those hymns. It has been emphasised in some circles that the particle 'or' used in the *Śaṅkhya* means 'and'.

does not convey the sense of 'and'.

1. *Śaṅkha*, Authority of some of the hymns of the *Ṛg-Veda*, read before and accepted by the *Śaṅkha* in the *Śaṅkha* of *Śaṅkha*.

It is true that the word 'vā' is also used in the sense of 'and'; but the question arises why should the author of the Sarvānukramanī use this word in some cases when he has used the word 'ca' in all other cases? The Sarvānukramanī is written in sūtra style. The author, therefore, is expected to save every possible Mātrā in order to make his aphorisms as concise as possible. The use of 'vā' in place of 'ca' militates against this principle. The increase in the Mātrā in this case is so obvious that it could never have escaped the attention of the author if he was using 'vā' for 'ca'. His use of this particle is, therefore, significant and as such conveys the sense of alternation based on doubt. This element of alternation and doubt can be removed in many cases and the authorship determined with more or less certainty. It has been done so in the case of Rv. I, 105; II, 27 to 29; III, 31.

Nārāyaṇa Svāmī has pointed out defects in the theory of evolution. He refers to the views of Earnest Haeckel, Dr. Wood Jones and others and concludes on the basis of their statements that the number of the lost links between the original and the final evolution of a man is not determined with definiteness; that several types of insects etc. have not developed from their state of blindness and other deficiencies into states having better faculties during the course of millions of years of their existence; that man has not descended from monkeys or some such other ancestors; that the human embryo in the course of its formation develops certain distinguishing features and has been doing so from the earliest known times while these features are absent in the case of the embryo of any other animal; and

1. *ibid.*

It is true that the word 'ev' is also used in the sense of 'and'; but the question arises why should the author of the *Survivorship* use this word in some cases when he has used the word 'or' in all other cases? The answer, therefore, is written in extra style. The author, therefore, is expected to have every possible *ev* in order to make his arguments as convincing as possible. The use of 'ev' in place of 'or' militates against this principle. The inference in the *Survivorship* in this case is so obvious that it could never have escaped the attention of the author if he was really 'ev' for 'or'. The use of this particle is, therefore, significant and as such conveys the sense of distinction based on doubt. This element of distinction and doubt can be removed in every case and the authorship established with more or less certainty. It has been done so in the case of *ev*, I, 105; II, 27 to 29; III, 21.

Survivorship has pointed out mistakes in the theory of evolution. He refers to the views of Huxley, Haeckel, Mr. Wood Jones and others and concludes on the basis of their statements that the number of the fossil links between the original and the final evolution of a man is not determined with definiteness; that several types of the roots etc. have not developed from their state of bifurcation and other deficiencies into states having better adaptation during the course of millions of years of their development; that man has not descended from monkeys or some such other ancestor; that the *ev* human embryo in the course of its formation develops certain distinguishing features and happenings due to the earliest known times while these features are absent in the case of the embryo of any other animal.

that the earliest known remains of man are still human and tell us nothing as to the previous stages of his development.¹

I do not intend to enter into an examination of the evolution theory. But I can add that the recently discovered fossils of an ape-man who is believed to have lived between 1,000,000 and 2,000,000 years ago has been described by Dr. Robert Brown, curator of the Transvaal Museum, Pretoria, South Africa in an article to the New York Times. A short summary of this article was published in the Hindustan Times New Delhi. According to this report this ape-man possessed a brain measuring perhaps 1,000 cubic centimeters -- the size of the brain of Anatole of France and that of the mathematician Leibnitz. Dr. Robert thinks that the discovery of the missing links in the development of a man is at an end.

The sum-total of this report is that in the original as well as ⁱⁿ the final stage of his development man has been the same. He has not descended from any of the supposed ancestors like the monkeys. His brain was equally developed in the initial stages of his existence. Under such circumstances it is very difficult to agree with the theory propounding that the human brain has developed in the course of several centuries of his existence in this world. When his brain has been the same x since its initial stages how can it be possible that his knowledge has had a natural evolution. He must have come to acquire some knowledge from somewhere which he developed in the course of his increasing experiences.

Several experiments are stated to have been made in the past by various kings to observe the influence of circumstances on human children. Some

1. Arya Siddhanta Vimarsa, PP. 46 - 64. Veda Rahasya, PP. 14.

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The summary of this report is that in the original as well as the final stage of his development man has been the same. He has not descended from any of the supposed ancestors like the monkeys. His brain was equally developed in the initial stage of his existence. Under such circumstances it is very difficult to agree with the theory propounding that the human brain has developed in the course of several centuries of his existence in this world. When his brain has been the same since its initial stages how can it be possible that his knowledge has had a natural evolution. We must have come to acquire some knowledge from somewhere which he developed in the course of his increasing experience.

Several experiments are stated to have been made in the past by various kings to observe the influence of circumstances on human children. Some

children provided with the ^{necessaries} ~~necessities~~ of life were isolated from human company. When they grew up it was found that they were deaf and dumb and behaved like animals.¹ If knowledge ^{could} ~~would~~ come to a man by nature these children must have acquired some knowledge during the period of their isolation. Dr. Wallace has observed that "there is no proof of ~~continuity~~ continuously increasing intellectual power."²

This brings us to the position adopted by Dayānanda. It is possible to agree with Dayānanda ^{holding} ~~that~~ that the Supreme Soul must have guided his created man in the ways of the world and must have given him knowledge. But how did He do it? is to be seen.

Dayānanda opines that the Supreme Soul imparted his knowledge to man through the Vedas revealed to four sages in the ~~beginning~~ ^{beginning} of creation. He cites Yv. XXXI,7 and Av. X,7,20 in support of his contention. Yv. XXXI,7 also occurs in the Rg-Veda in X,90,9. Dayānanda has explained this verse as follows:-

"(तस्माद्यज्ञात्सः) तस्माद्यज्ञात् सद्भिदानम्दादि-
ब्रह्मणात् पूर्णात् पुरुषात् सर्वहृतात् सर्वपूज्यात्
सर्वपास्यात् सर्वशक्तिमतः परब्रह्मणः (ऋचः) ऋग्वेदः
(यजुः) यजुर्वेदः, (सामानि) सामवेदः,
(इन्द्रांसि) अथर्ववेदश्च (जज्ञिरे) चत्वारो
वेदस्तेनैव प्रकाशिता इति वेद्यम्॥"³

Dayānanda's interpretation of ~~Kundana~~

1. Nārāyaṇa Svāmī has mentioned the names of kings Semeticle, James, the fourth of Scotland and Akbar, the Great. He refers to 'Davistan-Majahib' (Persian) and 'Transactions of Victoria Institute' (Vol. 15, PP. 336).
2. In Social Environment and Moral Progress.
3. RBB., PP. 11.

children provided with the necessities of life were
isolated from human company. When they grew up it was
found that they were dumb and behaved like
animals. It is knowledge that comes to a man by nature
these children must have acquired some knowledge during
the period of their isolation. Dr. Wallace has observed
that "there is no proof of continuing consciousness
in increasing intellectual power."
This brings us to the position adopted
by Dayananda. It is possible to argue with Dayananda
that the Supreme Soul must have guided his created
men in the ways of the world and must have given him
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Dayananda opines that the Supreme Soul
imparted his knowledge to men through the Vedas.
revealed to four sages in the beginning of
of creation. He cites Yv. 1001, 7 and Av. 17, 20 in
support of his contention. Yv. 1001, 7 also occurs in
the Rig-Veda in 1, 90, 9. Dayananda has explained this
verse as follows:-

(1) 'तुम्हासि' (तुम्हासि) वाच्यम्
(2) 'तुम्हासि' वाच्यम्
(3) 'तुम्हासि' वाच्यम्
(4) 'तुम्हासि' वाच्यम्
(5) 'तुम्हासि' वाच्यम्
(6) 'तुम्हासि' वाच्यम्
(7) 'तुम्हासि' वाच्यम्
(8) 'तुम्हासि' वाच्यम्
(9) 'तुम्हासि' वाच्यम्
(10) 'तुम्हासि' वाच्यम्

Dayananda's interpretation of
1. 'तुम्हासि' वाच्यम्
2. 'तुम्हासि' वाच्यम्
3. 'तुम्हासि' वाच्यम्
4. 'तुम्हासि' वाच्यम्
5. 'तुम्हासि' वाच्यम्
6. 'तुम्हासि' वाच्यम्
7. 'तुम्हासि' वाच्यम्
8. 'तुम्हासि' वाच्यम्
9. 'तुम्हासि' वाच्यम्
10. 'तुम्हासि' वाच्यम्

' chandāmsi ' is often objected to. Macdonell writes: " The Av. was not recognised as the fourth Veda till much later." ¹ ~~Peter Peterson, therefore, concludes that~~ With these words he rejects the interpretation of the Indian scholars. But Peterson, does not agree with Prof. Macdonell. He supports the native interpretation. He has observed that " The Av. may be referred to under the appellation of Chandas in the ~~fourth~~ following passages, according to the indication of the St. Pet. Lexicon, where the second sense of the word chandas is thus defined: ' A sacred hymn, and according to the first three texts to be quoted, esp. that sort, which is neither Rich, Sāman nor Yajush; hence, perhaps, originally an incantation.' The texts referred to are A.V. xi,7,24; R.V. x,90,9; and Hariv. v.9491.- Muir, ii,189. " ² This interpretation ^{alone} is the ^{most} ~~only~~ one that is reasonable. In the translation of Prof. Macdonell the defect of repetition of the same idea without any special purpose comes in for all the metres found in the Vedic literature have been used in the Rg-Veda. The Yajus and the Sāman are different from the Riks; ^{they also} and include the metres in them. The necessity of a separate mention of ' chandāmsi ' does not arise at all.

The manner of expression of this stanza clearly points out that the words in it have been put together by some one else than the Supreme Soul, himself. These words can evidently be from the side of a devotee or some one else describing a fact known to him.

I take another example. Dayānanda has interpreted Rv. I, 40.5a as follows:-

1. Vedic Reader, PP. 200.

2. Hymns from the Rg-Veda, Vol I, PP. 272.

...in other objects, ...
"The AV. was not recognised as the fourth Veda till
much later." ...
With these words he rejects the interpretation of the
Indian scholars. But Peterson does not agree with
Prof. Macdonell. He supports the native interpretation.
He has observed that "the AV. may be referred to
under the appellation of Gaudas in the text of
following passages, according to the tradition of the
St. Ved. Lexicon, where the second sense of the word
Gaudas is thus defined: 'A sacred hymn, and according
to the first three texts to be quoted, viz. that text,
which is neither Isha, Gāman nor Yajur; hence, Yajur
originally an invocation.' The text referred to are
A.V. xi, 7, 34; R.V. x, 90, 2; and R.V. v, 62, 1. With
11, 182. " This interpretation is the only one
is reasonable. In the translation of Prof. Macdonell
the defect of repetition of the same idea without
any special purpose comes in for all the metres found
in the Vedic literature have been used in the
RV-Veda. The Yajur and the Sama are different from
the RV, and include the metres in them. The necessity
of a separate mention of 'Gaudas' does not arise.

At all.
The manner of expression of this
stems clearly points out that the words in it have
been put together by some one else than the authors
themselves. These words can evidently be from the
side of a devotee or some one else describing a fact
known to him.

I take now as example, ...
The interpretation of ...
1. Vedic Lexicon, ...
2. ... from the ...

“ यो (ब्रह्मणः) बृहतो जगतो वेदस्य ना
(पतिः) न्यायाधीशः स्वामी ईश्वरः (नूनम्)
निश्चयेन ¹ (उक्थयम्) वक्तुं श्रौतुं योग्येषु
ऋग्वेदादिषु भवम् (मन्त्रम्) वेदस्य मन्त्रसमूहम्
(वदति) उपदिशति ।”

This verse is also found in the Yajur-Veda in XXXIV, 57
There too the interpretation of Dayānanda is the same.
In the ^{Amṛyāh} of that verse he writes:-

“स ब्रह्मणस्पतिः परमात्मोक्थयं
मन्त्रं वेदस्य नूनं प्रवदतीति विजानीत ।”

The use of the third person in 'vadati' indicates that
some one else than the Supreme Soul is speaking. His
reference to Av. X, 7, 20 ^{to the same conclusion.} also points out. Several other
Mantras from the Vedas as well as authorities from the
later literature can be cited to supplement the refer-
ences quoted by Dayānanda. But the tone of all of them
is the same. They all point to their being the produc-
tions of some one ~~else~~ else than the God.

Dayānanda believes that ^{the} ~~the~~ Vedas are
eternal; ² that the metres were fashioned by God; ³ and
that the relation between a word and its sense was
⁴
fixed by Him.

It is possible to agree with Dayānanda
in so far as all knowledge is eternal. The Vedas being
books containing knowledge, ~~thus~~, can be regarded as

1. Adapted from '(mūnam) niscaya'.

3. RBB., PP. 23.

2. RBB., PP. 35.

4. RBB., PP. 25-26.

eternal in respect of their knowledge only.

But his position in respect of the origin of metres and the fixation of the relation between a word and its sense can not be accepted in its entirety. If it were God to determine them, all progress in the world would cease. The development of classical metres from the Vedic ones and the ^{change} which all languages undergo from time to time militate against such a view. God merely helps a man to form concepts which are abstract in nature. It is man who symbolises them or puts them in a concrete form. The imitation of objects and sounds around him form the basis of his speech and script.

Under such circumstances it is not possible to accept the theory of revelation of the Vedas to four sages in the beginning of creation even though it may have the sanction of ancient authorities. This theory leaves a great difficulty about the Vedic seers with whom the various hymns are associated. If they are regarded as the Mantrārthadras̥ṭṛs for the first time, it would mean that a large number of hymns were not understood for a very considerable time till all the seers named in the Sarvānukraman̥is had lived. If the age of the revelation of the Vedas as given by Dayānanda is taken as correct and the Vaivasvat Manu of the R̥g-Veda is identified with Vaivasvat Manu, the originator of the Vaivasvata Manvantara, some of the hymns will have to be regarded as merely crammed without being understood for six long Manvantaras. Such a position is acceptable to none. The correct position, therefore, appears to be that the Vedic seers were inspired in their concepts which were put into the language spoken spoken by them. On account of this inspiration or extra-ordinary intuition their compositions materially

eternal in respect of their knowledge only.

But this position in respect of the origin of metres and the fixation of the relation between word and its sense can not be accepted in its entirety. It is true that to determine them, all progress in the world would cease. The development of classical metres from the Vedic ones and the which all languages undergo as from time to time mistake against such a view. God merely helps a man to form concepts which are abstract in nature. It is man who symbolises them or puts them in a concrete form. The imitation of objects and sounds around him form the basis of his speech and script.

Under such circumstances it is not possible to accept the theory of revelation of the Vedas to four sages in the beginning of creation even though it may have the sanction of ancient authorities. This theory leaves a great difficulty about the Vedic texts with which the various hymns are associated. If they are regarded as the Mantrāṅgasthā for the first time, it would mean that a large number of hymns were not understood for a very considerable time till all the texts named in the Śaṅkharāṅgasthā had lived. It is the age of the revelation of the Vedas as given by the sages in which an account of the Vedic texts of the Vedic texts is identified with Vedic texts. The origin of the Vedic texts is identified with Vedic texts. Some of the hymns will have to be regarded as merely composed without being understood for six long Manusmṛti years. Such a position is acceptable to none. The correct position, therefore, appears to be that the Vedic texts were inspired in their concepts which were put into the language spoken by them. On account of this inspiration or extra-ordinary intuition their composition was material.

differ from those of literary forms.¹ Realizing divine truths from time time these seers propagated them in the world and established the divine law of righteousness. The utterances of these seers were collected together in the form of Samhitās. Some of these teachings have come down to us in the four Vedas and some of their 'Sākhā texts.

1. Also see *Lights on the Veda* by Kapali Sastry in AMA. 2 5, 15.8.1947.

after from those of literary form. I realised divine
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 The utterances of these seers were collected together in
 the form of Samhitā. Some of these teachings have come
 down to us in the four Vedas and some of their Upanishads.

I. The Vedas are the source of all knowledge and wisdom.
 18.5.1917.

IX. The Method of Interpretation of the Vedas.

The Vedas have been giving life and blood to our civilization, and culture and religion since the time of their coming into existence. They have all along been studied with zeal and devotion. The Vedic language was once spoken by the people of this country.¹ At that time the Vedic texts must have been understood easily and their interpretation must not have been very difficult. But at the same time it could not have been very easy also. The position must have been similar to that of modern mystic and romantic Hindi poetry. In course of time the language of the masses as well as of literature underwent a gradual change. Necessity, therefore, was felt for set methods of interpretation.² Some methods for this purpose were evolved. They are found in the Brāhmanas and the Nirukta.

In spite of these methods the Vedas began to be misinterpreted. Their application to sacrifice accelerated this process. Gotama Buddha informs us that this misinterpretation of the Vedas goes back to the age of Ikṣvāku, son of Vaivasvata Manu.³ It indicates that the misinterpretation of the Vedic texts and their sacrificial setting goes back to hoary antiquity. This however, does not mean that the right type of interpretation altogether ceased to exist. It continued unmolested though neglected and hence confined to certain unknown quarters only.

1. It is not possible to agree with Dayānanda who holds that the Vedic language was never spoken in any part of the world.²(LDS., PP. 288). If it is admitted that the Vedas were revealed By God in the beginning of creation as believed by Dayānanda for the benefit of mankind it would automatically signify that God made the then inhabitants of the world conversant with the language of the Vedas which alone they could and must have spoken. Rv. X, 71.1 and other verses cited by Dayānanda and others in this connection also point to the conclusion reached above.

2. N. I, 20. 3. Chandramani, Vedārtha karnē kī Vidhi, PP. 2-3.
* SP., PP. 131.

IX. The Method of Interpretation of the Vedas.

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Despite of these methods the Vedic books to be misinterpreted. Their application to scientific accelerated this process. Gotama Buddha informs us that this misinterpretation of the Vedas goes back to the age of Ikāvāli, son of Vajrasvatī Karmā. It is indicated that the misinterpretation of the Vedic texts and their scientific setting goes back to history antiquity. This, however, does not mean that the right type of interpretation altogether ceased to exist. It continued unimpaired though neglected and hence confined to certain unknown quarters only.

1. It is not possible to agree with *Yajñavalkya* who holds that the Vedic language was never spoken in any part of the world. (I. 1. 1. 1.) It is admitted that the Vedas were revealed by God in the beginning of creation as believed by *Yajñavalkya* for the benefit of mankind it would be equally likely that God made the then inhabitants of the world conversant with the language of the Vedas which they could and must have spoken. (I. 1. 1. 1. and other verses cited by *Yajñavalkya* and others in this connection also point to the conclusion reached above.

When the Rg-Veda became known to the West in the nineteenth century of the Christian era the only available word to word complete native commentary on this most ancient text was that by Sāyana. None of the several commentaries except that of Venkata Mādhava since then discovered extends over the whole of the Rg-Veda. Under the circumstances it was natural for scholars especially those of the west who had no insight into the language, culture, civilization and religion of the Vedas to follow the commentary of Sāyana. But soon it was found that Sāyana could not be regarded as a sure and correct guide. His tradition was not in tact. It had been broken long before his advent. His commentary was, therefore, regarded as unscientific, uncritical, inconsistent, fantastic and worth-rejecting. Roth led the revolt against Sāyana. The campaign was started in vehemently. Sāyana's commentary was rejected. Roth formulated his method. This method of Roth ^{has been} ~~was~~ accepted by modern ^{Vedic} scholars though necessary changes have been made in it from time ^{to} time in the light of advancing researches.

When Dayānanda took to the interpretation of the Vedas the Vedic scholars were using this method of interpretation based on comparative philology and comparative mythology invented by Roth and other European scholars. They used Sāyana only there where his commentary helped them in supporting their theories. This method had some merits no doubt but those merits were overshadowed by the theological bias of its propounders. These early scholars had a single aim of propagating Christianity throughout the world. No book other than the Bible was better to them.¹ Would you say that any one sacred book is superior to all others in the world? It may sound prejudiced, but taking all in

1. Divina Ecclesia, PP. xvi.

When the *Yajur-Veda* became known to the West in the nineteenth century of the Christian era the only available word to word complete native commentary on this most ancient text was that by *Yaska*. None of the several commentaries except that of *Yaska* have since then discovered extends over the whole of the *Yajur-Veda*. Under the circumstances it was natural for scholars especially those of the West who had no insight into the language, culture, civilization and religion of the *Yajur-Veda* to follow the commentary of *Yaska*. But soon it was found that *Yaska* could not be regarded as a sure and correct guide. His tradition was not in fact. It had been broken long before his advent. His commentary was, therefore, regarded as unsatisfactory, unscientific, inconsistent, and worthy of rejection. Both led the revolt against *Yaska*. The competition was started in volubility. *Yaska's* commentary was rejected. Both formulated his method. This method of both was accepted by modern scholars though necessary changes have been made in its time in the light of advancing research.

When *Yaska* took to the interpretation of the *Vedas* the Vedic scholars were using this method of interpretation based on comparative philology and comparative mythology invented by both and other Vedic scholars. They used *Yaska* only where there was no commentary helped them in supporting their position. This method had some merits no doubt but those merits were overshadowed by the theological bias of its proponents. These early scholars had a single aim of propagating Christianity throughout the world. To boot other than the Bible was better to them. "Would you say that any one sacred book is superior to all others in the world to my sacred scriptures, but taking the *Vedic* scriptures, now."

in all, I say ~~that~~ the New testament. After that I shall place the Koran, which, in its moral teachings, is hardly more than a later edition of the New Testament. Then would follow according to my ~~m~~ opinion, the Old Testament, the Southern Buddhist Tripitika, the Taote King of Laotze, the Kings of Confucius, the Veda and the Avesta. But this is a very rough classification, and not likely to be accepted by others. There is no doubt, however, that the ethical teaching is far more prominent in the Old and New Testament than in any other sacred book. There in lies the distinctiveness of the Bible." ¹

" As I told you on a former occasion, my thoughts while writing the lectures (the Hibbert) were with the people of India. I wanted to tell to those few at least whom I might hope to reach in English what ~~is~~ the historical value of this ancient religion is, as looked upon, not from an exclusively European or Christian, but from a historical point of view. I wished to ^{under-}warn against two dangers, that of ~~undervaluing~~ ~~undervaluing~~ undervaluing and despising the ancient national religion, as is done so often by your half-Europeanised youths and that of over-valuing it and interpreting it as it was never meant to be interpreted, of which you may see a ~~xx~~ painful instance in Dayananda Sarasvati's labour on the Veda. Accept the Veda as an ancient and ~~simplest~~ historical document, containing thoughts in accordance with the character of an ancient and simple-minded race of men, and you will be able to admire it and to retain some ^{sh} of it, particularly the teachings of the Upanishads even in these modern days. But discover in it " steam engines and electricity and European philosophy and morality,"

1. Max Muller's Letter to his son quoted in Divina Ecclesia, PP. xcvii.

in his, I say that the New Testament. After that I shall place the Koran, which, in its moral teaching, is hardly more than a later edition of the New Testament. Then would follow according to my opinion, the Old Testament, the Southern Buddhist Tripitaka, the Taittiriya Upanishad, the Kings of Castile, the Veda and the Avesta. But this is a very rough classification, and not likely to be accepted by others. There is no doubt, however, that the ethical teaching is far more prominent in the Old and New Testament than in any other sacred book. There is also the distinctiveness of the Bible."

"As I told you on a former occasion, my thoughts while writing the Introduction (the History) were with the people of India. I wanted to tell to those few at least whom I might hope to reach in English what the historical value of this ancient religion is, as looked upon, not from an exclusively European or Christian point of view, but from a historical point of view. I wished to warn against two dangers, that of over-valuation and of undervaluing and despising the ancient nation's religion, as is done so often by your half-English friends. That of over-valuation it and interpreting it as it was never meant to be interpreted, of which you may see a fine painful instance in Dr. Sutherland's edition of the Veda. Accept the Veda as an ancient and mighty historical document, containing thoughts in accordance with the character of an ancient and single-minded race of men, and you will be able to realize it and to retain some of its particularly the teaching of the Upanishads even in these modern days, and discover in it a great philosophy and electricity and humanism and morality."

J. Max Müller, a letter to his son, dated in 1891.

and you deprive it of its true character. You destroy its real value, and you break the historical continuity that ought to bind the present with the past. Accept the past as a reality, study it, and try to understand it, and you will then have less difficulty in finding the right way towards the future." ¹

Such were the notions about the Bible and the Vedas when the European scholars devoted themselves to Vedic studies. The comparative method was designed to be objective in nature. But in the hands of its advocates it has become highly subjective. The modern scholars of the Vedas start with certain assumptions about the Vedic religion which have never been properly substantiated. Max Muller assumed that religion had originated in the worship of natural objects, and every divine name occurring in the Vedas had been interpreted by him in the light of this theory. He ignored the facts in the Vedic religion which pointed in the opposite direction. This view of Max Muller that every Vedic god must have a natural or physical basis ² and that the Vedas are historical documents have persisted since his time. No examination of these hypotheses is dreamed of.

by scholars
" The methods adopted in the matter of Vedic exegesis largely depended on the view held by them about the origin and nature of the Veda. Even in Yaska's time, there seem to have existed two principal schools of interpretation -- the Nairukta or naturalistic and Aitihāsika or historical. ³

" In the early part of the so-called

1. Max Muller's Letter dated 29.11. 1882 to Byramjee Malabari quoted in Ecclesis Divina PP. xvii.
2. Dr. E. J. Thomas in his Foreword to Dr. Rele's ' Vedic Gods as Figures of Biology,' agrees with this view.
3. Dr. R. N. Dandekar, Progress of Indic Studies.

and you deprive it of its true character. You destroy its real value, and you break the historical continuity that ought to bind the present with the past. Accept the past as a reality, study it, and try to understand it, and you will then have less difficulty in finding the right way towards the future."

Such were the notions about the Rigveda and the Vedas when the European scholars devoted themselves to Vedic studies. The comparative method was deemed to be objective in nature. But in the hands of the scholars of the Vedas it has become highly subjective. The modern scholars of the Vedas start with certain assumptions about the Vedic religion which have never been properly substantiated. Max Müller assumed that religion had originated in the worship of natural objects, and every divine name occurring in the Vedas had been interpreted by him in the light of this theory. He ignored the facts in the Vedic religion which pointed in the opposite direction. His view of Max Müller that every Vedic god must have a natural or physical basis, and that the Vedas are historical documents have prevailed since his time. No examination of these hypotheses is deemed of value by scholars in the matter of the methods adopted in the study of the Vedas.

Vedic exegesis largely depended on the view held by them about the origin and nature of the Vedas. Even in Weber's time, there seem to have existed two principal schools of interpretation -- the Keislers or naturalistic and Altindian or historical.

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1. Max Müller's letter dated 27.11.1883 to W. W. Hunter, quoted in Keisler's *History of the Vedas, p. 101.
2. Dr. W. W. Hunter in his *Introduction to the Vedas, p. 101.
3. Dr. W. W. Hunter, *Processes of Vedic Religion, p. 101.***

modern period of Vedic studies also we find two schools of Vedic exegesis, one represented by Roth, Benfey, Grassmann and Kaegi, and the other by Pischel, Geldner and Seig. According to the first group of scholars, the Rv. was pre-eminently an Indo-European document, having very little to do with India proper; their investigations are therefore based mainly on comparative philology and comparative mythology. Pischel and Geldner have, on the other hand, emphasised the preeminently Indian character of these literary monuments and have accordingly sought light from the orthodox Indian tradition." ¹ A. Bergaigne attaches importance to the interdependence of the Veda and mythology. Aurobindo Ghosh considers the Veda a mystic and symbolic poetry. ² J. Hauer advocates a mystic and philosophical approach to the Avesta and through it to the Veda. ³ Dr. A.K. Coomarswamy too favours a mystic approach but desires a thorough study of the mystics of the world from the point of view of universal tradition. He thinks that the Upaniṣads are a development of Vedic metaphysics and must be given a greater importance in the study of the Vedas. ⁴ Dr. V.S. Aggarwal has pleaded for the recognition of the Adhyātmavid school and for the readjustment of the canons of research to that end. ⁵ Dr. Dandekar believes that the Veda is an original metaphysical tradition. He writes that 'The Aryans are pioneers not of conquest and settlement but of law and order. Even the apparently objective conceptions like nauḥ, setu, yajña, sarasvatī etc. conceal behind them a deeper significance.' ⁶

1. *ibid* 2. *Calcutta Review*, 58. 3. *Winternitz Comm.*
Vol. 1933. 4. *A New Approach to the Vedas*, 1933; *Rg-Veda as Land-nama- Bok*, 1935. 5. *Indian Culture V, The Vedas and Adhyātma Tradition*. 6. *Progress of Indic Studies*.

Whatever may be the conception of the origin, nature and contents of the Vedas entertained by these scholars they all agree in following the method of comparison drawing mainly upon the science of philology.

The modern comparative science of philology is a creation of the last century when it was formulated that neither Hebrew nor Sanskrit could be the original language used by human beings in the beginning of creation. By comparing common names like Skt. mātṛ Gr. mater and English mother it was concluded that such words were derived from one common language. This language was named Indo-Germanic or Indo-European. Scholars zealously devoted themselves to a reconstruction of this hypothetical mother tongue of the Aryans. This reconstruction established that most of the concepts conveyed by individual words or phrases found in the member languages of the I.E. group were derived from one common source, viz., the * I.E. mother tongue. It was, therefore, concluded that in order to understand such an old literature as the Vedic or the Avestic in any of the member languages it was very necessary to make a comparative study of other cognate literatures and common concepts. Thus to understand the Vedic concepts of Skt. agni and Skt. Varuna a comparison of these words and their concepts with ~~the words~~ Lat. ignis and Gr. ouranos and their concepts in their respective literatures was absolutely necessary. It is believed that the sense of a similar word in the various languages common to each language must be the original meaning of that word. Thus the Skt. words agni and varuna could only mean 'fire' and the god 'varuna'. Departures from the general rule were also attended to and accounted for.

Scholars have spoken very highly of this comparative method and have advocated and followed it

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study of other cognate literatures and common concepts.
Thus to understand the Vedic concepts of the gods and
the Vedas a comparison of these words and their concepts
with the words Lat. Iovis and Gr. Iovis and their
concepts in their respective literatures was absolutely
necessary. It is believed that the sense of a similar
word in the various languages common to each language
must be the original meaning of that word. Thus the
Gr. word Zeus and Vedic could only mean : the god : Zeus.
The god : Varuna, separated from the general rule were
also attempted to and accounted for.
Scholars have worked very hard of this
comparative method and have discovered and followed it

with great enthusiasm. But this method if worked out properly is by no means an easy one. " Comparative study often involved bringing in the results of other lines of study: Astronomy, Geology, Anthropology, Pre-history, Folk lore, Archaeology and Linguistics. It was important to note that the results of these sciences could not be taken at second hand. The student must be familiar with the evidence on which those results are based otherwise his argument would be vitiated by trying to ~~combine~~ combine results that lay on different planes."¹

But this method is not faultless. In their zeal for this method earlier scholars began to ignore tradition and built up their theories mostly, if not, entirely on the findings of this science. It could at the most guide us to trace the origin of a certain word which could not otherwise be properly explained. In the main it should have been employed as furnishing evidence^x to corroborate the findings of the traditional method. But the reverse practice was adopted. Theories were built on philological grounds and the traditional commentaries were searched for their support. The result was obvious. Some fantastic results were achieved. The height of nothing less than absurdity was reached in the study of each and every word of the Rg-Veda made by Prof. Rajwade. In this study he has tried to fix the sense of each word. He has needlessly rejected native commentaries and has applied the principles of the science of comparative philology very badly.

Another example is furnished by the theory of the Sumerian origin of the Rg-Veda so laboriously built up by Dr. Prannatha on the basis of certain supposed identities of Vedic and Sumerian words. The following examples of such identifications sought to be traced by Dr. Prannatha may be noted:-

1. Dr. A. C. Woolmer, Presidential Address to Vedic Section,

with great enthusiasm. But this method it worked out properly is by no means an easy one. "Comparative study often involved bringing in the results of other lines of study: Astronomy, Geology, Anthropology, etc. history, Folk lore, Archaeology and Linguistics. It was important to note that the results of these sciences could not be taken at second hand. The student must be familiar with the evidence on which these results are based otherwise his argument would be vitiated by reliance to construct composite results that lay on different planes. But this method is not sufficient. In their work for this method earlier scholars began to ignore tradition and built up their theories mostly, if not entirely on the findings of this science. It could at the most guide us to trace the origin of a certain word which could not otherwise be properly explained. In the main it should have been employed as supporting evidence to corroborate the findings of the traditional method. But the reverse practice was adopted. Theories were built on philological grounds and the traditional corroborations were searched for their support. The result was obvious. Some fantastic results were achieved. The height of nothing less than absurdity was reached in the study of each and every word of the *U-Veda* made by Prof. J. H. H. In this study he has tried to fix the sense of each word. He has needlessly rejected native commentaries and has applied the principles of the science of comparative philology very badly.

Another example is furnished by the theory of the Aryan origin of the *U-Veda* as reported by Prof. H. H. H. on the basis of certain words. The following examples of such identifications are given by him:

| Rv. word. | Reference in the Rv. | Sumerian word. |
|------------|---|---|
| Tatarin | I, 145.3; VI, 24.2;
VI, 68.7; IV, 39.2;
VI, 22.2. | Babylonian city
Tutuli (modern
Hit.) |
| Taturvanin | I, 168.1 | Traders of Taturi. |
| Uru | In more than 100
places singly and
in compounds. | Babylonian city
Ur. |
| Isam | VIII, 6.23 etc. used
185 times. | Sumerian city of
Ishin. |
| Aham rājan | II, 28.9 | King Ishmi Dagan. |
| Umā | III, 6.8; IV, 19.1 | Sumerian city Umma. |
| Ṛaddhā | V, 28.3 | Chaldea. |

Dr. Prannatha in this way proceeds with his theory without worrying in the least about the similarity or otherwise of the structural and functional ^{aspects of the} similarity between Vedic Sanskrit and the Sumerian languages. The theory and the proofs advanced in its support are ^{such} so that they need no further ~~ex~~ arguments for their rejection. 1

Similarity in form of two words does not necessarily imply that ~~it~~ they have come from the same root and hence have the same sense. Skt. asura and Avestan ahura; Skt. kāma and Hindi kāma (meaning ' desire' and 'action') may be cited as such examples. Again the words though having a common sense in all the cognate languages might not have retained all ^{their} ~~its~~ senses. In such ^{cases} ~~cases~~ it is difficult to say whether the retained sense is the original ~~sense~~ one. It may be that the original sense has altogether been abandoned in the course of further developments of the various languages. e.g., it may be noted that no amount of comparative study with the languages of the I.E. family can lead us to the conclusion that the word in ' martyu' in Av. XI, 5.19 means ' disease'.

and in Rv. VII, 59.12 it means the anatomical 'appendix' in the body of a man, or that the words 'ksīra' and 'māṃsa' in Av. IX, 3.6.9 respectively mean 'the water of split milk' and 'the solid part of split milk'.

It is not a sound position to assume that one word can ~~mean only one thing~~ convey only one concept. It is undoubtedly true of most words in ^{the} present languages which are mostly analytical or have such tendencies. Even in the Classical Sanskrit many words have senses more than one, e.g., the words like 'hari' and 'vr̥ṣa'. The classical Sanskrit is a direct development of the Vedic Sanskrit. It is, therefore, impossible to think that the Vedic Sanskrit had been different from the Classical one in having all words as conveying only one idea. It can easily be imagined that the Vedic Sanskrit must have had a much larger number of words having ~~max~~ senses more than one than can be imagined in the case of the Classical Sanskrit. The Brāhmaṇas offer a sufficient proof of this peculiarity of the Vedic language by preserving for us several senses of the same word, especially of the names of the so-called divinities like Agni, Indra, Varuṇa and Rudra. The philologists ignore these senses and ^{assign} only one sense to each of such words.

Philology can help us in determining the original and secondary (including implied as well as suggested) senses of a particular word at a given stage of the development of a particular language provided we have an exact knowledge of the various stages of its development and provided that we have an access to its literatures of each stage well demarcated along with a similar knowledge of the literatures and various stages of the development of languages with which the words of the former are compared. In such cases all the minutest

and in Av. VII, 39, 12 it means the anatomical 'upper part of the body of a man, or that the words 'kṛmā' and 'māṇas' in Av. IX, 5, 6, 9 respectively mean 'the water of split milk' and 'the solid part of split milk'.

It is not a sound position to assume that one word can mean many things. It is undoubtedly true of most words in the present language which are mostly analysed or have such tenuous ones. Even in the Classical Sanskrit many words have senses more than one, e.g., the words like 'heart' and 'virtue'. The classical Sanskrit is a direct development of the Vedic Sanskrit. It is, therefore, impossible to think that the Vedic Sanskrit had been different from the Classical one in having all words as conveying only one idea. It can easily be imagined that the Vedic Sanskrit must have had a much larger number of words having two senses more than one than can be imagined in the case of the Classical Sanskrit. The difference offer a sufficient proof of this peculiarity of the Vedic language by preserving for us several senses of the same word, especially of the names of the so-called divinities like Agni, Indra, Varuna and Mitra. The philologists ignore these senses and only one sense to each of such words.

Philology can help us in determining the original and secondary (including implied as well as suggested) senses of a particular word at a given stage of the development of a particular language provided we have an exact knowledge of the various stages of its development and provided that we have an access to the literature of each stage well demarcated along with a similar knowledge of the literature and various stages of the development of languages with which the words of the former are compared. In such cases only the philologist

shades of meaning of the words compared have need to be noted. With such efforts it can be expected to discover the senses of a particular word in all the cognate languages at that particular stage, and the causes for the variation of changes in the senses of a word in ~~these~~ different cognate languages can be investigated. Unless the history of each word compared is ~~fix~~ determined in the manner described it is not only useless but also dangerous to use the results of the science of comparative philology. In the present studies in this science it has been assumed that the Vedic Sanskrit, Latin, Greek and other languages are at the same stage of development and that they had practically the same type of development.

" Knowledge of comparative philology though essential for understanding of the Rg-Veda Samhitā is not enough. The Rg-Veda Samhitā is a religious text and ~~if~~ no effort at its interpretation can be satisfactory if its religion and mythology are not specially studied." ¹ In these words Mr. K.C. Chattopadhyaya has very aptly described one of the main defect that exists in the philological investigations of the modern times. All back-ground of religion and culture represented by the words studied is ignored and results against such significances of words are arrived at without the least hesitation.

There are cases where philology does not help at all. But even in such places the tradition, though supported by strong reasons, is sacrificed at the altar of an insecure linguistic speculation. I may refer to the word 'शिन्नेदेवाः' which has been used in the Rg-Veda only twice in verses VII, 21, 5 and X, 99, 3. Yaska has interpreted ~~as~~ it as 'śinadevā abrahmacaryāḥ' ².

1. K.C. Chattopadhyaya, Presidential Address to Vedic Section IX A. I. O. C.

2. N. IV, 19.

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There are cases where philology does not
help at all, but even in such places the tradition,
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author of a linguistic investigation. The Vedic
to the word 'Agni' which has been used in the
Vedas only twice in verses VI, 21, 2 and VI, 22, 2.
has interpreted it as 'sacred fire' and 'sacred
fire'.

IX. A. I. O. C.
IX. A. I. O. C.
IX. A. I. O. C.

Sāyana follows him.

M.M. Prof. Vidhushekhar¹ agrees with the interpretation of this word as given by Yaska. He points out to the use of such words as 'mātr-deva', 'pitr-deva', 'atithi-deva',^{and} 'ācārya-deva' in the Taittirīyopaniṣad. In these words 'deva' is used in a secondary sense. In the TS. VII, 18.2 and other Brāhmaṇas is used the word 'śraddhā-deva'. In the Adhyātma Rāmāyaṇa the word 'stri-deva' is used in the following verses:-

“ प्रोप्ते कलियुगे द्यौरे नराः पुण्यविवर्जिताः।
 दुराचारताः सर्वे सत्त्वतोपराङ्मुखाः॥
 परापवादनिरताः परद्रव्याभिलाषिणः।
 परस्त्रीसक्तमनसः परहिंसापरायणाः॥
 देहात्मदृष्टयो गूढा नास्तिकाः पशुवृक्षयः।
 मातृपितृकृतद्वेषाः स्त्रीहिंसाः कामकिङ्कराः॥”

In this context the word 'stri-deva' can only mean 'those who are devoted to the enjoyment of women'.

Prof. Bhattacharya² suggests that the word 'sina-deva' is similar in sense etc. to the words 'sinnodara-parāyana', 'sinnodara-trp' and 'sinnodarambhara'. In Sanskrit literature these words signify a man 'addicted to lust and gluttony.'³

Dr. A.D. Pusalkar⁴ draws attention to the words 'ugra-deva' (Rv. I, 36.18), 'saura-devye' (Rv. VIII,

1. I.H.Q. IX, PP. 103; A.L. OC, VI; IHQ, PP. 156-157.
 2. Journal of Madras University 1943, PP. 8-11.
 3. Monier Williams on 'sinnodarambhara' in his Dictionary (SKT. Eng.) PP. 1076.
 4. Prācya Vāni -- Phallus Worship in the Rg-Veda, PP. 29-31.

the word is followed by

M. K. Prasad, M. K. Prasad, M. K. Prasad

the interpretation of this word as given by Prasad, he

points out to the use of such words as 'stir-dew',

'stir-dew', 'stir-dew', 'stir-dew', in the

literature. In these words 'dew' is used in a

secondary sense. In the R. V. 1.1.1, 1.1.2 and other

is used the word 'stir-dew'. In the R. V. 1.1.1

the word 'stir-dew' is used in the following verses-

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

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ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

70.15), 'mūra-deva' (Rv. VII,104.24; X,87.2;144) and ' anṛta-deva' (Rv. VIII,104.14) and points out that the use of these words clearly shows that no worship was intended by the word 'deva' when it was used as a second member of a compound. He adds: " It is immaterial for the purpose of our investigation and interpretation that the first two words are proper names. The word ' anṛta-deva' is on all fours with the word 'śisna-deva' and lends a unique support to the traditional interpretation. Further support may also be found in Rv. VII,104.18:-

" devils, which do harm to the sacrifice most highly respected," which shows that 'deva' in the secondary sense of object to veneration was current also in the days of the Rg-Veda."

But there are other scholars who inspite of such evidences insist on translating it on the assumption that phallus-worshippers must have existed in the Vedic age also and that the word 'deva' must mean ' a god' everywhere. Thus Dr. L. Sarup¹ declares it as a ' Bahubrihi' compound and translates it as ' phallus-worshippers'. Dr. Keith conveys his agreement with this position and clearly explains the back-ground of such a translation by writing that ' In two passages are mentioned the phallus-worshippers and in both cases with abhorrence; it is certain that the Dravidians were addicted to this form of fetishism, and it is as probable as anything can be that the phallus-worshippers opposed by the singers were aborigines." ² Dr. J.N. Bannerjee sees in it a reference ' to a particular religious practice of a certain section of the Indian population using phalli for cult objects.' ³

1. IC. IV, PP. 159; Woolner Comm. Vol. PP. 234.

2. RPV. (I), PP. 10.

3. Development of Hindu Iconography.

RV. VII. 104. 10; RV. VII. 104. 10; RV. VII. 104. 10

RV. VII. 104. 10; RV. VII. 104. 10; RV. VII. 104. 10

that the use of these words clearly shows that no word was intended by the word 'deva' when it was used as a second member of a compound. He adds: "It is immaterial for the purpose of our investigation and interpretation that the first two words are proper names. The word 'anyat-deva' is on all four with the word 'anyat-deva' and lends a unique support to the tradition of interpretation. Further support may also be found in

RV. VII. 104. 10;

"devia, which do point to the tradition most highly respected," which shows that 'deva' in the second sense of object to veneration was current also in the days of the Rig-Veda."

But there are other scholars who insist of such evidence insist on translating it on the assumption that 'phalins-worshippers' must have existed in the Vedic age and that the word 'deva' must mean 'a God' everywhere. Then in 'deva-locution' it is as a 'Beloved' compound and translated it as 'phalins-worshippers'. Dr. Keith conveys the statement with this position and clearly explains the root-words of such a translation by writing that 'in two passages are mentioned the phalins-worshippers and in both cases with appositive; it is certain that the phalins were addicted to this form of fetishism, and it is as a phalins as anything can be that the phalins-worshippers opposed by the others were phalins'. Dr. J. H. Hymowitz sees in it a reference to a particular religious practice of a certain section of the Indian population using phalins for cult objects.

RV. VII. 104. 10; RV. VII. 104. 10; RV. VII. 104. 10
RV. VII. 104. 10; RV. VII. 104. 10; RV. VII. 104. 10
RV. VII. 104. 10; RV. VII. 104. 10; RV. VII. 104. 10

Dr. Farnell applies it to Vedic religion itself. Some other scholars see a reference to the use of phallus in ritual in Rv. X, 101; IX, 112, and also in VIII, 1, 34.¹

But the entire approach to the problem is wrong. It is ignored that the root 'div' from which this word is derived has as many as ten senses. These senses in the Dhātu-pāṭha are not collected by Pāṇini either through craziness or his ignorance. They are met with in Sanskrit literature. Unless it is proved conclusively that all these senses are a later development it is impossible to deny them to the Vedic language. The ~~Brāhmaṇas~~ Brāhmaṇas followed ^{by} the Nirukta ^{by} of Yāska have not denied these senses to the Veda. Yāska has, therefore, rendered it differently. Dayānanda who closely follows the Brāhmaṇas and Yāska has cleared the position by explaining the word 'śiṣṇa-devāḥ' as 'śiṣṇena dīvyanti kṛdanti te', and the word 'ugra-deva' as 'Ugrān tīvra-svabhāvan vijigīṣum' (Rv. I, 36, 18). His interpretation is further supported by the senses of 'prāṇāḥ', 'cakṣuḥ', 'manah', 'vidvāṃsah', 'rtavaḥ', 'vāk', 'vāyu' and 'yasaḥ' given to the word 'deva' in the Brāhmaṇas and by the use of words like 'mātr-deva' already referred to. In all these words 'deva' has neither a secondary sense as surmised by scholars nor means 'a god' only. It has to be explained in its root-senses. There can be no Lakṣaṇā so long as the word can be explained literally.

I may also refer to the following passage from the Atharva-Veda in this connection in order to show that the interpretation of Dayānanda has the sanction of the Vedic texts:-

1. Keith, RPV. (I), PP. 10ft.

The interpretation of the word 'शिखा' in Rv. I, 105.8 is of special significance in this connection. Dayānanda has explained it as 'asuddhāni sūtrāni' following Yāska's explanation 'asnatāni sūtrāni'.² Yāska has derived it from the 'snath'³ whose forms are translated by Dayānanda as 'sithill-karoti' in Rv. IV, 30.10; as 'pralayaṃ karoti' in Rv. VI, 4.3; as 'hinasti' in Rv. III, 31.13 and as 'himsati' in Rv. II, 20.5. These interpretations suggest that the word 'sisna' refers to the state of phallus just before and just ~~hux~~ after coition. This inference is further corroborated by 'sisnaṃ val sociskeṣaṃ (Rv. III, 27.4) 'sisnaṃ hidaṃ sisninaṃ bhūyisthaṃ socayati'⁴ ~~hux~~ and 'sisnaṃ indraḥ' (S.B. XII, 9.1.16).

The assumption of modern scholars in respect of the origin of phallus worship does not appear to be sound. As I have shown elsewhere⁵ the worship of phallus appears to be rooted in a personification of coconut represented by the word 'tryambaka' which resembles a phallus. This personification was first of all indulged in by Vasistha. It is, therefore, futile to inter-

1. AV. IV, 34.R. 2. N. IV, 6. 3. N. IV, 19. 4. SB. I, 4.3.9. 5. Coemist
is the origin of Siva cult. XIV A. I. O. C.

pret a reference to phallus-worship in a sentence of Vasistha (Rv. VII, 21.5). The other passage (Rv. X, 99.3) is attributed to Vamra Vaikhānasa. It has not been possible for me to establish his connection with any family of Vedic seers. It is, therefore, not possible to assign him to a particular stage of Rg-Vedic poetry. It may be that he was a contemporary of Vasistha. Never-the-less, it is very unsafe to build any theory about the existence of phallus-worship in the Rg-Veda on such a slender ground especially when the evidence for such an interpretation of the word 'sisna-deva' is overwhelmingly against it.

There have been instances where scholars have been misled by the method of comparison based on the principles of philology, e.g., scholars have sought to prove the identity of the word 'indra-senā' in Rv. X, 102.3 with the daughter of Nala and Damayanti and the mother of Vadhryasva; and also the identity of the word 'krivi' with an eponymic ancestor of the Naga-worshippers, combined with dragon-demon. They have also been misled in their translations of 'Naicāsākā' in Rv. III, 53.14 as 'a worshipper of banyan tree', and of 'yakṣa' as 'magical, supernatural being'. Scholars have failed to give a satisfactory translation of such hymns as Rv. I, 128 and I, 179.

The theory of Vyanjana is a peculiarity of Sanskrit literature. Much importance is attached to it by Sanskrit rhetoricians. The Abhedhavyārtha arrived at through the results of philology does not help us to reach the suggested sense which is the beauty of Vedic poetry.

There are many technical terms that have been used in Vedic hymns. These terms cannot be translated with the help of comparative philology. Thus the words 'anadvān' 'asva' and 'ghāsa' have been used in special

first a reference to *Pratimā-vachana* in a sentence of
Vedānta (Av. VII, 21, 3). The other passage (Av. I, 10, 3)
 is attributed to *Varuna Vaidikāna*. It has not been found
 by me to establish his connection with any family of
Vedic texts. It is, therefore, not possible to assign him
 to a particular stage of *Vedic* poetry. It may be that
 he was a contemporary of *Vedānta*. Never-the-less, it
 is very unsafe to build any theory about the existence of
Pratimā-vachana in the *Yajur* on such a slender ground
 especially when the evidence for such an interpretation
 of the word 'atma-dēva' is overwhelmingly against it.
 There have been instances where scholars
 have been misled by the method of comparison based on the
 principles of philology. E.g., scholars have sought to
 prove the identity of the word 'atma-dēva' in *Yajur*
 IV, 1, 10, 3 with the daughter of *Atma* *Varuna* and *Varuna*
 and the mother of *Vedānta*; and also the identity of
 the word 'atma' with an agnate ancestor of the *Yajur*-
 worshippers, combined with *Varuna*-*Varuna*. They have also
 been misled in their translations of *Varuna* in
 IV, III, 22, 1 as 'a worshipper of deity in tree', and of
 'atma-dēva' as 'a mother, supernatural being'. Scholars
 have failed to give a satisfactory translation of such
 phrases as IV, I, 10, 3 and I, 17, 3.
 The theory of *Varuna* as a personality
 of *Varuna*'s literature. Much importance is attached to
 it by *Varuna* scholars. The *Varuna* theory is based
 at least on the results of philology does not help us to
 reach the suggested sense which is the basis of *Vedic*
 text.
 There are many technical terms that have
 been used in *Vedic* texts. These terms cannot be translated
 with the help of comparative philology. Thus the words
 'atma-dēva' and 'atma' have been used in *Vedic*

senses in Av. XI, 5, 22. Similarly no amount of comparative philology can help in translating the words 'mandūka' 'sindhu' and 'Varuna' as 'prāṇa' 'dhamanī' and 'kloma'. But these words have these senses.

There are cases where the results of philological investigation are quite useless for the interpretation of the Vedas. The discovery that the words 'tārā', 'paśyati', and 'turiya' philologically are derived from the words '*stārā', '*spāsyati' and '*sturiya' respectively serves no useful purpose for the interpretation of the words in question. The only use of such results is that in the *I.E. language the words *stārā and the like represented the Skt. tārā and other words and hence had the same sense as is denoted by tārā and other words in modern Sanskrit. Similarly it is immaterial for Vedic interpretation that the word 'sneha' originally meant 'snow' and not 'talla' or 'affection'. The translation of 'suptau' in Rv. I, 51, 5 may as 'shoulder' may sound to be correct to the modern philologist but it has no sanction in ancient and classical Sanskrit and at the same time is irrelevant for the passage in which it is used.

It has been claimed that the rendering of 'rukṣaḥ' in Rv. VI, 3, 7 by 'tree' is an achievement of modern philology through Pāli 'rukka', Asoka (Eastern) 'lukkha', Singhalese 'ruk' and Hindi 'rūkha' all meaning 'tree'. But it is forgotten that Hindi 'rūkha' and other cognate words cited above can be correctly derived according to the principles of philology from Skt. 'vṛkṣa' through 'varkṣa = urkṣa = rukṣa = rukṣha'. The word 'rukṣaḥ' in Sanskrit means 'dry'. But this sense is not conveyed by the words 'rūkha' and the like referred to above. A tree when dried is not called a 'rukṣa' in Hindi. The word 'rukṣaḥ' in Rv. VI, 3, 7

is the same as the classical Skt. word ' rūkṣaḥ' or 'rukṣaḥ', Hindi ' rūkhā' meaning ' discourteous', 'rough', 'harsh', ' austere' (Apte) and so on. Dayānanda has accepted this sense and has translated it in Rv. VI, 3.7 as ' tejasvī jana'.¹

Pt. Viśva Bandhu² has derived the word ' pātra' used in Yv. XL, 17 from the -/vr to cover on the assumption that the sense of ' cover' intended in the Yajur-Veda passage referred to is not conveyed by the derivations proposed for it by the commentators or by the grammar of Panini. Dayānanda has translated this word by ' rakṣakena' suggesting that he derives it from them -/pā rakṣaṇe by adding the suffix ṣṭran by U. IV, 159 or the suffix stran by U. IV, 170. This furnishes us the sense that is needed in the said passage. There is, thus, no need to derive it from the -/vr.

I give one more example pointing to the futility of the science of comparative philology in the matter of Vedic interpretation. It is the word ' ehi-māyā-saḥ' used in Rv. I, 3.9. Griffith has given the following note about this word:-

" Ehimāyāsaḥ appears to be another form of ahimāyāsaḥ which is explained by Bohtlingk and Roth as ' multiform or versatile like a snake, showing the same variety of colour and shape. Sāyana explains it as 'those who have obtained knowledge universally'.³ It is more than probable, says Prof. Wilson, that the origin and import of the term were forgotten when Sāyana wrote'.

1. For the words ' tāra, paśyati, turiya, sneha, sūpti and rukṣa discussed here see Dr. Mohd. Shabidullah's Presidential address to the Philology section XI A.I.O.C.
2. Presidential Address to the Vedic section XV A.I.O.C.
3. cp. ' sarvato vyāpta-prajñā'.

This note clearly shows that the modern philologist does not take into account all the senses associated with a word and hence indulges in irrelevant fancies. ~~Many signs~~ The conjectures of Griffith and others are quite irrelevant to the context. Such surmises make the text more obscure than it otherwise is. These scholars have rejected the sense of 'prajñā' attached to the word 'māyā' by the commentators as also by the lexicons. Efforts should have ~~made~~ been made to explain the word 'ehi' which forms the first part of this compound. Skanda has explained it as 'ahina - anyūna' whereas Dayānanda derives it as 'ehi = ā + ihi = cestā'. The word 'ihi' is derived from the $\sqrt{\text{ih}}$ *cestāyām* with the suffix 'in' added to it by U. IV, 118. He has thus hinted at the right explanation of the word. He has explained the whole word as 'ā samantāc-cestāyām prajñā yeṣām te'. 'Māyā' is given in the list of synonyms of 'prajñā' in Nigh. III, 9. The explanation of Veṅkata Mādhava though funny nevertheless clearly points out the worthlessness of the conjecture of Bohtlingk and Roth.

"Hence in the department of Vedic exegesis European philology... has done absolutely no appreciable good, nay it has done immense harm and it has now almost barred the progress of serious oriental research"¹ (in respect of the Vedas). It is, therefore, of no use to consider its results in interpreting the Vedas. It cannot of course be denied that its results if properly arrived at will in many cases support the interpretations of Vedic words made according to the ancient method followed by Yaska and Dayānanda. This science can thus be used to corroborate such interpretations. But the present day results of the science of philology ^{are not} ~~are not~~ useful even so far since they are based on insecure and uncritical grounds as I have pointed earlier.

Avesta and Vedic interpretation.

Both the Rg-Veda and the Avesta are supposed to have derived their material from the same source-- the *I.E. culture, civilization, religion, mythology and language. It has been held on the results of the science of comparative philology that the Vedic and Iranian Aryans once lived together. This is a truth. Hence it is natural that both the cultures should have much that is common to both. It is for this reason that in the interpretation of Vedic hymns ^{a close study of} the help from the Avesta has been declared to be indispensable. ¹

It has been pointed ^{out} that there is a close resemblance between the Vedic Sanskrit and the Avestan language. The two languages have a large number of words that are essentially the same in form and in sense, eg., 'pitu', 'yātu' 'uksan' 'pāyū' 'ratha' 'jyā' 'āstu' and 'indra'. There is a large number of words which have the same sense but differ slightly in form, e.g., Skt. asura Avt. ahura; Skt. soma Avt. haoma; Skt. manyu Avt. mainyu and Skt. mrga Avt. meregha. ² There is a far-reaching agreement in the grammar of these two languages in respect of phonology ((general agreement of vowels/ only), of inflection, gender, cases, pronouns, ~~in~~ of Verbal system in voice, moods, tenses, conjugation-system, ³ prefixes, suffixes and compounds. Mr. Rulia Ram has pointed out an agreement in internal sandhis in the two languages. ⁴ The metres are analogous and the syntax is the same in both places.

Similarity has also been pointed out in social and religious spheres. The four castes of Rv. X, 90,

1. B.K. Chatterjee -- Caste System in the Avesta, A.I.O.C., 1922.
2. Vedic Origin of Zoroastrianism; Vedic Sampatti.
3. Jackson's grammar of Avesta, Introduction, PP. XXV to XXXIII.
4. Vedic Origin of Zoroastrianism, PP. 13.

12 have been identified with the Avestan classification of society into the priests (athravan), the charioteers (rathaēstāra) as the chief of warriors, the systematic tiller of the ground (vāstryo), and the artisan (huitari). The Avestan castes were hereditary.¹

In religion the identity of Skt. Varuna with Avt. Ahura Mazda on account of the common epithet asura -- ahura, common attributes especially the moral aspect of the two gods, & of Skt. Mitra with Avt. Mithra, of Skt. Sūrya with Avt. Hvar., of Skt. Bhaga with Avt. Baga has been sought to be established. Counterparts of the Vedic deities represented by the words aramati, agni, apām napāt, vāyu, aryaman, vṛtrahan, soma, trita, vivasvat, yama, usas, purandhi, druh and yathayātu have been discovered in Avestan deities represented by analogous words like āramaiti, agni, ātar, apām napāt and vāta.² The cults of cow-worship, sacrifice, sacred thread, the ceremonies of soma, pravargya, the system of cātummārya, and dīkṣā of the Hindus have been related to various cults and ceremonies found in the Avesta.³

In spite of such a large number of similarities the value of the evidence of the Avesta for the interpretation of the Vedas is insignificant, and sometimes misleading. The similarities in the structure of the two languages points out that like the Pālī language the Avesta is also a later development, ~~if not a later development~~ ~~than~~ of the Vedic language. In any case the Avesta cannot be placed at par with the Vedic language. The Avesta has not been well preserved. The Gathas show many post-Vedic forms and ~~is similar~~ their language is similar to

1. B. K. Chatterjee, Caste System in the Avesta, A. I. O. C. 1922.
2. ODRV.; Bhāratīya Samskr̥ti.

3. Dastur Noshervan D. Kaikobad J. P. presidential Address to the Iranian section IX A. I. O. C.

It has been identified with the Avestan designation
of society into the priestly (athra) and the warrior
(vairya) as the chief of warriors, the guardian
of the ground (vairya), and the priestly (athra)
part, the Avestan names were hereditary.

In relation the identity of the Avestan
with Avc, Avesta names on account of the common origin
name -- which, common attributed especially the name
respect of the two gods, it is that, with Avc, Avesta
of Avc, Avesta with Avc, Avesta, of Avc, Avesta with Avc.
There has been sought to be established, consequently
of the Vedic deities represented by the words, Avesta,
Avesta, Avesta, Avesta, Avesta, Avesta, Avesta, Avesta,
Avesta, Avesta, Avesta, Avesta, Avesta, Avesta, Avesta,
discovered in Avestan deities represented by Avestan
words like Avesta, Avesta, Avesta, Avesta, Avesta,
The lists of corresponding, sacrificial, sacred, the
correlation of some, Avesta, the system of correlation,
and Avesta of the Avesta have been related to various
cults and ceremonies found in the Avesta.

Insight of such a large number of such
factors the value of the evidence of the Avesta for the
interpretation of the Vedas is insignificant, and some-
times misleading. The similarity in the structure of
the two languages points out that like the two languages
the Avesta is also a later development, contemporary
with the Vedic language. In any case the Avesta can
not be placed at par with the Vedic language. The Avesta
has not been well preserved. The Avesta shows many
Vedic forms and in many respects is similar to
the Vedic language.

The Avesta, however, is not a later development, contemporary
with the Vedic language. In any case the Avesta can
not be placed at par with the Vedic language. The Avesta
has not been well preserved. The Avesta shows many
Vedic forms and in many respects is similar to
the Vedic language.

the Achaemenian Persian from the 6th c.B.C. downwards.¹

It has also been recognised that no portion of the Avesta has been preserved in an unchanged condition and that the later Iranian religion is altogether a different from the Indo-Iranian religion of which the Vedic religion records a faithful development.² In the older part of the Rg-Veda the contents are certainly quite old. But it is not so with the Avesta where the conceptions of a much later date predominate.³

The Avestan language in the course of its development has undergone far-reaching changes. Some words have dropped some of their senses, some have ~~acquired~~ acquired additional senses while some have changed their senses. Skt. pāyu, jyā, aka, satam and ~~other words~~ other words may be cited as instances.⁴

The conception of Vedic deva and asura are in direct contrast to those of Avestan daiva and ahura. Scholars have tried to explain this contrast by putting forth a theory of Indo-Iranian schism. But this theory is based more on imagination than on facts.⁵

Ahura Mazda is the main deity in the Avesta. It has no corresponding deity in the Rg-Veda. All attempts to identify this god with the Vedic Varuna must be declared to have met with failure. Both dyaus and Varuna are found in the Rg-Veda. But nothing of importance about them is found in the Avesta.⁶

The four castes of the Avesta cannot be regarded as identical with the castes of the Rg-Veda. In the former they have undergone a greater development than in the Rg-Veda and have become hereditary in contrast

1. K. C. Chattopadhyaya in Jackson Comm. Vol. ; Also see S. J. Bulsara, Presidential Address to the Iranian section, IX A. I. O. C. 2. ODRV. 3. ibid. 4. The senses of these words given by Rulia Ram in Vedic Origin of Zoroastrianism have been made the basis of these comments.

6. ODRV., Chapter XXXVII.

5. K. C. Chattopadhyaya, Presidential Address to the Vedic section IX A. I. O. C., PP. 142.

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with the functional system of the Rg-Veda. The names of the individual castes too differ from each other in the two literatures. It is immaterial that there are many similar functions by the individual castes in both the literatures.

The similarities pointed in connection with ceremonies are not substantial in all cases. Moreover similarities can be found out only when the two texts have been authentically interpreted. But no text has been interpreted upto this standard. The position in respect of the Avesta is not at all satisfactory. All Avestan scholars have admitted the value of Vedic and Classical Sanskrit for a correct understanding of the Avesta. To take the help of the Avesta in the interpretation of the Rg-Veda would amount to 'andhenaiva niya-mānā andhāḥ'. Such an inter-dependent method of interpretation is wholly unsuited to the interpretation of the Vedas.

Again, there is no complete sentence in the Avesta which may be identical with a sentence of the Rg-Veda. In spite of his best efforts no scholar has been able to point out any such sentences. The tendency of demonstrating parallelism between the thoughts of the Avesta and the Rg-Veda on the basis of few identical words and phrases found here and there has resulted in all sorts of ingenious conjectures, none of which is at all probable.¹ To cite a few examples; it has been sought to establish the identity of the Vedic Indra with the Persian hero Rustam²; of Vedic Varuṇa (asura mahān)³, with of Mahisāsura,⁴ of Mayāsura,⁵ and of Medha-asura⁶ with Avestan Ahura Mazda; of the Avestan Zarathustra with

1. ODRV, PP. 164-165. 2. A.K. Shastri--Rustam the Indra of Iran, IK A.I.O.C. 1929. 3. Vedic Origin of Zoroastrianism. 4. N. Gopala Pillai -- Skanda: The Alexander Romance in India, IX A.I.O.C. PP. 959. 5. Dr. D.B. Spooner--The Zoroastrian Period of Indian History, J.R.A.S. 1915, XXXII 6. Dr. Brugmann and others.

Vedic 'jaradasti' or jarad-ustra or jarad-tvasta.¹ Such identifications may be valuable contributions to the science of comparative philology but they do not possess the least possible value for the interpretation of the Vedas.

In short what we know of the religion, society and language of the Vedas and those of the Avesta one is struck more by the points of contrast than by the points of resemblances.² To rely upon the evidence of Avesta literature for the purpose of Vedic interpretation is, therefore, unnecessary.

There is one more difficulty in accepting the Avesta as a help in Vedic interpretation. To understand the Avesta fairly well a thorough knowledge of the Avestan, Pahlavi, the Pazand and the languages of the Achaemenian period is essential.³ The labours wasted on acquiring such a wide knowledge are not expected to yield any substantial results in view of all that has been said above.

Comparative Mythology and Comparative Religions as aids to Vedic Interpretation.

Both these sciences are of recent origin. Their object is to compare the mythologies and religions of various people and to discover points of unity and divergences and to find out their causes. It is evident from the objects of these sciences that they depend for the materials on the interpreted texts of the sacred books of the religions or mythologies compared. Without such texts their work can not proceed. They thus can not help us in interpreting the Vedas at all.

It may be suggested that the Vedic and other European religions have descended from the same

* 1. A. B. Kulkarni, *Zarathustra & Vedic Jaradasti*, *SV A. I. o. c.*
 2. O. D. R. V. 3. S. J. Bulsar, *Presidential Address, Deanian Section, IX A. I. o. c.*

*I.E. religion the bonds of unity found in other religions than the Vedic must also be found in the Vedic religion. An application of those ^{common features} unity to the text of the Vedas will help us in determining the real sense of those texts. In this way these two sciences will offer a great help in interpreting the Vedic texts.

But such a position is highly unsound. The religions of each people develop according to the level of understanding of ^{their} persons and the circumstances under which these persons are placed. Thus the religions do not develop at a uniform level. In such circumstances only the concepts of a particular stage and maintaining a uniform level of development can be compared in the case of two religions. Until well demarcated stages are discovered in the development of Vedic and other religions it is uncritical to employ the results of a comparison of other religions in the interpretation of the Vedas.

To cite a few instances: 'the 'Asa' or 'Rta' concepts of the Avesta and the Rta concept in the Rg-veda are still the same in word-formation, but not any more in contents..... Similarly as to the Avestan 'Haoma' and Rg-Vedic Soma.....' The Rg-Vedic dyauspitar is linguistically the same as the Latin Jupiter there is a great difference in the conceptions of the two in the two literatures. Lastly, the phenomena of Henotheism and Kethnotheism so painfully point out by Max Muller in the Vedic religion is peculiar to the Greek religion alone and has no traces in the Vedic religion. Quite unmindful of the subtleties of the two religions and the different outlooks of the two religions these terms applicable to the Greek religion were applied by Max Muller to the Vedic religion." Thus, in short, to express a phenomenon of thought of the Indian civilisation in ready-made terms of Western world always implies difficulties and inaccuracies."¹

1. Betty Heimann - Kethenotheism and Danastrutis, BORI Vol. XXVIII, 1947.

Anthropology in aid to Vedic Interpretation.

The science of Anthropology has two branches -- the Physical and the Social. The former deals with the specimens of fossils and other remains of art as well as the physical structure of individuals of a society. Its chief function is to demarcate various races and to point out their distinguishing physical features. This branch of Anthropology is, therefore, of no use in Vedic interpretation.

Much stress has been laid in some circles on the ~~im~~ importance of the study of Anthropology for a proper understanding of Vedic religious concepts. It is assumed that the Vedic religion depicted in the Rg-Veda is of a very primitive stage. Anthropology supplies us with the religion and culture of men of that stage in other countries. Human nature is ~~essentially~~ essentially the same every-where. The Vedic Aryans could not be different from the people of other places belonging to the same stage. Thus the religious and social phenomena observed in other societies must also be found in the Vedic religion which should, therefore, be interpreted in the light of those phenomena.

This view is based ^{on} several ~~xxx~~ assumptions. It assumes that the Vedic religion is of a primitive type. But what are the grounds for such a belief? No tangible proofs have been advanced for this assumption. The fact that the Rg-Veda is the oldest document in the history of world literature is no ground to declare it as primitive. The age of its origin is believed to be 1500 or 2000 B.C. It is about this period that the man is considered to be in a stage of savagery in certain parts of the world. But how does it mean that in India too the Vedic Aryans were savages? I do not mean to discuss the age of the Vedas at this place.

Anthropology in its Vedic Interpretation.

The science of Anthropology has two branches -- the Physical and the Social. The former deals with the specimens of bones and other remains of our ancestors. The physical structure of individuals of a society, its chief function is to determine various races and to point out their distinguishing physical features. This branch of Anthropology is, therefore, of no use in Vedic investigation.

Such stress has been laid in some circles on the importance of the study of Anthropology for a proper understanding of Vedic religious concepts. It is assumed that the Vedic religion depicted in the Rig-Veda is of a very primitive stage. Anthropologists supply us with the religion and culture of men of that stage in other countries. When nature is unchanging essentially the same everywhere, the Vedic system could not be different from the people of other places belonging to the same stage. Also the religions and social phenomena observed in other societies must also be found in the Vedic religion which should, therefore, be interpreted in the light of those phenomena.

This view is based, however, on two assumptions. It assumes that the Vedic religion is of a primitive type. But that are the grounds for such a belief? No tangible proofs have been advanced for this assumption. The fact that the Rig-Veda is the oldest document in the history of world literature is no ground to declare it as primitive. The age of its origin is believed to be 1500 or 1000 B.C. It is about this period that the man is considered to be in a state of savagery in certain parts of the world. But how does it mean that in India too the Vedic system was savage? I do not mean to discuss the age of the Veda at this place.

Whatever date may be assigned to the ~~sg~~ Vedas the internal evidence of the Vedas and the Brāhmanas indicates in unmistakable words that the civilization depicted there is of a very high order. It is in no way inferior to any of the modern highly developed ~~historical~~ cultures. To sacrifice internal evidence at the altar of unwarranted assumptions and to ~~mis~~ misinterpret the Vedic texts in the light of those assumptions is not at all admissible in the field of impartial study. The value of social Anthropology, therefore, is nothing for the interpretation of the Vedas.

The Anatomical Explanation of the Rg-Veda.

Dr. Rele ~~has~~ has pointed out that the Vedic gods are figures of biology. He has approached the hymns of the Vedas with the conviction that they are documents written by the ancient seers in symbolical language dealing with biological subjects particularly the central nervous system. He depends upon the translations of the Rg-Veda as given by Griffith and others. He takes ~~an~~ a verse from here and from there and builds up his structure.¹

Dr. Rele's theory though ingenious is not sound. It is based on mere ~~x~~ imagination. I do not mean to deny the existence of anatomical descriptions in the Rg-Veda; but ~~transcend~~ certainly I can not agree to the manner in which they have been sought to be proved. However, Dr. Rele has no new method to suggest ~~about~~ for interpreting the language of the Vedas. His is merely an attempt to interpret the ideas contained in the extant translations of the Vedas.

The Astronomical Explanation of the Vedas.

Dr. Shama Shastri takes the translations of Griffith as authority and sees references to a cycle

1. In his 'Vedic Gods as Figures of Biology.'

Whatever date may be assigned to the hymns the latest
and evidence of the Vedas and the Brahmanas indicates
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to any of the modern highly developed ancient cultures.
No scientific internal evidence as to the date of composition
assumptions and to the misinterpretation of the Vedic texts in
the light of these assumptions is not at all admissible
in the field of historical study. The value of social
Anthropology, therefore, is nothing for the interpreta-
tion of the Vedas.

The Historical Interpretation of the Vedas

Mr. Kote has pointed out that the
Vedic gods are figures of biology. He has approached
the hymns of the Vedas with the conviction that they are
documents written by the ancient seers in a biological
language dealing with biological subjects particularly
the central nervous system. He depends upon the simi-
litudes of the Vedas as given by Griffith and others.
He takes as a basis from these and from these and builds
up his structure.

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the manner in which they have been sought to be proved.
However, Mr. Kote has no way method to suggest evidence
for interpreting the language of the Vedas. He is merely
an attempt to interpret the things contained in the external
translations of the Vedas.

The interpretation of the Vedas
is a very difficult task. It requires a knowledge of
the language of the Vedas and a knowledge of the
history of the Vedas. It is a task which requires
a great deal of time and effort. It is a task which
requires a great deal of patience and perseverance.

of eclipses and opines that the Vedas are a record of prayers sung to help the gods to free themselves from the demons of eclipses. He believes that the ancient Aryans knew this fact but intentionally concealed for fear of the crumbling down of the Aryan society.¹

His references to eclipses in Vedic hymns have been examined in a subsequent chapter. He, however, does not add anything new to the method of Vedic interpretation. The same is the case with the astronomical explanation of the pantheon of the Rg-Veda given by Shrimati A.K. Devi.²

Purāṇas as an aid to the interpretation of the Vedas.

On the authority of the following verse it has been held that the Vedas should be interpreted with the help of history and Purāṇas:-³

“ इतिहासपुराणाभ्यां वेदं समुपबृहयेत् ।
विभेत्यल्पश्रुताद् वेदो मामयं प्रहरिष्यति ॥ ”⁴

Veṅkata Mādhava eminently belongs to this school. He has interpreted the Rg-Veda in the light of Paurāṇika history and mythology. In his interpretation, therefore of Rv. I, 31, 11 he sees references to the Āyu, son of Pururavas, to king Nahusa, to his son Viśpati, to Mamu and his daughter Ilā. It is also stated that Agni was born to Angiras, the father of the singer and hence Agni was called Āngirasa.⁵

The ^{seer} ~~name~~ of this ^{hymn} ~~book~~ is Hiranyastūpa Āngirasaḥ. Both according to the Sarvāmukramaṇī⁶ and according to the words 'mamakasya pituh' as interpre-

1. Vide his Drapsa, 1938: of Rg-Rigvedic Pantheon. (~~See~~ Cult. Her., I, PP. 169 - 182) tries to show how the Purāṇas explain the Vedas. (Gaekwad Oriental Series Bx Baroda VIII, PP. 148.)
XXVIII, 6.
136 - 137.
of the Angiras in Appendix

2. Vide her ' The Evolution
3. " H.S. Rama Swami Sastri
4. Vasiṣṭha Dharma Sūtra
5. Rgārthādīpikā, Vol. I, PP.
6. Vide Chronological Table
XX.

ted by Venkata Mādhava, ^{the} is the son of Angiras who is said to be one of the four or seven primeval sages. According to the geneological tables of the Angiras and Isīratha families this Angiras can be a contemporary of Isīratha, the grand-father of Viśvāmitra. This is confirmed by the Paurāṇika tradition which makes both Bharadvāja, a ~~xx~~ grand-son of Angiras, and Viśvāmitra, a grand-son of Isīratha, contemporaries.

When the references in the verse are examined with reference to the geneologies of the two families of Angiras (to which the ~~xxx~~ author belonged) and ~~the~~ of Isīratha (to which belong the persons supposed ~~to~~ ~~xxx~~ to ~~xxx~~ be referred to in the verse) it is revealed that the author of this verse, Hiraṇyastūpa is second in generation from Angiras and hence from Isīratha while Manu, Ilā, Pururavas and Ayu are respectively ~~xxx~~ eighth, ninth, tenth and eleventh in generation from Isīratha and hence in the seventh, eighth, ninth and tenth descent from Hiraṇyastūpa. It means that the seer of this hymn is making a reference to persons who were born not less than six descents after him. It is incredible unless it is assumed that either the seer visualised future events through his spiritual power or that the authorship of this hymn is incorrect. The first position is not admissible in critical examination of the problem. If that position is accepted it would mean that the theory of revelation and the attendant conceptions about the Vedas are correct word by word. But it is ~~is~~ not so. In the second position it remains to be proved that the authorship is actually incorrect and that so and so is the author of this hymn. Unless these two things are done there remains no room for doubting the definitely assertive statement of the Sarvāmukramāṇi.

It may also be said that the persons

ted by Venkatesa Mahadeva, who is the son of Anantadeva and is
said to be one of the four or seven primeval sages.
According to the genealogical tables of the Andhra
and Telugu families this Anantadeva can be a contem-
porary of Lakshmana, the grand-father of Visvaksena. This
is confirmed by the Puranic tradition which makes both
Anantadeva, a son of Anantadeva, and Visvaksena,
a grandson of Lakshmana, contemporaries.
When the references in the verses are
examined with reference to the genealogies of the two
families of Andhra (to which the son of Anantadeva
and that of Lakshmana) to which belong the persons supposed
to have been referred to in the verses, it is revealed
that the author of this verse, Hiranyasena, is second
in generation from Anantadeva and hence from Lakshmana while
Nana, Ila, Koushika and Jura are respectively the eighth,
ninth, tenth and eleventh in generation from Lakshmana
and hence in the seventh, eighth, ninth and tenth descents
from Hiranyasena. It seems that the son of this Anantadeva
is making a reference to persons who were born not long
than six descents after him. It is incredible unless
it is assumed that either the son of Anantadeva
events through his spiritual power or that the author
ship of this hymn is incorrect. The first position is
not admissible in critical examination of the hymn.
If that position is accepted it would mean that the
theory of revelation and the attendant conception
about the Vedas are correct word by word. But it is
not so. In the second position it remains to be shown
that the authorship is actually incorrect and that
so and so is the author of this hymn. Unless these two
things are done there remains no room for denying the
definitely assertive statement of the authorship.
It may also be said that the hymn

referred to in this hymn lived before Hiranyastūpa. This statement though simple is fraught with difficulties. It has to be established that the persons of these names did live before the time of the composition of this hymn. Among the various Manus and Āyus known to history and mythology none is earlier than the accepted author of this verse.

There is another difficulty in accepting the words Manu and the like as proper names. The verse makes no distinction ~~between~~ about the identity of the Manu or of the Āyu referred to. There is no ground for supposing that the Manu referred to here is the Vaivasvata Manu and ^{neither} Āpsara nor Cākṣusa nor Śavarṇi. The same is true in the case of Āyu. The Purāṇas do not help us in solving this problem.

The historical statements of the Purāṇas are in an irreconcilable conflict with the supposed historical statements of the Rg-Veda as well as with the statements of the Sarvāmukramāṇī. Some of these statements have been discussed in a later chapter. The statements of the Sarvāmukramāṇī are based upon the statements of the Brāhmaṇas who have preserved in them a fair amount of historical tradition of the seers of the Rg-Veda. The historical statements as gleaned from the Rg-Veda itself are not in harmony with each other. They indicate that they can not be regarded as at all historical. I have, therefore, put greater reliance on the statements of the Sarvāmukramāṇī.

From all that has been said above about the historical interpretation of the words Manu etc. in Rv. I, 31.11 and similar other scores of instances I am inclined to believe that the Purāṇas have no value at all for the interpretation of the Vedas. Instead they have a definite ~~tendency~~ potentiality to mislead

referred to in this form lived before Harishchandra. This statement though simple is fraught with difficulties. It has to be established that the person of these names did live before the time of the composition of this form. Among the various names and forms found in history and mythology none is earlier than the accepted author of this verse.

There is another difficulty in accepting the words Mann and the like as proper names. The verse makes no distinction between the identity of the Mann or of the form referred to. There is no ground for supposing that the Mann referred to here is the Vedic Mann and neither name nor form is known. The name is true in the case of Mann. The form is not help in solving this problem.

The historical statements of the Vedic are in an irreconcilable conflict with the supposed historical statements of the *Āg-Veda* as well as with the statements of the *Āg-Veda*. Some of these statements have been discussed in a later chapter. The statements of the *Āg-Veda* are based upon the statements of the *Āg-Veda* who have preserved in them a fair amount of historical tradition of the early of the *Āg-Veda*. The historical statements as found in the *Āg-Veda* itself are not in harmony with each other. They indicate that they can not be regarded as at all historical. I have, therefore, put greater reliance on the statements of the *Āg-Veda*.

From all that has been said above about the historical interpretation of the words Mann etc. in *Āg-Veda*, it is clear that the *Āg-Veda* is not a historical source of information. I am inclined to believe that the *Āg-Veda* have no value at all for the interpretation of the *Āg-Veda*. Indeed they have a positive tendency to mislead.

one in his work.¹ It appears that the Purāṇas contain a history of the Post-Vedic period. The identity of names ~~but~~ may have been due to the fancy of the people of that age to associate themselves with ancient heroes.

The "The Purāṇas, it is stated, were originally meant to amplify the meaning of the Vedas (Vedārthasya upabṛmhanam) but it would be of little use to us if most of the Paurāṇik legends could be traced to the Vedas; but there are certain portions there and especially of the Mahābhārata which announce in unmistakable terms that certain Vedic legends have an inner meaning; also there are other sections which in unambiguous terms speak of the symbolic way in which gods are signified."²

It may also be pointed out here that the Purāṇas in their present form do not appear to have been current at the time of the Vasiṣṭha Dharma Sūtra to which the verse 'Itihāsapurāṇābhyām Vedam samupabṛmhayet' belongs. It is, therefore, possible that the verse refers to works of older dates which were either the same as the Brāhmaṇas ~~known~~ or which have now been lost. Never-the-less the Purāṇas as they exist to-day must be discarded in interpreting the Vedas.

Prof. Chandramani Vidyalankara has opined that the Pālī language can be very helpful in the interpretation of the Vedas. His main argument is that there is a close similarity between the grammars, alphabets and vocabularies of the two languages. But as in the

1. To cite one more example: Rv. X, 107.11 reads

"bhojamasvāḥ suṣṭhuvāḥ vahanti suvṛdrathe vartate daksipayaḥ. bhojam devaso-vatā bhareṣu bhojah satrunt-samanikesu jetā." From its external appearance this verse appears to contain an account of king Bhoja of Dhārā as described in the Bhoja Prabandha and the Samarāṅgasūtradhāra. But ~~that~~

2. T. V. Kapali Sāstry, Light on the Veda, Shri Anubhindo Nandir Annual 5.

case of the Avesta, ~~however~~ similarities between Pāli and Vedic Sanskrit can not be a sure guide. ~~But~~ Mr. Chandramani has cited some examples in support of his theory. I take some of them.

He takes रक्षसे in Rv. V, 2, 9; 10 in the Accusative case and thinks that Sāyana has correctly explained this word as a form in the Accusative case.¹ But he has failed to observe that in 'raksaso vināsāya' Sāyana has used the word 'raksaso' in the Genitive case. 'Vināsāya' is in the Dative. There can be no question of using the Accusative case for the Genitive in connection with 'vināsa'. Dayānanda has removed the ambiguity by using the words 'duṣṭānāṃ vināsāya' in place of the words used by Sāyana. The word 'raksase' is, therefore, in the Dative case. In the same way Chandramani takes 'śṛṅge' in the accusative case. Dayānanda has not explained it in his Padārthak. In the Hindi Translation he has rendered it as 'śṛṅga ke nimitta'. There can be no doubt that he takes it as a form of the Dative.

He further points out to the use of the forms 'vah' and 'nah' ~~used in~~ the cases not sanctioned by Pāṇini, ~~used~~ in verses like Yv. XXXIII, 23; Rv. X, 52, 1; X, 59, 3. Such uses can be easily accounted for by Pāli usage. He further states that it is Pāli which correctly accounts for the formation of the words 'kivataḥ' in Rv. III, 30, 17, 'garutmān' and other words. It may be true but the question is ~~as~~ how such cases help us in a correct understanding of the Vedas? Mr. Chandramani can give no reply to this question. He has been able to select these examples on the basis of the already exis-

1. Vide 'Vedārtha kaye ki Vidhi.'

case of the Avesta, which is a limitation between
Vedic and Vedic Sanskrit can not be a sure guide. But
Mr. Christensen has also some examples in support of
his theory. I take some of them.
He takes *Yaj.* in *Yv.* 12.3:10 in the
prosecutive case and thinks that *Yaj.* has correctly
explained this word as a form in the consecutive case.
But he has failed to observe that in 'recessive' *Yaj.*
Yaj. has used the word 'recessive' in the consecutive case.
'*Yaj.*' as in the Dative. There can be no question
of using the consecutive case for the Dative in con-
tinuation with 'recessive'. *Yaj.* has removed the ambiguity
by using the word 'recessive' in place of the
word used by *Yaj.*. The word 'recessive' is, therefore,
in the Dative case. In the same way Christensen takes
'*Yaj.*' in the consecutive case. *Yaj.* has not explained
it in his *Yaj.*. In the Hindi translation he has
rendered it as 'recessive' and 'recessive'. There can be no doubt
that he takes it as a form of the Dative.
He further points out to the use of the
forms 'vaf' and 'vaf' which are not mentioned
by *Yaj.* in verses like *Yv.* 12.3:10, 12.3:11,
12.3:12. Such cases can be easily accounted for by *Yaj.*
usage. He further states that it is *Yaj.* which correctly
accounts for the formation of the words 'vaf' and
Yv. 12.3:10, 12.3:11, 'vaf' and other words. It may be
true but the question is how such cases help us in
a correct understanding of the Vedic *Yv.* *Yaj.*
can give no reply to this question. He has been able to
select these examples on the basis of the already estab-

ting interpretations. He has not been able to cite any example where a word which had so far been misunderstood might have been correctly explained by a knowledge of the Pāli language.

The evidences of Pāli should, therefore, be considered as corroborating the interpretations of Vedic texts ~~xxx~~ following the method to be described below. But in taking this help one must ~~ik~~ take care of the peculiarities of the two languages which should be well demarcated ~~before using the evidences of Pāli~~.

~~xxxx~~ Some scholars wish to interpret the Vedas with an exclusive reference to sacrifice. Dr. V. M. Apte has shown that the citation and liturgical employment of the Rg-Vedic Mantras in the Gṛhya Sūtras have definite principles behind them.

Though the tradition of Yājñika explanation of the Mantras of the Vedas is coming down from the most ancient times, perhaps from the time of the creative period itself ~~yet~~ this explanation has all along been regarded as one of the three main senses of Vedic Mantras. It is, therefore, unsound to limit the sense of the Vedic Mantras in respect of sacrificial application only.

It has also been accepted by all the modern scholars that the sacrificial application of the Vedic Mantras is of a later date. This position relates to a number of applications where the application of the verses in question is not supported by the text itself. It is very likely that some of the Mantras were employed in sacrifice from the very beginning. It is, therefore, quite reasonable to suppose that all verses may not have

time investigations. No man has been able to give any
answer where a word which had no been understood
might have been correctly explained by a knowledge of
the Vedic language.

The evidence of Vedic texts, therefore,
be considered as corroborating the interpretation of
Vedic texts in following the method to be described
below. But in taking this help one must be careful
of the possibility of the two languages which should
be well distinguished before using the evidence of Vedic
texts. Some scholars who to interpret the
Vedas with an exclusive reference to scientific
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been regarded as one of the three main sources of Vedic
texts. It is, therefore, understood that the source
of the Vedic texts in respect of scientific explanation
is only.

It has also been accepted by all the modern
scholars that the scientific explanation of the Vedic
texts is of a later date. This position relates to a
number of explanations where the relation of the Vedas
in question is not supported by the text itself. It is
very likely that some of the Vedas were composed in
periods from the very beginning. It is, therefore,
quite reasonable to suppose that all Vedas may have

had sacrificial explanations. Dayānanda accepts this position. He has, however, excluded all sacrificial explanations from the sphere of his commentary for fear of repetition. He states his position in the following words:-

“ परन्त्वेतैर्वेदगर्भैः कर्मकाण्डविनियोजितैर्यत्र
यत्राग्निहोत्राद्यस्वर्गेष्वप्यान्ते यच्चत कर्तव्यं
तत्तदत्र विस्तरतो न वर्णयिष्यते। कुतः कर्मकाण्डा-
नुष्ठानस्यैतरेष्वन्यत्राप्यत्राहणपूर्वमौगांसाद्यौतसूत्रादिषु
यथार्थं विनियोजितत्वात्। पुनस्तत्कथमेवानुषिक्त-
ग्रन्थवत् पुनरुक्तपिष्टपेषणदोषापत्तेरिति।
तस्माद्युक्तिसिद्धौ वेदादिप्रमाणानुकूलो
मन्त्रार्थानुसृतस्तदुक्तोऽपि विनियोगे ग्रहीतुं
योग्योऽस्ति।”¹

He has, thus, denied the application of those verses to ritual whose sense fails to admit of such an application. He accuses Sayana for applying all Vedic texts in ritual in the following words:-

“ यत्सायनाचार्येण वेदानां परममर्थमविज्ञाय
सर्व वेदाः क्रियाकाण्डतत्पराः सन्तीत्युक्तं, तदन्यथा-
स्ति। कुतः। तेषां सर्ववियान्वितत्वात्।”²

To limit the Vedic texts to their sacrificial explanations only is, therefore, unsound. It also means that no attempt should be made to interpret the Vedas with reference to ritual.

1. RBB., PP. 430.

2. RBB., PP. 408.

Devānanda's Method of Interpretation of the Vedas.

It is essentially traditional. He has enunciated his method in the Bhūmika as follows:-

“ यानि पूर्व देवैर्विद्वद्भिर्ब्रह्मणामारभ्य
याज्ञवल्क्यवात्स्यायनजैमिन्यनैऋषिगिङ्गैतरेय-
शतपथदीनि भाष्याणि रचितान्यासन्, तथा
यानि पाणिनीयतन्त्रजलिशास्कादिमहर्षिगिङ्गा
वेदव्याख्यानीनि वेदाङ्गारव्यानि कृतानि, एवमेव
जैमिन्यादिभिर्वेदोपाङ्गारव्यानि षट् शास्त्राणि,
एवमुपवेदारव्यानि तथैव वेदशास्त्रारव्यानि च
रचितानि सन्ति, एतेषां संग्रहमात्रेणैव सत्योऽर्थः
प्रकाश्यते। न चात्र किञ्चिदप्रमाणं नवीनं
स्वेच्छया सच्यत इति।”¹

He, thus, depends upon the Vedic Śākhās the Brāhmanas, the six Vedāṅgas, the six Darśanas and the four Upa-Vedas.

He also holds that the words and the concepts of the Vedic Mantras have been explained in the Vedas themselves. He writes: "Īśvara ne Vedon kā vyākhyān/bhī Vedonm se hī kar rakkhā hai." ² He, therefore, advocates the interpretation of Vedic words and ideas on the basis of internal evidence wherever possible. He has used this device profusely in his commentaries.

He also stresses the need for the employment of the principles of Rhetorics in the interpretation of the Mantras. He has also treated important figures of speech and the Śabda Śaktis in his Bhūmika. ³

1. RBB., PP. 409.

2. RBB., PP. 100 (Hāndi).

3. RBB., PP. 463.

Dr. Bhandarkar's Method of Interpretation of the Vedas.

It is essentially traditional. He

has enumerated his method in the following as follows:-

१. वेदों के अर्थों को समझने के लिये वेदों के मूल शब्दों का अर्थ जानना आवश्यक है।
 २. वेदों के अर्थों को समझने के लिये वेदों के मूल शब्दों का अर्थ जानना आवश्यक है।
 ३. वेदों के अर्थों को समझने के लिये वेदों के मूल शब्दों का अर्थ जानना आवश्यक है।
 ४. वेदों के अर्थों को समझने के लिये वेदों के मूल शब्दों का अर्थ जानना आवश्यक है।
 ५. वेदों के अर्थों को समझने के लिये वेदों के मूल शब्दों का अर्थ जानना आवश्यक है।
 ६. वेदों के अर्थों को समझने के लिये वेदों के मूल शब्दों का अर्थ जानना आवश्यक है।
 ७. वेदों के अर्थों को समझने के लिये वेदों के मूल शब्दों का अर्थ जानना आवश्यक है।
 ८. वेदों के अर्थों को समझने के लिये वेदों के मूल शब्दों का अर्थ जानना आवश्यक है।
 ९. वेदों के अर्थों को समझने के लिये वेदों के मूल शब्दों का अर्थ जानना आवश्यक है।
 १०. वेदों के अर्थों को समझने के लिये वेदों के मूल शब्दों का अर्थ जानना आवश्यक है।

He, thus, depends upon the Vedic language

the Brahmanas, the six Vedāngas, the six Purāṇas and

the four Upanishads.

He also holds that the words and the

concepts of the Vedic literature have been explained in the

Vedas themselves. He writes: "I have no Veda in which

the Vedic literature is not explained." 2. He, therefore,

advocates the interpretation of Vedic words and ideas

on the basis of internal evidence wherever possible. He

has used this device profusely in his own studies.

He also stresses the need for the inter-

pretation of the principles of literature in the interpretation

of the Vedas. He has also treated important theories

of speech and the Vedic literature in his writings.

1. The Vedic literature is a collection of hymns, prayers, and rituals.

2. The Vedic literature is a collection of hymns, prayers, and rituals.

Examination of this Method.

The importance of internal evidence is undeniable. It has to be preferred to all external evidences. Modern scholars too have recognised the value of internal support for the interpretation of the Vedas. Such evidences are not few. They are profusely available in either in the ~~same~~^{same} Veda or in the other Vedas. To quote some examples: the word 'vipra' is defined in Rv. VIII, 6, 28; the sense of Rv. I, 164, ~~20~~²⁰ is explained in Yv. XII, 79 and Yv. XXXI, 4; the word 'Rsayah' in Rv. X, 90, 7 is equated with the word 'vasavah' in Av. XIX, 6, 11¹ and so on.

Pt. Brahma Datt Jijnāsu is very sceptic about the results of a comparative study of the various schools of a particular Veda in respect of their value for Vedic interpretation. He thinks that the differences in the readings of the texts of the various schools of a Veda are too few to afford any appreciable help in our problem.² But the view is not wholly correct. " Though the number of such variations in the texts of the Mādhyandina and the Kāṇva Samhitās of the Yajur-Veda and the Kauthuma and the Jaiminiya texts of the Sāma-Veda are not too many, they abound in the case of the Paippalāda Samhitā and the Śaunaka Samhitā both belonging to the Atharva-Veda. Moreover, it is not the number of variations that counts, it is their nature that deserves consideration. ~~Indravakredu shows~~ A comparison of these two texts leads to far-reaching results. It points out that the word 'satya' also means 'satya'; the word 'rapah' in

1. The Brāhmanas have also hinted at this identification through 'prāṇa u vā Rsayah' (SB., VIII, 4.1.5) and 'prāṇa vai vasavah' (TB., III, 21.3.3.) Dayānanda has explained 'Rsayah' in Yv. XXXI, 9 as 'Rsayah Mantrārthavidah'. He explains the word 'vasu' as 'a Brahmacārī'. He thus accepts this identification in a different manner.

2. Yajur-Veda Bhāṣya Vol. I Introduction, pp. 45.

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Av. VI, 91.2 means 'visam'; the words 'tejah' and 'retah', 'Savitā' and 'kasyapa', 'agni' and 'indra', 'soma' and 'yama', 'yajña', 'pūṣa' and 'tvastā' are identical. This leads us to realise the correctness of similar identifications given in the Brāhmanas.¹ The importance of a comparative study of the texts of the different schools of the Vedas is as important as a comparative study of all the four Vedas is.² This importance was also recognised by Venkata Mādhava by writing

“अथ यवस्यन्ति गन्त्रार्थेनेवं मन्त्रान्तरैरपि ।
शारदास्वयं सु पठितैर्विस्पष्टार्थैर्गनीयितः॥”²

While the orthodox Indians, Dayānanda being one of them, hold that the Brāhmana texts are Vedic commentaries ~~and explain Vedics~~ containing ample material for a proper understanding of the Vedas the modern Vedic scholars are very pessimistic in their opinion in regard to the value of Brāhmanas in the interpretation of the Vedas. Prof. Macdonell has said:—“The investigation of Brāhmanas has shown that being mainly concerned with speculation on the nature of sacrifice, they were already far removed from the spirit of the composers of the Vedic hymns, and contain very little capable of throwing light on the original sense of those hymns. They only give occasional explanations of the sense of the Mantras and these explanations are often very fanciful. How completely they can misunderstand the meaning intended by the seers appears sufficiently from the following two examples.

The Satapatha Brāhmana (VII, 4.1.19) in referring to the

1. S.K. Gupta, 'Nature of Vedic Sākhās', XV, A.I.O.C. Sabara in his comments on J.S. X, 1, 32 identifies 'savitr' with 'sarasvatī' and 'asvins' with 'varuna'. He thus proves the continuity of Vedic tradition as well as the correctness of the views of the Brāhmanas.
2. Rg-Vedānukramanī, Madras, VIII, 3.3, pp. 77.

Av. VI. 3 means 'align', 'set', and 'rough',
'bavie' and 'bavyaga', 'gent' and 'kind', 'come' and
'tanyat', 'yama', 'yama' and 'tanyat' are identical. This
leads us to realize the correctness of similar identifi-
cations given in the *Brahmanas*. The importance of a com-
parative study of the texts of the different schools of
the Vedas is as important as a comparative study of
all the four Vedas is. This importance was also recognized
by Vedaśāstra Kāśhapa by saying

वेदविदो वेदविदो वेदविदो वेदविदो वेदविदो
वेदविदो वेदविदो वेदविदो वेदविदो वेदविदो

While the orthodox Indians, *Brahmanas*
being one of them, held that the *Brahmanas* texts are Vedas
commentaries ~~on the Vedas~~ containing ~~the~~ material
for a proper understanding of the Vedas the modern
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to the value of *Brahmanas* in the interpretation of the
Vedas. Prof. Macdonell has said: "The investigation of
Brahmanas has shown that being mainly concerned with
speculation on the nature of sacrifices, they were almost
far removed from the spirit of the contents of the Vedas
hymns, and contain very little capable of throwing light
on the original sense of those hymns. They only give
occasional explanations of the sense of the *Mantras* and
these explanations are often very tentative. Now certainly
they can misinterpret the meaning intended by the seers
appears sufficiently from the following two examples.
The *Antargāya Brahmana* (VI. 4. 1. 12) in referring to the

1. *Antargāya Brahmana*, VI. 4. 1. 12, 'वेदविदो वेदविदो वेदविदो वेदविदो वेदविदो'
in his comments on VI. 4. 1. 12 identifies 'वेदविदो' with
'वेदविदो' and 'वेदविदो' with 'वेदविदो'. He thus proves the
correctness of the views of the *Brahmanas*.
2. *Antargāya Brahmana*, VI. 4. 1. 12, 'वेदविदो वेदविदो वेदविदो वेदविदो वेदविदो'

refrain of Rv. X, 121

Kasmai devāya haviṣā vidhema

'to what god should we offer worship with oblation',

says 'Ka is Prajāpati: to him let us offer oblation.' ¹

Another Brāhmaṇa passage, in explaining the epithet

'golden-handed' (hiranya-pāni) as applied to the sun,

remarks that the sun had lost his hand and had got instead one of gold. ² (cp. Uvata on Yv. I, 16). Quite apart

from the linguistic evidence, such interpretations show that there was already, a considerable gap between the period of the Brāhmaṇas and that of the Mantras." ³

Prof. Max Muller is very vehement in his denunciation of the Brāhmaṇas. He writes:-

"The Brāhmaṇas represent no doubt a most interesting phase in the history of Indian mind, but judged by themselves, as literary productions, they are most disappointing. No one would have supposed that at so early a period, & in so primitive a state of society, there could have arisen up a literature which for pedantry and downright absurdity can hardly be matched any where. There is no lack of striking thoughts, or of bold expressions, of sound reasoning, and curious traditions in these collections. But these are only like fragments of a 'torso' like precious gems set in brass and lead. The general character of these works is marked by shallow and insipid grandiloquence, by priestly conceit, and antiquarian pedantry. It is most important to the historian that he should know how soon the fresh and healthy growth of a nation can be blighted by priest-

1. कस्मै देवाय हविषा विधेमोत्रि प्रजापते वै कस्तस्मै हविषा विधेमोत्यतः ।

2. cp. अथ यत्र ह तदेवा यत्र मतन्वत तत्सर्वत्र प्राशित्रं परि-
जहुस्तस्य पाणी प्रसिच्छेद तस्मै हिरण्यमै प्रतिदधुः । KB. VII, 13.

3. Bhandarkar Commemoration Volume, Poona, 1917.

craft and superstition. It is most important that we should know that nations are liable to these epidemics in youth as well as in their dotage. These works deserve to be studied as the physician studies the twaddle of idiots and the ravings of mad man." 1

European Vedic scholars being ever trained in conventional languages are under the impression that one word can signify only one meaning. They, therefore, try to fix the meaning of a word and when they have done so they would not care for the context and would render it in the same way everywhere. To give a typical example -- the words 'asva', 'vr̥ṣa' and 'yajña' are everywhere translated as 'horse', 'bull' and 'and sacrifice'. At many places ^{the translation} has, thus become very ludicrous and even unintelligible. For this very reason also they can not realise the significance of the utterances of the Brāhmaṇas. They fail to see the various types of knowledge coached in a way which is absolutely unfamiliar to them. The word 'yajña' has been equated in the Brāhmaṇas with 'namah', 'bhujyuh', 'bhagah', 'ṛtaśya'yonih', 'mahimā', 'br̥hanvipascit', 'aryamā', 'vasuh', 'svah', 'sreṣṭhatamaṃ karma', 'brahma', 'prajāpatiḥ', 'indrah', 'vismuh' etc. etc. 2 The word 'yajña' is derived from 'yaja devapūjāsāṅgatikarāṇāṇeṣu'. The word 'yajña' is, therefore, associated with all the senses this root is capable of expressing. Hence the Brāhmaṇas have explained this word in a number of senses -- all of which can be reduced to one or the other of the senses of the root 'yaj' listed by the Dhātupāṭha. The sacrificial system of the Brāhmaṇas treats of all the aspects of 'yajña' used in its derivative senses. They, thus, cover not only ceremonial details but also moral rules, material sciences, and metaphysics. They, e.g., treat of the theory of creation with reference to Rv. X.129 which can have no place in a purely scientific history of Sanskrit literature. 2VK, pp. 421-431.

ceremonial work.

There appears to be a misconception about the tradition of Vedic interpretation. When it is said that tradition in this sphere was lost, the speaker, is under the impression that the Vedic seer composed a verse and expounded its sense which was one and only one. It was familiar to people for some generations and then it was lost. But that is not the way in which a tradition starts. "In order to understand the situation in the matter of the correct interpretation of the Veda Vidya -- the interpretation which was intended by the Rishi to whom the Mantra was revealed-- let us take a note of the difficulties from the case of a living poet and his composition. Any of his best known mystic poems would be interpreted in different ways by different eminent scholars yet none may be the right interpretation which the poet had in his mind while composing the poem.

"Now how a tradition in interpretation starts? A scholar interprets a verse in his way. He imparts his explanation to his pupils, they in turn to their pupils. Thus a school arises. Another scholar similarly starts a school. So do others. Thus we have a series of interpretations different from one another. A man of later generation cannot judge which one is correct. It cannot also be maintained that the explanations first offered by the contemporary scholars are the correct ones.¹

"Again a poet seldom interprets his poem. Suppose he does so and explains it to some one who does not grasp it fully. He may even forget some parts of this explanation. He teaches it to his students and

1. I agree with this view in a limited sense only. Certainly a contemporary scholar is in a better position to understand and explain correctly than a scholar who explains in a different manner after several centuries.

corresponding work.

There appears to be a misconception about the tradition of Vedic interpretation. When it is said that tradition in this sense was lost, the speaker is under the impression that the Vedic text composed a verse and explained its sense which was one and only one. It was familiar to people for some generations and then it was lost. But that is not the way in which a tradition operates. In order to understand the situation in the matter of the correct interpretation of the Veda Manu -- the interpretation which was intended by the Rishi to whom the Manu was revealed -- let us take a note of the difficulties from the case of a living poet and his composition. Any of his best known poetic powers would be interpreted in different ways by different eminent scholars yet none may be the right interpretation which the poet had in his mind while composing the poem.

"Now how a tradition in interpretation started? A scholar interprets a verse in his way, he imparts his explanation to his pupils, they in turn to their pupils. Thus a school arises. Another scholar similarly starts a school. So do others. Thus we have a series of interpretations different from one another. A man of later generation cannot judge which one is correct. It cannot also be maintained that the explanation offered by the contemporary scholars was the correct one."

"Again a poet seldom interprets his poem. Suppose he does so and explains it to some one who does not agree with him. He may even forget what he said. This explanation is not passed on to his students and so it is lost. It is a pity that this is the case with the Veda. I agree with this view in a limited sense only, but I think a contemporary scholar is in a better position to understand and explain the Veda than a scholar who lived in a distant past."

thus his school of tradition grows up. This tradition cannot also be said to be genuine though here there is a direct connection with the poet himself.

" There can be another situation to make the whole ~~situation~~ question further complicated. It may be that the poet himself ~~explains~~ explains one of his difficult poems to a person of superior culture, intelligence and ~~rich~~ memory. This person retains the explanation perfectly well and hands it over to a second man, and the second man to a third man and in this way another line of tradition grows up. But facts relating to the origin of this tradition that it goes back to the poet himself and has been transmitted unimpaired, remains unknown. This interpretation, the only right one, is not noted down in any book for some generations, though passed traditionally, and then a late writer offers it, without mentioning its credentials. How are we to discriminate the genuineness of the tradition in a case like this?

" Situations like the above are possible with a living poet; in fact, some of these cases have actually happened with the works of Rabindranath himself. It is quite conceivable that the case of a Vedic poet, to whom a particular Mantra was revealed or by whom it was visioned (dr̥ṣṭa) thousands of years back, similar things have happened.

" And it is quite clear from Yaska's observation (1,20) that there were Rishis who had intuitive insight into dharma (sākṣātkṛtadharma), but the teachers of a subsequent age lost that intuition, And these later teachers who, according to a commentator, may be described as 'br̥ṣṭa R̥ṣis', i.e., sages who derived their wisdom not directly as the earlier sages did, but from others, declined in the power of communicating instruction. This is quite natural on account of impermanence of

thus his school of tradition grows up. This tradition cannot also be said to be genuine though there is a direct connection with the poet himself.

"There can be another relation to make the whole tradition question further complicated. It may be that the poet himself is explaining one of his different poems to a person of superior culture, intelligence and literary memory. This person retains the explanation perfectly well and hands it over to a second man, and the second man to a third man and in this way another line of tradition grows up. But facts relating to the origin of this tradition that it goes back to the poet himself and has been transmitted unchanged, remains unknown. This interpretation, the only right one, is not noted down in any book for some generations, though passed traditionally, and then a later writer offers it, without mentioning its origin. Now are we to discontinue the genuineness of the tradition in a case like this? Attention like the above are possible.

"With a living poet, in fact, some of these cases have actually happened with the works of Rabindranath Tagore. It is quite conceivable that the case of a Vedic poet to whom a particular stanza was revealed or by whom it was witnessed (quoted) thousands of years back, similar things have happened.

"And it is quite clear that there is a possibility of corruption (2, 20) that there were poets who had transmitted insight into them (misinterpretation), but the teachers of a subsequent age lost that tradition, and these later teachers, according to a commentator, may be described as 'dharma-bhaktas', since the devotees, without not directly as the earlier poets did, but through others, received in the power of communication insight into it. This is quite natural on account of the possibility of

human knowledge (puruṣavidyānityatvat), as Yāska would express it."¹

It is thus clear that the cry that the ~~the~~ tradition of Vedic interpretation had been lost as early as the Brāhmaṇas is futile. The authority for these texts is the Veda itself. This has been established beyond doubt by the results of the comparison of the Śakha texts.

Modern scholars reject the interpretation of 'ka' in Rv. X, 121 given by native commentators on two grounds. They hold that 'kasmāi' is the Dative singular form of the interrogative pronoun 'kim' and can only be translated by 'for whom'. If the seer had intended to imply 'Prajāpati' he would have used the form 'kāya'. They also assert that the seer of this hymn is undecided about the deity manifested to him in nature and whom he has been seeking with deep longing. To translate 'kasmāi' by 'Prajāpati' would remove this doubt in the mind of the seer.

The form 'kasmāi' is no problem in the present context. In such cases the Vedic usage is not uniform. 'Viśva' is a pronoun yet the forms 'viśvāya' (Rv. I, 50.1), 'viśvāt' (Rv. I, 189.6) have been used along with regular forms. On the other hand there are nouns having pronoun suffixes added to them, e.g., 'paramasyām' 'madhyamasyām' and 'avamasyām' in Rv. I, 108.10.

In Sanskrit literature 'ka' has often been associated with Prajāpati.² The main ground for this identification is according to the Rsis of the Brāhmaṇas that both the interrogative pronoun 'ka' (or 'kim') and 'Prajāpati' are anirukta, not explained, that is as the interrogative pronoun means a thing or a person not known definitely as 'this' and 'this ---like' (idam, idam), so is Prajāpati, -- he cannot be described definitely for

1. Vidhushekhara Sastri, Presidential Address, Vedic section, A. I. C. C. (VI).

such is his greatness. Considering the manner in which they express certain thoughts,..... this identification of 'ka' with Prajāpati ~~in~~ who is expressly mentioned in the last verse of the hymn seems quite natural and appropriate." ¹

The word 'hiranya' in 'hiranyapāṇih savitā' does not mean 'gold'. The seemingly untenable interpretation of 'hiranyapāṇih' of Yv. I, 16 given by the Brāhmaṇas is due to the fact that 'hiranya' is wrongly interpreted as 'gold' where as it means 'retah = tejah'.² The story of Prajāpati and his daughter related in SB. I, 7.4 gives a clue to the interpretation of the story given in the Gopatha R x Brāhmaṇa³ describing how the so-called 'golden-hands' were given to Savitr. According to the story of the Śatapatha Brāhmaṇa Prajāpati = yajña violates his daughter -- the sky or the dawn (divam voṣa-sam vā). Rudra hits him for this offence. The retah = tejah (lustre) of Prajāpati = yajña flows out. One by one the gods tried to overpower this lustre but instead of victory their own lustre faded away. The necessity to revive the lost lustre was felt. The deficiency of lustre could only be removed by a fresh supply of lustre. It was done especially in the case of Savitā who is also the procreator (prasvitā). This explains what the Brāhmaṇas mean by 'hiranyapāṇih' as applied to Savitā.

Dayānanda has accepted this position. He has explained the words 'savitā' and 'hiranyapāṇih' in Yv. I, 16 as 'vṛṣṭiprakāśadvārā divyagunānām prasavaḥetuḥ' and 'hiranyam jyotiḥ pāṇimastāḥ, kirana-vyavahāro vā

1. ibid.

2. cp. hī jyotiḥi hiranyam. SB. IV,

3. I, 21.

3. GB. II, 1.2.

yasya sah. jyotirhi hiranym. S. IV, 3.1.21.

The explanations of the Brāhmanas are therefore, neither inconsistent nor fanciful nor even wrong. It is merely the lack of proper understanding and assimilation of the Brāhmana texts which is responsible for such a view, as is held by modern scholars.

The remarks of Prof. Max Muller are quite unbecoming of that scholar, they being highly prejudicial and couched in an unworthy language. In his words his views 'deserve to be studied as the physician studies the twaddle of idiots and the raving of mad man.'

The Brāhmanas throw a flood of light on various problems of Vedic interpretation. Yaska recognises this importance by writing 'bahu-bhaktivādinī hi Brāhmanāni'.¹ The Brāhmanas give several synonyms of the same word on account of the various common aspects represented by various words; thus, e.g., 'hiranya' and 'jyotiḥ' are synonyms because they have the common quality of 'lustre'. 'Prajāpati' and 'savitā'² are synonyms for their common aspect of procreation; 'ṛta', 'brahma' and 'Vedāḥ'³ are synonyms on account of their common quality of truth and knowledge. This phenomenon is very common in the language of children when they have just begun to learn language speaking. They call two objects having a common quality by the same name. Thus, in the beginning they call both the father and mother by the same name; they can not make any distinction between one four-footed animal and another four-footed animal. When the knowledge of the child advances a little more he begins to distinguish between two objects he

1. N. VII, 2.

2. cp. Prajāpatirvai savitā. TB. XVI, 5.17; also see TB. I, 6.4.1.

3. cp. brahma vā ṛtam. SB. IV, 1.4.10. Satyam vā ṛtam. SB. VII, 3.1.23. Satyam brahma. SB. XIV, 8.5.1. Vedā brahma. JUB. IV, 25.3.

tries to make a distinction between them in his speech by placing the accent on different syllables.¹

The Brāhmanas alone can give us the right clue in the interpretations of words like 'jamadagniḥ' (explained as 'caksuḥ' in SB. VIII, 1.2.3; and as 'Prajāpatiḥ' in SB. XIII, 2.2.14). Such groupings of synonyms are essentially functional in nature. There can be no objection to such an explanation given by the Brāhmanas.

There is another set of synonyms. This set can be illustrated by the word 'sūrya' and its synonym 'harit'. In the beginning they could not have been synonyms. They must have stood in relation ^{to} a noun and a qualifying adjective. The following examples² may be noted:

| | |
|----------------------------------|---------------|
| 'tvam mahimavanim' | Rv. IV, 19.6 |
| 'Urvī prthivī' | Rv. I, 185.7 |
| 'Unatti bhūmim prthivīmuta dyām' | Rv. V, 85.4 |
| 'sūryasya haritah' | Rv. V, 29.5. |
| 'tokāya tanayāya' | Rv. VI, 1.12. |
| 'asvam na vājinam' | Rv. VII, 7.1. |

Later on these words were grouped as synonyms. It is difficult to say which of the words urvī, prthivī, bhūmī, mahī and avani/originally denoted the earth. It is likely that all these words were used simultaneously without restriction of their senses. It must have been at a very late date that the sense of a word was restricted. Hence when the Nighaṇṭu writes 'Prthivīnamadheyāni' (I, 1), 'hiranyanāmāni' (I, 2), 'vānnāmāni' (I, 11) etc.

1. I have closely observed this phenomenon in the case of several children belonging to several families with varying degrees of mental development living both in villages and towns and have found it the same everywhere. My youngest son calls both his father and mother as 'bhābi' but to distinguish each he places the accent sometimes on the first and the second syllables and sometimes in the reverse order. It must have been so with our early forefathers also.
2. Such examples are numerous.

tries to make a distinction between them in his speech by placing the accent on different syllables.

The Britanians alone can give us the right

give in the interpretation of words like 'tashashash'

(explained as 'tashash' in MS. VIII.1.2.3; and as 'tashash' in MS. VIII.2.3.14). Each example of synonyms are essentially functional in nature. There can be no objection to such an explanation given by the Britanians.

There is another set of synonyms. This set can be illustrated by the word 'tashash' and its synonyms 'tashash'. In the beginning they could not have been synonyms. They must have stood in relation to a noun and a qualifying adjective. The following

- examples may be noted:
- 'tashash' MS. VIII.1.2.3
 - 'tashash' MS. VIII.2.3.14
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 - 'tashash' MS. VIII.2.3.14
 - 'tashash' MS. VIII.2.3.14
 - 'tashash' MS. VIII.2.3.14
 - 'tashash' MS. VIII.2.3.14

Later on these words were grouped as synonyms. It is difficult to say which of the words was 'tashash' and which was 'tashash'. It is likely that all these words were used synonymously without restriction of their senses. It must have been a very late date that the sense of a word was restricted. Hence when the Britanians write 'tashash' (1,1), 'tashash' (2,2), 'tashash' (3,3) etc.

I have closely observed this phenomenon in the case of several children belonging to several families with varying degrees of mental development. Living in the village and town and have found it the same everywhere. My youngest son, who is 10 years old, has been as 'tashash' to 'tashash' each day since the words came in the first and the second syllables. It must have been in the first and the second syllables. It must have been in the first and the second syllables.

the author of the Nighantu does ^{not} mean to say 'names or synonyms of earth,' or 'of gold' or 'of speech' but he means to indicate that the words included in a particular section as synonyms of 'prthivī' etc. denote all the senses which the words 'prthivī' etc. are capable of denoting and vice versa.²

It has been objected that following the manner of the Brāhmanas anything can be equated with everything in the world -- a curious position. Ridiculous indeed. But such an objection is based on ignorance. If the proper significance and working of the method followed by the Brāhmanas is grasped such objections will disappear automatically.

It has been asserted with great force that the Brāhmanas contain very little that can help us in the interpretation of the Vedas. It will be perfectly true in case it is desired to search for material that may help in interpreting the Vedas according to modern notions which are quite opposed to the ancient method. But if the Vedas are desired to be interpreted according to the ancient traditional method there is ample material. To illustrate it: if it is desired to translate Rv. X, 51.8 in the modern style, the Brāhmanas offer no help; but if this verse is interpreted on the method of the Śākhas and the Brāhmanas, the SB. XIV, 2, 2.51 (prāṇa vai prayājāmyājāh) and KB. I, 4 (ṛtavo vai prayājāmyājāh) come to our aid and the verse is correctly explained. There is thus no paucity of material. All that lacks is a proper study and sifting of the available material.

Finally the Brāhmanas lay down the golden rule--'yatharkatathā Brāhmaṇam'.¹ It clearly lays down that if the sense of the explanation of the Brāhmanas is against the spirit of the Mantras it has to be rejected. The Brāhmanas, however, claim to follow the Vedas.

1. SB. XII, 5, 2.4. 2. Also see Durgamanda's preface to Nigh. pp. 3

The Āraṇyakas are also valuable in the interpretation of the Vedas. The Jaiminiya Āraṇyaka is most useful in all the known Āraṇyakas. The comments in the Āraṇyakas are fairly elaborate and are metaphysical in nature. The style is essentially the same as that of the Brāhmaṇas. Thus the word 'pataṅga' of Rv. X, 177.1 is explained as 'prāṇa'; 'asura' as 'manah'; 'samadura' as 'puruṣa'; and so on.¹

But these explanations are on the whole not so elaborate as in the Brāhmaṇas, or in the Jaiminiya Āraṇyaka. Sometimes physical explanations are also met with.

Though Dayānanda has not mentioned the Āraṇyakas separately he evidently refers to them under the general mention of works by using the word 'ādi'. The Upaniṣads too have been referred to in like manner. He draws upon these works profusely especially the latter in explaining Vedic Mantras in the Bhūmika.

The Upaniṣads are also a great help in understanding the monistic and monotheistic verses of the Vedas. They offer us valuable clues on philosophical matter contained in the Vedas. "That the language of the Upaniṣads is less archaic than that of the three Vedas proves only a later publication of the traditional exegesis."² It should not be considered to suggest a later development.

"The Padapāṭha is virtually equivalent to another commentary. In several instances Padapāṭha differs from the Saṃhitā text. ----- Any light which the Padapāṭha throws on the analysis of the text of the Rv., or any help which it affords for the exegesis of the Rv. cannot be ignored. Its evidence is invaluable."³

1. JUB. III, 35.

2. Dr. A. Coomār Swami, A New Approach to the study of the Vedas, PP. 52-53.

3. Dr. L. Sarup, Preface to Rgarthadipika, Vol. I, PP. 45-46.

Dayānanda has not mentioned it ~~as~~^{an} authority anywhere in his work. But he is highly indebted to it. His Pada-pātha differs from that of Śākalya at a few places only. In his Padapātha Dayānanda has used all the technical devices used by Śākalya. While explaining 'māsakrā' in Rv. I, 105.18 he has even quoted the view of Śākalya. He thus does not consider him as an absolute authority who ~~rank~~ can not be defied.

Like the Upanisads, the six systems of philosophy represented by Vyāsa, Kapila, Gotama, Kaṇāda, Patañjali and Jaimini as well as the Śārtis headed by Manu-Śārti also offer immense help in understanding the various topics described in the four Vedas. The six systems of philosophy are a further exposition of the philosophical ideas not stated or discussed fully in the Vedas. Dayānanda justly regards them as in harmony with one another. He does not see any contradiction or opposition of the various doctrines of these systems.¹

The Śārtis expressly claim to be based on Vedic texts. But much of the material that is found in the extent ^{śārtis} commentaries is un-Vedic and it has to be sifted properly before any help can be gathered from them. But these sources must be utilised as corroborating evidences only.

Dayānanda has advocated the importance of the six Vedāṅgas for a proper understanding of the Vedas. But he derives practically no help from Śikṣā, Kalpa, Chandas and Jyotiṣa. He has of course explained some verses as containing some astronomical matter. Beyond this the subject does not appear to be of much help in Vedic interpretation.

The help of the Chandas in Vedic interpretation does not appear to be at all appreciable. It

Myśnanda has not mentioned it as an authority anywhere in his work. But he is highly indebted to it. The text differs from that of Śaṅkara at a few places only. In his Vedānta, Myśnanda has used all the technical devices used by Śaṅkara. While explaining 'māhātmya' in p. 1, 100, he has even quoted the view of Śaṅkara. He thus does not consider him as an absolute authority who can not be defied.

Like the Upaniṣads, the six systems of philosophy represented by Nyāya, Vaiśeṣika, Sāṃkhya, Mīmāṃsā, Jyotiṣa and Jaimini as well as the system founded by Nāgārjuna also offer valuable help in understanding the various topics described in the four Vedas. The six systems of philosophy are a further exposition of the philosophical ideas not stated or discussed fully in the Vedas. Myśnanda justly regards them as an authority with one another. He does not see any contradiction or opposition of the various doctrines of these Vedas. The limits extensively of him to be based on Vedic texts. But much of the material that is found in the ancient commentaries is un-Vedic and it has to be edited properly before any help can be gathered from them. But these sources must be utilized as corroborating evidence only.

Myśnanda has advocated the importance of the six Vedāngas for a proper understanding of the Vedas. But he does not practically do help from them. He has of course explained Nyāya, Sāṃkhya and Jyotiṣa. He has of course explained some verses as containing some astronomical matter. Beyond this the subject does not appear to be of much help in Vedic interpretation.

The help of the Vedāngas in Vedic interpretation does not appear to be at all successful.

is true that the Brāhmanas have explained the names of metres in the same way as other words. These explanations help usⁱⁿ interpreting verses where these words have been used. It does not appear to be intended that the name of the metre of a verse has something to do with the general sense of the verse. It has also been suggested that the division of a verse in to pādas and the places of yati help in fixing the sense of the various sentences in a verse. But this can hardly be accepted. The words in a metre are not intentionally arranged to keep the order in which they need arrangement for their proper understanding. The arrangement in a verse depends entirely upon the flow of the metrical scheme of the stanza. The words in a verse sometimes are so placed that the subject and object as well as the verb are found in different pādas. Other words also give a confused appearance from the point of view of prose-order.

Kalpa is useful in the Yājñika interpretation of Vedic verses. Dayānanda, therefore, could not utilise them in his commentaries.

Dayānanda takes much help from the Nirukta and the Nighantū compiled by Yāska. He has followed all the principles of Yāska and has quoted him profusely. At times he has explained the text of the Nirukta. On a closer and deeper examination this explanation is found to be the only correct one^{and} as interpreting the words of the texts according to the spirit of the writer.

The Nirukta represents the school of etymologists. The basis of etymologies in this work is found in the Brāhmanas which are often quoted by him. This work is written in the form of a commentary on the Nighantū. It is the only ancient standard dictionary of Vedic words that has come down to us. But the modern scholars find fault with this dictionary also. Dr. Macdonell

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writes ~~not~~: " Thus among the synonyms of vāc 'speech' ¹ appear such words as śloka, nivid, rc, gāthā, anuṣṭubh which denote different kinds of verses or compositions and can never have been employed to express the simple meaning of speech." Dr. Macdonell would not have written these words if he had noticed the following and similar other examples:-

Rv. VIII, 27.5 rcā girā maruto devyadite sadane pastye mahi.

Rv. X, 91.12 imā asmai matayo vāco asmadām rco girah suṣṭutayah. samagnata.

Yv. rcam vācam pra padye. (XXVI, 1)

In these quotations the words 'rcā,' 'rcah', and 'rcam' have been used as adjectives to the words 'girā', 'gīrah' & 'girah', and 'vācam' respectively.

Yv. XIV, 8 'strotram me ślokaya.

Here ' ślokaya' is used as a verb signifying the 'power of hearing.'

Rv. IV, 23.8 rtasya śloko badhirā tatarda karnā budhānah śucamāna āyoh.

Sāyana translates 'ślokaḥ' by 'stutirūpā vāk'; Griffith by 'praise-hymn'; Venkata Mādhava by 'śabdo mahān'; Skanda by 'ślokaḥ stanayitmulakṣaṇaḥ'; and Durga by 'eva-matimahān....śabdah stanayitmulakṣaṇaḥ bhavati'.

Rv. I, 38.14 minṭhi ślokaṁāye.

Sāyana has translated it as 'stotram' whereas Griffith renders it as 'hymns of praise'. The Amara Kosa has included it ~~as a~~ ^{as a} synonym of 'kīrti' (glory). ² The word in this verse should, therefore, be translated as 'words of praise'. Dayānanda has translated as 'vāk'. In his interpretation of the whole verse that translation

1. Nigh. 1, 11.

2. Kāṇḍa III, Nānārtha varga, verse 2.

other examples

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viz., ' words of praise' does not fit in.

Rv. X, 94.1 praitē vadantu pra vayan vadāma grāvabhyo
vācam vadatā vadadbhyaḥ.
yadadrayaḥ parvatāḥ sākṣāsavah 'slokaḥ ghosaḥ
bharathendrāya somināḥ.

Here the words 'sloka', 'ghosa' and 'vācam' have been used to convey the same idea.

It is, therefore, evident from these examples that the words 'vāc', 'gīrah', 'sloka', 'ghosa' and the like are all used as synonyms of 'speech' in the Rg-Veda. The collections of synonyms in the Nighantū is, thus, based upon the correct interpretation of the Vedic texts. Dr. Macdonell and others can not realize the correctness of ancient interpretations so long as they do not foresake their position in regard to a fixed meaning of one word. The sense of a special kind of metre attributed to 'sloka' etc. is based on the classical use of the word.¹

The senses given in the Nighantū have the sanction of the Brāhmaṇas. In the case of the synonyms of 'vāc' these works observe 'vāgṛk' (JUB. IV, 23.4); 'vāgevarcasca sāmāni ca' (SB. IV, 6.7.5); 'Vāganustup' (KB. V, 6, etc. also in SB., AB., TB., TBr., etc. etc.) and so on. The following examples will indicate how the Nighantū has followed the Brāhmaṇas. Such examples are too many to be cited here exhaustively.

| Nigh. | Word in the Nighantū. | Meaning. | Corresponding Brāhmaṇa passage. | Reference |
|-------|-----------------------|----------|---------------------------------|-----------|
|-------|-----------------------|----------|---------------------------------|-----------|

| | | | | |
|-------|---------|-----------|---------------------------|-----------------|
| I, 12 | annam | udaka | annam vā āpah. | SB. XIII, 8.1.9 |
| I, 11 | aditiḥ | vāk | vāg vā aditiḥ. | SB. VI, 5.2.20 |
| I, 32 | amṛtam | hiranyam | amṛtam vai hira-
nyam. | SB. IX, 4.4.5. |
| I, 2 | candram | --ditto-- | candram hiranyam | TB. I, 7.6.3. |

1. In 1. In classical Sanskrit, too, the Vedic senses of these words have been preserved in compounds like 'govāc' etc.

| | | | | |
|---------|-----------|----------|-----------------------------------|-----------------|
| I, 1 | pūṣā | pr̥thivī | iyam vai pr̥thivī pūṣā | SB. II, 5.4.7 |
| III, 17 | prajāpati | yajña | yajñah prajāpatih. | SB. XI, 6.3.9 |
| I, 5 | marīcipāḥ | raśmi | ye raśmayaste devāḥ
marīcipāḥ. | SB. IV, 1.1.25 |
| III, 17 | viṣṇu | yajña | viṣṇurvai yajñah. | AB. I, 15. |
| II, 20 | parasuh | vajra | vajro vai parasuh. | SB. III, 6.4.10 |
| I, 12 | sarvam | udaka | āpa eva sarvam | GB. I, 5.15 |

The principle of etymology is to explain a word with reference to its meaning. ~~and~~ Yāska is fully conversant with the ancient Indian Vedic interpretation. He has fully grasped the spirit of the explanations given in the Brāhmanas. There is practically no difference in his explanations and those given in the Brāhmanas. It is, therefore, that some of his etymologies may sound to be fanciful, based on ignorance and lack of tradition ~~as well~~ ^{and} as incorrect. To take one example: Yāska's etymology of Nāsatyan as 'nāsikāprabhavan' has been a special target of criticism. Yāska has undoubtedly followed the Brāhmanas here too. The 'nāsatyan' are regarded as identical with the Asvins. The Brāhmanas observe 'nāsike asvinau',¹ 'asvināvadhvaryū',² and 'prānodānanau vā adhvaryū',³ The word 'nāsikā' is explained as 'nāsike u vai prānasya panthāḥ'.⁴ Hence the nāsatyan = asvinau = nāsikā = adhvaryū = prānodānanau -- which are the products of nāsikā or flow through it, hence = nāsikāprabhavan. There is no fancy or inconsistency in this explanation. ~~and~~ It is, therefore, futile to accuse ~~of~~ Yāska for his etymologies because they do not fit in with the peculiar notions of the modern Vedic interpretation and modern philology.

1. SB. XII, 9.1.14.

2. AB. I, 18; etc. see VK. PP. 52.

3. SB. V, 5.1.11.

4. SB. XII, 9.1.14.

It is sometimes said that the Brāhmanas are the works of priest-craft influenced by certain theological bias considerations. Hence they have given to the Vedic texts those senses which were never meant by the seers themselves. But the absurdity of this statement is apparent on the face of it. It has already been shown that the method adopted by the Brāhmanas in explaining is not a sudden one appearing at a very late date. This method is based on the observations of the Samhitās. The types of identifications and synonyms met with in the Brāhmanas are also found in the four Vedic Samhitās also. Such identifications figure prominently in the Śākha texts. When more such texts are discovered it is likely that many of the observations of the Brāhmanas will be proved to be quite in order. To say that the Vedic texts have been misinterpreted by the Brāhmanas, then, amounts to saying that the seers of the Vedas misinterpreted themselves. They used a language which they themselves did not understand.

The main stand-point of the Nirukta as well as of Dayānanda is that the Vedic words are 'yaugika' and are neither 'rūḍhi' nor 'yoga-rūḍhi'. They must be explained with reference to their root-meaning. Hence a word is capable of having senses more than one. The modern scholars have also admitted that the words in the Vedic language have still retained something of their derivative meanings." But there is a charm in these primitive strains discoverable in no other class of poetry. Every word retains something of its radical meanings; every epithet tells; every thought, in spite of the most intricate and abrupt expressions, is, if we once disentangle it, true, correct, and complete." 1 " Names.... are to be found in the Vedas, as it were, in a still fluid state. They never appear as appellatives, nor yet as proper names; they are

1. Max Muller, Ancient Sanskrit Literature, PP. 553.

It is sometimes said that the Vedic texts are the works of poet-saints influenced by certain religious ideas and conceptions. Hence they have given to the Vedic texts those senses which were never meant by the seers themselves. But the absurdity of this statement is apparent on the face of it. It has already been shown that the method adopted by the Vedic seers in explaining is not a sudden one appearing at a very late date. This method is based on the observations of the Vedic seers. The type of identifications and explanations met with in the Vedic texts are also found in the four Vedic Vedāngas. Each identification is accompanied by the Vedic texts. When more such texts are discovered it is likely that many of the observations of the Vedic seers will be proved to be quite in order. To say that the Vedic texts have been misinterpreted by the Vedic seers, then, amounts to saying that the seers of the Vedas misinterpreted themselves. They used a language which they themselves did not understand.

The main stand-point of the Vedic seers as well as of the Vedāngas is that the Vedic words are 'vachas' and are neither 'vachas' nor 'vachas'. They must be explained with reference to their root-meaning. Hence a word is capable of having senses more than one. The modern scholars have also admitted that the words in the Vedic language have still retained something of their descriptive meaning. "But there is a charm in these primitive etymological discoveries in no other class of poetry. Every word is taking something of its original meaning; every epithet tells; every thought, in spite of the most intricate and abrupt expressions, it is once identified in its sense, correct, and complete." "Hence... to be found in the Vedic texts, as it were, in a still living state. They never appear as dead letters, nor yet as living words; they are, in fact, living letters, and hence they are the most perfect of all letters."

organic not yet broken or smothered down." ¹ The philologists have also recognised the root-origin of languages. But both the philologists and modern Vedic scholars go against both these facts and interpret the Veda in a stereotyped manner like the medieval scholars who through their lack of proper understanding misinterpreted the Vedas. The medieval scholars were, however, perforce led to interpret Vedic words in their derivative or in other senses other than those generally assigned to them and had to add remarks like 'sāmarthyādiha -v...' and 'dhātunāmanekārthatvāt'. The Vedic ^{words} should, therefore, be assigned their derivative senses.

Grammar is rightly regarded as the complement of etymology. Without it etymology is lame. A thorough knowledge of grammar is, thus, absolutely necessary for a proper working of the etymological school. The chapter on Unādi suffixes fully illustrates this fact. Before interpreting the Vedas an acute knowledge of the grammar of Pāṇini as explained by Patañjali must be acquired. The commentaries on Aṣṭādhyāyī written in the medieval style do not bring out the full significance of the sūtras of Pāṇini in relation to their application to the Vedic language. They must, therefore, be rejected. They are also the basis of the view generally ~~favoured~~ advocated that the grammar of Pāṇini treats the Vedic peculiarities as exceptions to the classical language and there too it is not complete. But the facts are otherwise. The common features have been noted jointly. The distinctive features of each language could only be explained as exceptions to the generally known forms.

1. *ibid.*, PP. 755.

organic not yet broken or shattered down. The philologists have also recognized the root-origins of Sanskrit. But both the philologists and modern Vedic scholars go against both these facts and interpret the Veda in a stereotyped manner like the medieval scholars and through their lack of proper understanding misinterpreted the Vedas. The medieval scholars were, however, not forced to interpret Vedic words in their derivative or in-sensu senses other than those generally assigned to them and had to add remarks like 'असत्यम्' etc. The Vedas should, therefore, be assigned their derivative senses. Grammar is rightly regarded as the complement of etymology. Without its etymology is impossible. Thorough knowledge of grammar is thus absolutely necessary for a proper working of the etymological school. The chapter on Vedic sentences fully illustrates this fact. Before interpreting the Vedas an acute knowledge of the grammar of Vedic is explained by Vedic scholars as a necessity. The commentaries on Vedic written in the medieval style do not bring out the full significance of the Vedic of Vedic in relation to their application to the Vedic language. They must, therefore, be rejected. They are also the basis of the view generally known as advocated that the grammar of Vedic treats the Vedic vocabulary as exceptions to the classical Sanskrit and where too it is not complete. But the facts are otherwise. The common features have been noted jointly. The distinctive features of each language could only be explained as exceptions to the generally known facts.

Since the classical and the Vedic languages are much akin to each other Pāṇini had no other better method than to regard the classical Sanskrit as a standard and to note all departures from it as exception. Goldstucker has shown that Pāṇini had utilised a vast literature -- perhaps all that he could lay his hands upon. In noting the departures from the standard language it is as complete or exhaustive as it is for the treatment of the classical language. For the purpose of interpreting the Rg-Veda and other Vedas according to the ancient method it has proved to be quite exhaustive.

In the study of grammar the chapter on Unādi suffixes occupies a very important position. In it a large number of nouns and adjectives have been derived with reference to their roots. For a proper understanding and working of the science of etymology its study is essential.

Dayānanda has rightly advocated the use of rhetorics in interpreting the Vedas. Many a verse of the Vedas would remain obscure if these principles are not applied. The Vedas are Indian in spirit, matter and form. The Indians have been fond of hair-splitting in the matter of rhetorics from the most ancient times. They have been fond of 'dhvani', 'vyañjanā' and 'rasa'. The poets have profusely used these peculiarities profusely in their poetry. Even folk-poems of villagers quite illiterate and hence ⁱⁿ⁻capable of grasping the significance of the three 'śabda-śaktis' even if they are explained to them, show traces of vyañjanā. ~~What is more~~ They are also beyond the reach of people knowing of vyañjanā in their day to day life. It is, therefore, quite ~~xxx~~ reasonable to apply these principles.

But it must be noted in this connection that dhvani or vyañjanā is highly subjective in nature. The results of the instructions given by Prajāpati to men, demons, and gods and the impressions of Rāma and

Since the classical and the Vedic languages are much akin to each other, Vedic had no other better method than to regard the classical Sanskrit as a standard and to note all departures from it as exceptions. Goldstucker has shown that Vedic had utilised a vast literature. -- Perhaps all that he could say, his hands were. In noting the departures from the standard language it is as complete or exhaustive as it is for the treatment of the classical language. For the purpose of interpreting the Rg-Veda and other Vedas according to the ancient method it has proved to be quite exhaustive.

In the study of grammar the chapter on Uṇāi sūtras occupies a very important position. In it a large number of nouns and adjectives have been derived with reference to their roots. For a proper understanding and working of the science of etymology its study is essential.

Dyānamā has rightly advocated the use of rhetoric in interpreting the Vedas. Many a verse of the Vedas would remain obscure if these principles are not applied. The Vedas are Indian in spirit, matter and form. The Indians have been fond of half-saying in the matter of rhetoric from the most ancient times. They have been fond of 'dāvat', 'vāṇijā' and 'kṣat'. The poets have professedly used these poetic devices in their poetry. Even folk-songs of villagers also utilise rate and hence capable of grasping the distinction of the three sādha-śāstra even if they are explained to them. show traces of vāṇijā. It is, therefore, quite reasonable to apply these principles.

But it must be noted in this connection that dāvat or vāṇijā is highly subjective in nature. The results of the instructions given by vāṇijā to men, women, and even the instructions of the

Lakṣmaṇa at the sight of a crane so beautifully described in the Rāmāyaṇa amply illustrate the working of vyañjanā. In reality poetry in order to impress all hearts must have an essential quality of becoming subjective, i.e., it must become a part of the natural feelings of a man. If it does not possess this capacity it ceases to be universal. Vedic poetry is no exception to this rule. It is also full of vyañjanā or dhvani.

The Upa-Vedas are four in number. Each Veda has its Upa-Veda. There are two traditions in regard to this association of the Vedas and the Upa-Vedas. According to the one Rg-Veda has Ayur-Veda as its Upa-Veda; the Yajur-Veda has the Itanur-Veda; the Sāma-Veda has the Gāndharva-Veda; and the Atharva-Veda has the Śilpa-Veda. The object of this association is to stress that the particular Veda deals with some of the matter of the Upa-Vedas and the Upa-Veda associated with that a particular Veda further develops the subject-matter of that Veda and that the Upa-Veda being a special treatment of the subject offers help in the interpretation of the Vedic texts.

The other tradition is recorded in the Sūtra Saṁhitā. It makes a slight departure from the former in associating the Ayur-Veda with the Atharva-Veda in place of the Rg-Veda. This accords well with the fact that the Atharva-Veda is recognised as the earliest work on medicine. But the Rg-Veda, too, contains several verses dealing with medical science, e.g., Rv. VII, 59.12; V, 78.7; 8; and 9.

A press report stated that a certain scholar, Dr. Raja Devi Prasada had translated the Atharva-Veda in such a way that it appeared to be a work dealing with Itanur-Veda. Nothing else is known about the work. But it is a fact that verses like Av.

XI, 10.3; XI, 10.7; VIII, 3.2; I, 16.2; I, 10.4; III, 2.6; III, 2.5; VIII, 8.2; VIII, 8.4; XIX, 66.1 and IV, 18.4¹ deal with weapons of warfare.

The Silpa-Veda is associated with the ~~Yajur-Veda~~ Atharva-Veda in the first tradition. But as the Yajur-Veda deals with ~~the~~ sacrifice it is quite natural that the Silpa-Veda should have originated with the Yajur-Veda. It appears that the first tradition is older than the second one and relates to a stage when the present collections had not yet acquired this form. In any case it is certain that the subjects of the Upa-Vedas are not confined to one particular Veda and are common to all the Vedas. A knowledge of the technicalities and the general principles of all the sciences is, therefore, highly desirable for a proper understanding of the Vedic texts. "A full and accurate ~~knowledge~~ exposition of the Vedas and the Brahminical literature based on the Vedas will demand the aid of a plastic intellect, scientific imagination, expert knowledge, practical and theoretical of Geology, Mining, Organic Chemistry, Agriculture, and Astronomy as well as close familiarity with high mountains and petroliferous regions."² Thus for a proper understanding of Rv. I, 80.12 a knowledge of 'sahasra-bhrati vajra' is necessary. It is a subject falling in the domain of Dhamur-Veda. In the same way a knowledge of Silpa-Veda and Ayur-Veda is needed for understanding Rv. I, 116; I, 34; I, 46; I, 85; etc. etc.

A study of erotics is also necessary for a proper understanding of a number of verses. Verses like Rv. I, 126; 6; 7; Av. IV, 4.6-7 & contain erotic matter. They have been hitherto misinterpreted for lack of applying this science ⁱⁿ for interpreting these verses. It is Daya-

1. Brahma Latta Jijnasa, Veda Aura Sastraprayoga, Daya-nanda Sandesa, January, 1941, PP. 24-27;
2. Parama Siva Aiyar, D. Comm. Vol. PP. 317.

IX, 10, 3; X, 10, 7; VII, 8, 2; I, 10, 2; I, 10, 4; IX, 10, 6;
IX, 8, 3; VII, 8, 2; VII, 8, 4; IX, 8, 1 and IX, 10, 4-5
with weapons of warfare.

The Rig-Veda is associated with the
Avestan Atharva-Veda in the first tradition, but as
the Yajur-Veda deals with them sacrificial it is quite
natural that the Rig-Veda should have originated with
the Yajur-Veda. It appears that the first tradition is
older than the second one and relates to a stage when
the present collections had not yet acquired their form.
In any case it is certain that the subjects of the Yajur-
Vedas are not confined to one particular Veda and are
common to all the Vedas. A knowledge of the technicalities
and the general principles of all the sciences is, therefore,
highly desirable for a proper understanding of the Vedic
texts. "A full and accurate knowledge of the
Vedas and the Brahmanical literature based on the
Vedas will demand the aid of a plastic intellect, some-
times imagination, expert knowledge, practical and theo-
retical of Geology, Mining, Organic Chemistry, Astron-
omy, and Astronomy as well as close familiarity with
high mountains and petrological systems." It is for a
proper understanding of RV, I, 60, 10 a knowledge of
"elementary-physical values" is necessary. It is a subject
falling in the domain of Bharata-Veda. In the same way
a knowledge of Rig-Veda and Yajur-Veda is needed for
understanding RV, I, 110; I, 111; I, 112; I, 113; I, 114; I, 115; I, 116; I, 117; I, 118; I, 119; I, 120; I, 121; I, 122; I, 123; I, 124; I, 125; I, 126; I, 127; I, 128; I, 129; I, 130; I, 131; I, 132; I, 133; I, 134; I, 135; I, 136; I, 137; I, 138; I, 139; I, 140; I, 141; I, 142; I, 143; I, 144; I, 145; I, 146; I, 147; I, 148; I, 149; I, 150; I, 151; I, 152; I, 153; I, 154; I, 155; I, 156; I, 157; I, 158; I, 159; I, 160; I, 161; I, 162; I, 163; I, 164; I, 165; I, 166; I, 167; I, 168; I, 169; I, 170; I, 171; I, 172; I, 173; I, 174; I, 175; I, 176; I, 177; I, 178; I, 179; I, 180; I, 181; I, 182; I, 183; I, 184; I, 185; I, 186; I, 187; I, 188; I, 189; I, 190; I, 191; I, 192; I, 193; I, 194; I, 195; I, 196; I, 197; I, 198; I, 199; I, 200; I, 201; I, 202; I, 203; I, 204; I, 205; I, 206; I, 207; I, 208; I, 209; I, 210; I, 211; I, 212; I, 213; I, 214; I, 215; I, 216; I, 217; I, 218; I, 219; I, 220; I, 221; I, 222; I, 223; I, 224; I, 225; I, 226; I, 227; I, 228; I, 229; I, 230; I, 231; I, 232; 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nanda who has given the correct explanation of such verses for the first time in the medieval and modern periods of Vedic studies. To illustrate the application of erotics in Vedic interpretation Av. XI, 5.18 may be cited. Here the words 'anadvān' and 'asva' have been explained as 'bull' and 'horse' respectively. The word 'ghāsam' has likewise been explained as 'grass'.¹ But the Kāma Sūtra² tells us that 'vr̥ṣa' and 'asva' are two technical terms signifying persons possessing some features. 'Tasyām' was referring to the word 'kanyā' in the first half of the verse has to be supplied in the second half. The word 'kanyā' in this verse refers to an unmarried woman of any of the three types 'mṛgī', 'vadavā' and 'hastinī'. The sense of the second half would, then, be that both a vr̥ṣa and an asva type persons can obtain full pleasure in any of the three types of women, through Brahmacharya alone. The sasa, vr̥ṣa, and asva persons are suited to mṛgī, vadava and hastinī women respectively. If a union of other types is effected real pleasure is not obtained. But Brahmacharya ensures this pleasure irrespective of the type of woman with whom he is united.

Dayānanda has not mentioned erotics in his authorities for the interpretation of the Vedic texts. He has never-the-less utilised it in his commentaries though without referring to the text of the Kāma Sūtra which he had definitely consulted as in one of his letters he sent for it.³ The assistance of erotics in Vedic interpretation is, thus, undeniable.

1. Vide Śaṅkara's commentary on the Av.

2. II, 1.1.

3. PV, PP. 123; L.No. 92 dated 14.10.1878

A knowledge of later literature also helps in the matter. The works on Hatha Yoga denounced by Dayānanda also help in solving several riddles. In these works the words 'go-māṃsa', 'amara-vāruṇī', 'gaṅgā', 'yamunā', 'sarasvatī', 'narmadā' and 'soma-pāna' etc. have been used in special senses. Such words are also met with in the Vedas. Thus Rv. VIII, 48 is addressed to Soma can be interpreted in the light of Hatha Yoga Pradīpikā III, 44 - 45. The sense thus yielded would be unique.

It has been stressed by all ancient scholars that a knowledge of the seer of a hymn or verse is very essential in interpreting the Vedas. Taking the seers as the authors of the Vedic hymns the exact import of this statement is not clear. It probably refers to the view that the names of seers associated with Vedic hymns are not proper names but stand for main or the most important idea expressed in the hymn or the verse concerned. The interpretation of 'Sarpa Rājñī' seer of Rv. X, 189.1-3 given in the Brāhmaṇas is specially noteworthy in this connection. The point has to be investigated before any opinion on this can be passed. It appears to be true in some cases, but in the majority of cases this position does not appear to be sound. Dayānanda has not accepted any such help.

The correct knowledge of the seers of hymns can certainly help us in re-arranging the hymns of the Rg-Veda in their chronological order. It is possible to determine contemporary writings in a number of cases in the hymns of the Rg-Veda. This alone can help us to form a correct view about the religion of the Rg-Veda in its development from one stage to another. But this can hardly be intended by the ancient writers who did not consider the seers as their composers. The principle is undoubtedly sound but the hurdles in the proper working of this prin-

A knowledge of later literature also helps in the matter. The words in *Yajur-Veda* denoted by *Yajurveda* also help in solving several riddles. In these words the words 'go-vishva', 'māta-vishva', 'yama', 'antarvati', 'yama', and 'soma-pāna' etc. have been used in special senses. Such words are also met with in the *Vedas*. Thus *RV. VII, 68* is addressed to *Soma* and be interpreted in the light of *Yajur-Veda* traditions. *III, 44 A 45*. The sense thus yielded would be unique. It has been suggested by all ancient scholars that a knowledge of the rest of a hymn or verse is very essential in interpreting the *Vedas*. Taking the sense on the authors of the *Vedic* hymns the exact import of this statement is not clear. It probably refers to the view that the names of deities associated with *Vedic* hymns are not proper names but stand for main or the most important idea expressed in the hymn or the verse concerned. The interpretation of 'Soma' *RV. I, 10, 1-3* given in the *Bṛhadāraṇyaka* is especially noteworthy in this connection. The point has to be investigated before any opinion on this can be passed. It appears to be true in some cases, but in the majority of cases this position does not appear to be sound. *Yajurveda* has not accepted any such help.

The correct knowledge of the sense of hymns can certainly help us in re-arranging the hymns of the *Veda* in their chronological order. It is possible to determine contemporary writings in a number of cases in the hymns of the *Ṛg-Veda*. This alone can help us to form a correct view about the relation of the *Ṛg-Veda* in the development from one stage to another. But this can hardly be inferred by the ancient writers who did not consider the sense as their concern. The principle is undoubtedly sound but the further the proper working of this principle

ciple are too many. It requires a settlement of the author-ship of each hymn beyond doubt and a chronological arrangement of the hymns of the Rg-Veda which appear to be insurmountable in the present state of our knowledge. Some other scholars have suggested a regrouping of the hymns of the Rg-Veda. But none of the principles applied in those suggestions are very sound.

The 'devatā' of a Vedic verse or hymn is a very vital point. Much divergence in interpretation is the direct result of a difference of opinion on the nature and significance of Vedic 'devatās'. Whatever be the conception of Vedic 'devatās' it is accepted by all that the 'devatā' of a hymn indicates the subject-matter of that hymn. A proper understanding of Vedic deities and their conception is, thus, indispensable.

Closely allied with this is the nature of the composition of the hymns of the Rg-Veda. They are not necessarily ~~one~~ individual poems consisting of several verses having one central idea. In many cases it is beyond dispute that they are not so. In such cases they are collections of verses from various points of view like their authorship. They are, therefore, complete verses in themselves collected together. In other cases too it is futile to regard them as separate poems. Like the Avestan Gāthās¹ they do not in every case give a systematic treatment of the teachings. The verses of which they are composed are complete in themselves as far as the thought is concerned. Each of them has its point and message to convey. It is, therefore, no wonder that different topics treated in a hymn are jumbled together.

Importance of accent has also been much stressed. Patanjali has illustrated its importance by

1. Dr. Taraporewala, A.I.O.C. 1928

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Importance of accent has also been much
attended. It has illustrated its importance by

citing the words 'indra-satru' and 'sthūlaprasati'. It is true that accent helps a lot in the determination of the sense of Vedic words; but it is also very probable that the accents shown in the Sāṃhitā texts have undergone some change in the course of the transmission of Vedic hymns through the centuries before their recognition as the sacred canon. The accent depends much on the correct hearing and correct imitation by later generations. Neither of these two actions is uniform in all individuals. Hence too much importance should not be attached to accent in determining the sense especially when it is against a reasonable rendering of the text concerned. An analysis of the words having the same form but having different accents points that the difference in the accent is not based on any uniform principle throughout the use of a particular word which may enable scholars to demarcate the different senses of that word in each case.

Common sense and fair reasoning also play an important part in the interpretation of the Vedas. Mahidhara's translation of verses like Yv. XXXII, 21 or Griffith's rendering of Av. V, 16 is devoid of all common sense and reasoning. Ancient authors like Manu (XII, 106) and Yāska (N. XIII, 12) recommend the use of reasoning in the interpretation of the Vedas.¹

The principles of interpretation laid down by Yāska in his Nirukta with special reference to the three types of Roās and the rules laid down for the ^{same} purpose by the rhetoricians must be taken into account in Vedic interpretation. It is unnecessary to discuss them here.

Dayānanda has rightly criticised and rejected the medieval commentaries as also the modern translations in as an help for a correct understanding

¹ Also see Vaiśeṣika Darśana VI, 1.1 of the Vedas. As has already been stated

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on the correct hearing and correct imitation by later
generations. Whether of these two actions is uniform in
all individuals, hence too much importance should not
be attached to accent in determining the sense espe-
cially when it is against a reasonable rendering of
the text concerned. An analysis of the words having the
same form but having different accents points out that the
difference in the accent is not based on any uniform
principles throughout the use of a particular word which
may enable scholars to determine the different senses
of that word in each case.

Common sense and fair reasoning remaining
also play an important part in the interpretation of the
Vedas. Kāśhikara's translation of verses like Y. V. 1.1.1.
11 or Gāthā's rendering of Y. V. 1.1.1. is devoid of
all common sense and reasoning. Ancient authors like
Hem (III, 106) and Yaska (Y. V. 1.1.1. 12) recommend the use
of reasoning in the interpretation of the Vedas.
The principles of interpretation laid
down by Yaska in his Nirukta with special reference to
the three types of Nirukta and the rules laid down for
the purpose by the rhetoricians must be taken into
account in Vedic interpretation. It is unnecessary to
discuss them here.

Yaska has rightly criticized and
rejected the medieval commentators as also the modern
translations in as an help for a correct understanding
of the Vedas. It is only by the use of common sense and
fair reasoning that the true sense of the Vedas can be
ascertained.

of the Vedas. As has already been stated in the medieval period Vedic studies not only declined but acquired new features which were quite foreign to the spirit of the Vedas as revealed in the Brāhmaṇas, the Nirukta and other ancient works.

Indian commentators have generally been accused for suggesting more than one sense of the same verse. Such objectors forget that a good poetry in most cases is capable of different interpretations. The Classical Sanskrit literature has innumerable verses of this type. The same verse in a different context generally conveys a different sense in each context though the sense of each word may remain the same in each context. Sometimes the sense of words also changes. Under such circumstances there can be no objection to various translations of Vedic verses from various points of view—adhyātma, adhiyajña or adhibhūta. Even in the same context it is sometimes possible to have many senses on account of the words used which may happen to possess several senses and several derivations. In such cases too all reasonable translations must be accepted though one may express his preference for one if he chooses to do so.

ॐ

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सुख

X. EXAMINATION OF THE COMMENTARY.

EXAMINATION OF THE COMMENTARY.

EXAMINATION OF THE CONTINENTAL

X. Religion of the Rg-Veda.

Dayānanda has declared in very emphatic words that the religion of the Rg-Veda is monoth^{ic}~~istic~~^{ic}.¹ In his Vedic commentaries he has translated words like agni,² savitā,³ indra⁴ and varuṇa⁵ by 'Supreme Soul'. No where in his commentary on the Rg-Veda he has given the impression that there are some deities like the fire-god, the sun-god, the rain-god and the storm-god. He does interpret words like agni and sūrya as fire⁶ and sun⁷ respectively but they are taken as fire and sun only giving us light and heat and which should be properly used by men for obtaining various kinds of prosperity in the world.⁸ Thus a proper use of the fire in the form of terrestrial fire or in the form of electricity in machenic appliances can bring immense wealth.⁹ The use of the rays of the sun gives health and freedom from disease.¹⁰

But the 'European scholars and idolatrous superstitious Hindus are of opinion that the Vedas inculcate the worship of innumerable gods and goddesses, Devatas.¹¹ Max Muller thinks that the Vedic religion is Henotheistic.¹² In his opinion in the Rg-Veda, though several gods have been recognised, each is represented as independent of all the rest, as the only deity present in the mind of the worshipper at the time of his worship or prayer. No god is considered as superior or inferior in rank. Each god is felt, at the time of worship, "as a real divinity, as supreme and absolute."¹³

1. SP. PP. 114; RBB. PP. 54; 83. 2. Rv. I, 74.1; 1.2; etc.
 3. Rv. I, 22.8. 4. I, 3.5. 5. I, 25.3. 6. I, 50.3.
 7. I, 23.17. 8. I, 12.7; 8. 9. I, 12.1. 10. I, 12.7; 8.
 11. Gurudatta Vidyarthi, The Terminology of Vedas and European Scholars, PP. 49.
 12. Lectures on the Science of Religion, PP. 141-142.
 13. ASL. PP. 533.

Dr. S. S. S. has declared in very explicit words that the religion of the Veda is monotheistic. In his Vedic commentaries he has translated words like 'deva', 'devata', 'devata', and 'devata' by 'Supreme Soul'. He shows in his commentary on the Veda that he has given the impression that there are some deities like the fire-god, the sun-god, the rain-god and the storm-god. He does not give words like 'deva' and 'devata' as fire and sun respectively but they are taken as fire and sun only giving us light and heat and which should be properly used by man for obtaining various kinds of prosperity in the world. This is a proper use of the fire in the form of terrestrial fire or in the form of electricity in machine appliances. It can bring immense wealth. The use of the rays of the sun gives health and freedom from disease.

But the European scholars and idolaters superstitious Hindus are of opinion that the Veda include the worship of innumerable gods and goddesses. Max Müller thinks that the Vedic religion is monotheistic. In his opinion in the Veda, though several gods have been recognised, each is represented as independent of all the rest, as the only deity present in the mind of the worshipper at the time of his worship or prayer. No god is considered as superior or inferior to any. Each god is felt, at the time of worship, "as a real deity, as supreme and absolute."

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| 1. The Veda, pp. 1-14 | 2. The Veda, pp. 15-34 | 3. The Veda, pp. 35-54 | 4. The Veda, pp. 55-74 | 5. The Veda, pp. 75-94 | 6. The Veda, pp. 95-114 | 7. The Veda, pp. 115-134 | 8. The Veda, pp. 135-154 | 9. The Veda, pp. 155-174 | 10. The Veda, pp. 175-194 | 11. The Veda, pp. 195-214 | 12. The Veda, pp. 215-234 | 13. The Veda, pp. 235-254 | 14. The Veda, pp. 255-274 | 15. The Veda, pp. 275-294 | 16. The Veda, pp. 295-314 | 17. The Veda, pp. 315-334 | 18. The Veda, pp. 335-354 | 19. The Veda, pp. 355-374 | 20. The Veda, pp. 375-394 | 21. The Veda, pp. 395-414 | 22. The Veda, pp. 415-434 | 23. The Veda, pp. 435-454 | 24. The Veda, pp. 455-474 | 25. The Veda, pp. 475-494 | 26. The Veda, pp. 495-514 | 27. The Veda, pp. 515-534 | 28. The Veda, pp. 535-554 | 29. The Veda, pp. 555-574 | 30. The Veda, pp. 575-594 | 31. The Veda, pp. 595-614 | 32. The Veda, pp. 615-634 | 33. The Veda, pp. 635-654 | 34. The Veda, pp. 655-674 | 35. The Veda, pp. 675-694 | 36. The Veda, pp. 695-714 | 37. The Veda, pp. 715-734 | 38. The Veda, pp. 735-754 | 39. The Veda, pp. 755-774 | 40. The Veda, pp. 775-794 | 41. The Veda, pp. 795-814 | 42. The Veda, pp. 815-834 | 43. The Veda, pp. 835-854 | 44. The Veda, pp. 855-874 | 45. The Veda, pp. 875-894 | 46. The Veda, pp. 895-914 | 47. The Veda, pp. 915-934 | 48. The Veda, pp. 935-954 | 49. The Veda, pp. 955-974 | 50. The Veda, pp. 975-994 |
|-----------------------|------------------------|------------------------|------------------------|------------------------|-------------------------|--------------------------|--------------------------|--------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|

Prof. Macdonell considers this feature as indicative of the tendency of exaggeration only on the part of Vedic poets.¹ He writes that the religion of the Rg-Veda "is concerned with the worship of gods that are largely personifications of the powers of nature."² The main number of these gods is usually mentioned as thirty three divided into three groups of earth, air and heaven. Deities like the Maruts are not included in this counting and classification. The Vedic hymns are mainly invocations of those gods/and were accompanied with oblations of soma and melted-butter.³

He has per-force recognised that the personifications of Vedic gods 'lack definiteness of outline and individuality of character.' They are yet slightly developed. Their distinctive characters are few where as they have many common traits like brilliance, power, beneficence and wisdom. In several cases the attributes peculiar to one god are attached to the other. This led to the identification of one god with another, a phenomenon of common occurrence in the Rg-Veda (e.g., in V, 3.1). "Moreover, mystical speculations on the nature of Agni, so important a god in the eyes of a priest-hood devoted to a fire-cult, on his many manifestations as individual fires on earth, and on his other aspects as atmospheric fire in lightening and as celestial fire in the sun -- aspects which the Vedic poets are fond of alluding to in riddles -- would suggest the idea that various deities are but different forms of a single divine being. This idea is found in more than one passage of the later hymns of the Rigveda. Thus⁴ the composer of a recent hymn (164) of the first book says: " The one

1. HSL., PP. 71.

2. Vedic Reader - Introduction, PP. xviii.

3. ibid.

First, Macdonell considers this feature as indicative of the tendency of exaggeration only on the part of Vedic poets. He writes that the religion of the "A-Veda" is concerned with the worship of gods that are largely personifications of the powers of nature. "The main nucleus of these gods is usually mentioned as thirty-three divided into three groups of earth, air and heaven, besides like the Maruts are not included in this counting and classification. The Vedic hymns are mainly invocations of these gods accompanied with oblations of soma and melted butter."

He has, however, recognized that the personifications of Vedic gods lack definiteness of outline and individuality of character. They are not fully developed. Their distinctive characters are few and as they have many common traits like brilliance, power, beneficence and wisdom. In several cases the attributes peculiar to one god are attached to the other. This led to the identification of one god with another, a phenomenon of common occurrence in the "A-Veda" (p. 11). "Moreover, mythical speculations on the nature of Atri, so important a god in the eyes of a priest-hood devoted to a life-cult, on his many manifestations as individual fires on earth, and on his other aspects as atmospheric fire in lightning and as celestial fire in the sun -- aspects which the Vedic poets are fond of alluding to in riddles -- would suggest the idea that various deities are but different forms of a single divine being. This idea is found in more than one passage of the later forms of the "A-Veda". From the complicity of a recent form (194) of the "A-Veda" book which is the "A-Veda" - Introduction, pp. xviii.

being priests speak of in many ways; they call it Agni, Yama, Mātariśvan." Similarly, a seer of the last book (X, 114) remarks: "Priests and poets with words make into many the bird (i.e. the sun) which is but one." Utterances like these show that by the end of the Rigvedic-period the polytheism of the Rishis had received a monotheistic tinge." 1

A critical examination and analysis of the accounts of the Vedic religion given by both Max Muller and Macdonell reveals that the so-called Vedic deities have no individual existence of their own. They are all identified with one another and have common traits. The names of Rig-Vedic deities, therefore, cannot but be regarded as the different names of the same divinity, the Supreme Soul addressed differently on account of the varying inclinations of seers as well as on account of various occasions. This fact has been realized by both these scholars. They have, therefore, declared that the express mention of this essential unity of all gods or of the monotheistic nature of Vedic religion by the seers is of a later date than the rest of the hymns are.

Rv. I, 164 is seen by Dīrghatamāḥ Aucathyaḥ (in the ^{third} second generation of Aṅgiras); Rv. X, 114 by Vairūpaḥ X Sadhriḥ (in the third generation of Aṅgiras); Rv. V, 3.1 by Vasuśruta Ātreyaḥ (third in generation from Bhūma). Bhūma's son Atri is often mentioned as a contemporary of Bharadvāja (third from Aṅgiras). Bhūma, thus, could not have been later than the second generation of Aṅgiras, may be his contemporary. Vasuśruta, thus, cannot be later than the fourth generation of Aṅgiras. These three hymns and their Mantras making an express mention of the unity of all gods are, therefore, earlier than ~~the~~ most of the hymns believed to contain personifications of natural phenomena.

...the ... of ... in many ways; they call it ...
...the ... of ... in many ways; they call it ...
...the ... of ... in many ways; they call it ...

A critical examination and analysis of
the accounts of the Vedic religion given by both
... and ... reveals that the so-called Vedic
religion have no individual existence, of ...
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the monothestic nature of Vedic religion by the ...
is of a later date than the rest of the ...
... is seen in ...
(in the second generation of ...)
... in the third generation of ...
... in the fourth generation of ...
... in the fifth generation of ...
... in the sixth generation of ...
... in the seventh generation of ...
... in the eighth generation of ...
... in the ninth generation of ...
... in the tenth generation of ...
... in the eleventh generation of ...
... in the twelfth generation of ...
... in the thirteenth generation of ...
... in the fourteenth generation of ...
... in the fifteenth generation of ...
... in the sixteenth generation of ...
... in the seventeenth generation of ...
... in the eighteenth generation of ...
... in the nineteenth generation of ...
... in the twentieth generation of ...
... in the twenty-first generation of ...
... in the twenty-second generation of ...
... in the twenty-third generation of ...
... in the twenty-fourth generation of ...
... in the twenty-fifth generation of ...
... in the twenty-sixth generation of ...
... in the twenty-seventh generation of ...
... in the twenty-eighth generation of ...
... in the twenty-ninth generation of ...
... in the thirtieth generation of ...

as well as contemporary to some of them. The Vedic religion thus can neither be polytheistic nor pantheistic nor henotheistic. Its monotheistic nature is emphasized by the Upanisads in sentences like "sarve Vedā yatpadamāmananti tapāsi sarvaṇi yadvadanti, yadicchanto brahmacāryaṃ caranti tatte padam saṅgrahena bravīṃomityetat"¹ and by the Vedānta Sūtras (I, 1.4) and other works. Vedic Mantras declaring that the words like Indra, Varuna and Agni denote the various aspects of the Supreme Soul are spread over all the four Samhitās. Rv. III, 20.3² by Gāthī Kāśika (father of Viśvāmitra), Rv. II, 1.3³ by Grtsamada (fifth in the line of Aṅgiras and adopted grand-son of Bhṛgu), Yv. XXXII, 1 and Av. XIII, 4(1). 4; 5 may be cited as some of them. Both the verses from the Rg-Veda belong to the earliest period of Rg-Vedic age.

Prof. Betty Heimann thinks that diversity ^{not} and/unity is what first meets the eye of a primitive thinker. He cannot conceive One Supreme Being behind the phenomena of nature. The Rg-Vedic religion, though rather advanced contains more than one god. Rv. I, 164.46 which forms the main basis of the alleged Rg-Vedic monotheism ('contains two, or rather three, words which significantly make us doubt the justification of coining for it the term 'monotheistic' teaching. Firstly, not a personal form of god, but the neuter 'sad ekam' is stated here as the truly Fundamental. Secondly, we cannot overlook that it is here acknowledged that this one principle

1. Katha Up. II, 15. Also Svetāsvatara Up. V, 6.

2. Dayānanda has given 'vidvāṃsah katham varteran' as the subject of this verse but his interpretation points that here is a treatment of the Supreme Soul. The Hindi translation of the word 'deva' is wrong. There is a seeming disagreement in the Sanskrit and Hindi renderings of 'prata-bandho. I am inclined to take the Hindi translation as correct on the basis of the import of the 'Bhāvartha'. The words relevant in the context are 'bhūripi smṛtasya nama'.

3. Dayānanda's translation is different. It is the rendering of this stanza by modern scholars like Griffith which proves the point at issue.

(neuter) is accepted to appear in manifold ^{forms} ~~from~~ (bahudhā)
The idea of a primary Monotheism is at any rate in the
stage of Rgvedic religion, through this very saying
excluded."¹

It has been admitted by philologists as
well as by Indian rhetoricians that a child in learning
the words of his mother tongue discovers the elements
of unity between various objects by eliminating points
of diversity. It is gradually and gradually that he notes
and grasps the distinction between two objects. Thus when
he sees a fire, a sun, a lamp or any other luminous object
he is struck by their common ~~quality~~ quality of brilli-
ance. When he sees a cow, a horse or a ^{buffalo} ~~buffaloe~~ he is
struck by their common feature of four-footedness. In
each case he regards the different objects having a common
quality as one.

Likewise the primitive man in the beginning
of creation must have noted the common attributes of all
objects like the fire, the sun and the stars. He could
have regarded them as identical only in the first stage
of his knowledge. Later on as his knowledge increased
he must have distinguished between various objects. It
is, thus, unity and not diversity that must have caught
the mind of the primitive man in the first stage of his
thinking. In the case of civilised persons, too, when
two objects are presented to ^{a man} ~~him~~ them, the common points
of those objects at once attract his attention. The
sense of distinction is later in sequence and is a labour-
ed one. Of course, in many cases this effort is made in
the sub-conscious state and hence is not actively reali-
zed by the ^{person} ~~perception~~ receiving the perception. The so-
called Ur-monotheism ~~can~~, thus can be the only possible
feature of early primitive religion.

The Rg-Vedic people had advanced much on

1. A.B.O.R.I. XXVIII, 1947 - *Rethinking Monotheism*
the Road and Dāna States.

(Hence) it is accepted to appear in a certain way (namely)
the idea of a primary knowledge as to its nature in the
stage of egoistic religion, through this very writing
expressed.

It has been admitted by philosophers as
well as by Indian philosophers that a child in learning
the words of his mother tongue discovers the elements
of unity between various objects of astonishing points
of diversity. It is gradually and gradually that he notes
and grows the distinction between two objects. Thus when
he sees a tree, a dog, a lamp or any other familiar object
he is struck by their common qualities of white-
ness, when he sees a cow, a horse or a bull, he is
struck by their common feature of four-footedness. In
each case he regards the different objects having a common
quality as one.

Likewise the primitive man in the beginning
of creation must have noted the common attributes of all
objects like the fire, the sun and the moon. He could
have regarded them as identical only in the first stage
of his knowledge. Later on as his knowledge increased
he must have distinguished between various objects. In
the time with and not diversity that must have come
the mind of the primitive man in the first stage of his
thinking. In the case of civilized persons, too, when
two objects are presented to him, the common points
of these objects at once attract his attention. The
sense of distinction is later in response and in a labour
of one. Of course, in many cases this effort is made in
the pre-conscious state and hence is not actively noted
not by the conscious receiving the perception. He is
called pre-consciousness state. Thus can be the first possible
feature of early religious religion.

the road to civilization. They had passed the stages of Ur-monotheism, pantheism and polytheism. They had realized the essential unity of all objects and phenomena of nature. They had speculated on the nature of this unity. They could declare it neither male nor female nor even neuter. The use of neuter in 'sad ekam' in Rv. I, 164.46 is expressive of this realization. This idea is expressed in Rv. VIII, 30.1; ^{Svetāśvatara} ~~Up.~~ IV, 3; and V, 10. Like water or air He assumes different ~~forms~~ forms. He, thus, appears different to different persons on account of their angles of vision. He is thus spoken of differently by different persons. Prof. Heimann has been confused in the distinction of 'appearance in manifold forms' and 'description in various ways by different persons.' The verse does not contain any such suggestion as is inferred by the Prof. Heimann. All that it means is that the Supreme Soul is one and only one. It is the people who describe Him ~~as~~ in various ways.

The basis of the views about Rg-Vedic religion held by modern scholars is their assumption that the man in the Rg-Vedic age was very primitive. This assumption has led to discard the overwhelming evidence of ancient literary tradition recorded in the Vedas and other works. This assumption is also responsible for the interpretation of words like agni and savitā as the names of gods who do not exist at all in the Vedic texts. It must, therefore, be rejected as incorrect; and the view placed by Dayānanda be accepted as the only correct one.

the road to civilization. They had passed the stage of
 Ur-monotism, pantheism and polytheism. They had reached
 and the essential unity of all objects and phenomena of
 nature. They had speculated on the nature of this unity.
 They could declare it neither male nor female nor even
 neuter. The use of neuter is seen in RV. I, 104.48 in
 expressive of this realization. This idea is expressed
 in RV. VIII, 30.1; RV. IX, 3; and V, 10. This water of
 air we sawes different forms. No, thus, words
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 of vision. He is thus spoken of differently by different
 persons. Prof. Holmann has been confused in the descrip-
 tion of 'appearance in manifold forms' and 'description
 in various ways by different persons'. The verse does
 not contain any such suggestion as is inferred by the
 Prof. Holmann. All that it means is that the persons
 see it as one and only one. It is the people who describe
 him in various ways.

The basis of the views about the Vedic religion
 held by modern scholars is their assumption that
 the men in the Vedic age was very primitive. This
 assumption has led to discard the overwhelming evidence
 of ancient literary tradition recorded in the Vedas and
 other works. This assumption is also responsible for
 the interpretation of words like *agni* and *savitā* as
 the names of gods who do not exist at all in the Vedic
 texts. It must, however, be noted that the Vedic
 texts have been preserved in a continuous and unbroken
 chain of tradition from the time of their composition
 to the present day.

XI Import of the word 'Devatā'

" The word devata is a most fruitful source of error, and it is very necessary that its exact meaning and application should be determined. " 1

This word is generally translated as 'god-head' indicating that the translator adds the suffix 'tal' to the word 'deva' in 'bhāva'. Dayānanda has pointed out² that this derivation and hence this translation are incorrect. P. V, 4, 27 'devāt tal' sanctions the use of 'tal' in 'swārtha' only. Bhānujī Dīkṣita in his commentary on the Nāma Lingānu Śāsana of Amara Siṃha takes the same position.³

The word 'deva' is derived from /divu kriḍa-vijigīṣā-vyavhāra-stuti-moda-mada.svapna-kānti-gatigu belonging to the IVth Conjugation.

M.R. Kale assigns to this root the senses of 'to play, to sell, to shine, to wish, to conquer, to trifle with, to rejoice, to be sleepy etc.'⁴ V.S. Apte assigns the following 13 senses to this root:

"1 To shine, be bright, 2. To throw, cast (as a missile); 3. to gamble, play with dice; 4. to play, sport; 5. to joke, trifle with, make sport of, rally; 6. to stake, make a bet; 7. to sell, deal in; 8. to squander, make light of; 9. to praise; 10. to be glad, rejoice; 11. to be mad or drunk; 12. to ~~be sleepy~~ be sleepy; 13. to wish for." ⁵

M.M. Williams adds ⁶ 'to lay a wager, to have free scope, spread, increase' as the senses of this root besides assigning the senses given by Apte, Kale and the Dhātu-pāṭha.

The word 'deva' being derived from this

1. Gurudatta Vidyarthi, Terminology of the Vedas.

2. Vide his commentary on Rv. I, 22, 5.

3. AK. I, 1, 9, PP. 5.

4. HSG, Appendix II, PP. 61-62.

5. Sanskrit-English Dictionary, PP. 251 Col. 1.

6. A Sanskrit-English Dictionary, PP. 478 Col. 2.

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root must possess all the senses conveyed by this root. M.M. Williams has collected various senses of the word 'deva' from Sanskrit literature. Some of them are 'heavenly, divine (also said of terrestrial things of high excellence); a deity, god; (rarely applied to) evil demons; Av. III, 15.5..... a cloud; a god on earth or among men, either Brāhman, priest, or king. prince.... a husband's brother; a fool, dolt; a child; a man following any partic. line or business; a spearman, lancer; emulation, wish to excel or overcome; sport, play; a sword; N. of men;..... an organ of sense.' ¹ The sense underlined is of special importance.

A comparison of these senses with those of the original root will establish the fact that the word 'deva' is used in all the senses indicated by the root 'div'. The word 'devatā', being formed in the same sense (svārtha) is a synonym of 'deva' having all the same senses which the word 'deva' signifies. But this fact is ignored in interpreting the word 'devatā'. Thus M.M. Williams gives only ' god-head, divinity, image of a deity, idol; N. of the organs of sense;' as the senses of devatā. ²

It may be said that though the word 'deva' has so many senses the word 'devatā' may not signify all those senses since many senses are likely to be dropped in the course of usage and two words appearing as synonyms have differences, however minute they may be, in their senses. This may be true for the classical Sanskrit of the post-Pāṇinian period. But P. V, 4, 27 tells us in definite terms that there was no such limitation in the senses of the ^{'deva' and 'devatā'} two words in the time of Pāṇini much less in the Vedic period.

1. Williams, SED. PP. 492.

2. ibid, PP. 495.

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 'deva' from Sanskrit literature. Some of them are 'deva'
 'divy' (divine) (also said of terrestrial things of high
 excellence); a deity, god; (rarely applied to) evil
 demons; AV. III, 15, 3..... a cloud; a god on earth
 or among men, either human, priest, or king. 'deva'.....
 a husband's brother; a fool, idiot; a child; a man follow-
 ing any party, line or business; a spokesman, leader;
 emulation, wish to excel or overcome; sport, play; a
 sword; M. of men;..... an organ of sense; the sense
 unperceived in of special importance.

A comparison of these senses with those
 of the original root will establish the fact that the
 word 'deva' is used in all the senses indicated by the
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 same senses which the word 'deva' signifies. But this
 fact is ignored in interpreting the word 'devatā'. This
 M. M. Williams gives only 'God-head, divinity, image of
 a deity, idol; M. of the organs of sense; as the sense
 of devatā.

It may be said that though the word 'deva'
 has so many senses the word 'devatā' may not signify all
 these senses since many senses are likely to be dropped
 in the course of usage and two words representing as synonyms
 have differences, however minute they may be, in their
 senses. This may be true for the classical Sanskrit of
 the post-Vedic period. But P. W. 13 tells us in
 definition terms that there was no such limitation in
 the senses of the two words in the time of Vedic and
 even in the Vedic period.

M. M. Williams, op. cit. p. 137.
 Ibid., ibid.

Yaska Yāska has explained the word 'deva' as 'devo dānādvā, dīpanādvā, dyotanādvā, dyusthāno bhavatīti vā',¹ i.e., any thing that gives (knowledge , wealth, health, light etc.), shines, brightens and serves as a search- light it is a 'deva' or 'devatā'.

The word 'devatā', therefore, denotes any object that possesses the qualities enumerated in the senses of the root div. Dayānanda writes: 'deva - saṁde divadhātorye dasāsthāste saṁgatā bhavantīti.'² In the Vedas this word refers to various objects. In the Rg-Veda it has been used in I, 22.5; I, 55.3; I, 100.15; I, 165.9; IV, 44.2; IV, 58.10; VI, 4.7; VI, 70.5; VII, 1.23; VII, 85.3; VIII, 3.14; and X, 49.2. Dayānanda's interpretation of these verses is as follows:-

Rv. I, 22.5.

अहम् (ऊतये) श्रीतये यम् (पदम्) पश्यते
 प्राप्नोति चराचरं जगत् तम् (हिरण्यपणिम्) हिरण्योनि
 सुवर्णादीनि रत्नानि पाणौ व्यवहारे लग्नते यस्मात्
 तम् (सवितारम्) सर्वजगदन्तर्गमिषमिष्वरम्³
 (उपहृये) स्वीकुर्वे । (सः) जगदीश्वरः
 (चेत्ता) ज्ञानस्वरूपः (देवता) पूज्यतमः⁴
 अस्ति।

The word 'ūtaye' is the Dative singular of 'ūti' formed by adding the suffix 'ktin' to /ava rakṣaṇa-gati-kānti-prāpti-trpti,..... This word is, therefore, correctly interpreted by Dayānanda.

1. N. VII, 15.

2. RBB. PT. 89.

3. In the Anvaya it is replaced by 'Paramātmānam.'

4. Adapted from 'deva eveti devatā pūjyatamā.'

The word 'panih' is formed by adding the suffix 'in' to -/ pana vyavahāre stutau ca by U.IV, 133. This suffix is added to this root only in the sense of 'stuti' since 'panāyati' is the form when the root signifies 'stuti' only. The Siddhānta Kaumudī on this point writes: 'panisāhacaryāt panerapi stutāvevāyapratyayah.'¹ The Kāśikā observes: 'stutyarthena paninā sāhacaryāt tadarthaḥ panih pratyayanutpādayati na vyavahārārthaḥ.' Yakkū² 2

But Dayānanda has differed vitally on this point. In his Astādhyāyī Bhāṣya he writes: "...paṇa-vyavahāre stutaṁ ca, paṇa ca, paṇayati, paṇayati, atra evaṁ gaṇapathitebhyo guṇādiddhātubhya āya-pratyayo bhavati. paṇayati, paṇayati, atra 'paṇi, paṇi' dvan dhātū upadeśa ātmanepadinau, tābhyāmāyāntābhyāmātmanepadam na bhavati...." ³ In the Hindi translation of this commentary he writes: "yahāṁ paṇa, paṇa donon dhātu ekārtha hain...." The editor, Dr. Raghuvir has added a foot-note - 'arthāt stutyartha'. ⁴ But this foot-note is against the words written by Dayānanda. He has clearly stated that these two roots have the same sense, i.e., both signify 'vyavahāra' and stuti'. He has maintained this position in his commentary on the Unādi Kosa where he writes: 'paṇayati vyavaharati yena sa paṇip, hasto vā.' ⁵ In Rv. VI, 71, 1 he has interpreted 'paṇi' as 'prasamsanīyaṁ' and in the present verse as 'vyavahāra'.

The root 'pan' has several forms in the Rg-Veda. In his translations of these forms Dayānanda has associated both the senses -- vyavahāra and stuti -- with this root. Thus in IV, 38.9; VI, 75.6 and VII, 1.10

1. PP. 732.

3. PP. 31-32.

2. PP. 108 on P. III. 1. 28.

4. PP. 32.

5. On U. IV, 133; PP. 88.

he explains it in both the senses; in VI,60.4; V,20.1; I,87.3; I,55.2; III,51.3; I,38.15 in the sense of 'vyavahāra' only; and in II,4.5; IV,33.5; III,6.7; VI,4.3; III,34.6; VI,12.5; V,56.9; V,41.9; VII,45.2; VI,59.2 and III,1.13 in the sense of 'stuti' only.

But in the Ākhyātika he accepts the position taken up by the Kāśikā and the Siddhānta Kaumudī. There he writes: " isa ke sāhacarya se paṇa dhātu se bhī āya pratyaya stuti artha men hī hotā hai aurā vyavahāra artha men isa ke ātmanepada hone kā avakāśa milane se āyapratyayānta paṇa dhātu se ātmanepada nahin hotā."¹ This position is evidently against the views of ~~Dayānanda~~ Dayānanda. The Aṣṭādhyāyī Bhāṣya was written before it and the Unādi commentary as well as the Rg-Veda Bhāṣya were written after it. Hence the question of revising the view on the point is out of consideration. Dayānanda had a consistent view on this point. The testimony of the Ākhyātika has therefore, to be rejected.

Dayānanda's position is further strengthened by the ^{Yaska's} derivation of the word 'pāṇi' as 'pāṇiḥ paṇāyateḥ pūjākarmaṇaḥ'.² 'Pūjā' is essentially a 'vyavahāra'. It is not 'stuti'. The sense of this word viz. 'hasta' (hand) is an implied one. A hand does not praise; it only performs actions. If the āyapratyaya is ordained in the sense of 'stuti' only the word 'pāṇi' cannot mean 'a hand'. Hence the position of Dayānanda is the only correct one. His translation of 'pāṇiḥ' in the present verse too is correct. Dayānanda's interpretation of the word 'savitāraṃ' is supported by 'savitā vai prasavānamīse' (AB. I, 30; VII, 16), 'prajāpatiṛvai savitā' (TBr. XVI, 5, 17); and 'puruṣa eva savitā' (JUB. IV, 27, 17).

1. Ākhyātika, PP. 51.

2. N. II, 26.

The word 'cettā' is derived from /citi samjñane.

Dayānanda has taken the word 'devatā' as referring to the Supreme Soul and as signifying 'most adorable.'

Rv. I, 55, 3.

हे (इन्द्र) सभाद्यक्षा (सन्) यः (देवता) ।
 ज्योत्स्मान श्व [विह्वल] ¹ (उग्रः) तीव्रकारी
 (पुरोहितः) पुरोहितवदुपकारी (त्वम्) विद्युद्वत्
 (पर्वतम्) मेघम् (न) इव (वीर्येण) पराक्रमेण (भोजसे)
 पालनाय भोगाय वा (तम्) शत्रुं हत्वा (महः)
 महागुणविशिष्टस्य (नृणां) धनस्य (धर्मणां)
 धर्माणां योगेन (अति) अतिशयेन ² (इरज्यसि)
 ऐश्वर्यं प्राप्नोषि यो भवान् (विश्वस्यै) सर्वस्यै (कर्मणे)
 कर्तव्याय (प्रचेकिते) प्रहृष्टं ³ जगति सोऽस्मात् राजा
 भवतु ।

Here is a Luptopamā in 'megham na' since the Upamāna of Indra is not mentioned. Hence Dayānanda has supplied 'vidyut' in the paraphrase of the verse. The word 'vat' has no propriety in the sentence as its purpose is served by the word 'na' (= & iva). His explanation of 'purohitah' as 'purohitavadupakārī' is significant and is intended to indicate the benevolent character of the sabhādyakṣa.

The word 'parvata' is given in the synonyms of 'megha' in Nigh. I, 10. 'Nṛman' is a synonym of 'dhana' in Nigh. II, 10; 'irajyati' is interpreted as 'aiśvarya-karmā' in Nigh. II, 22. 'Bhojase' is an infinitive from / bhuja pālanābhyavahārayoh and is explained as 'bhogaya'

1. Adopted on the basis of the Hindi ex Translation.

2. Adapted from '(ati) atisaye'. Vide Hindi Translation.

3. Adapted from '(pra) prakṛstārthe'. Vide Hindi Translation.

by V.M. and as 'bhojanāya' by SKd... 'Cekite' is a form of 'cikitā' / kit. The Dhātupāṭha has assigned 'nivāsa' and 'rogāpanayana' as its senses. The Siddhānta Kaumudī and M.R. Kale add 'samsaya' to these senses. Mr. Kale also gives 'icchā' ^{also} as its sense. ¹ M.M. Williams includes all the senses which the / cit has. In this context Sayana takes it as /kita jñāne. V.M. and SKd also take it in the sense of 'knowing'. In the Nighantu the words 'ketah' and 'ketuh' ² are listed in the synonyms of 'prajñā'. ³ The root kit, therefore, means 'knowing' in the Vedas though this sense is not listed in the Dhātupāṭha. The word 'cekite' is used in Rv. I, 53.3; I, 55.3; I, 119.3; II, 34.10 and VI, 61.13. In all these places Dayānanda assigns the sense of 'knowing' to this word. His explanation is thus quite authentic. The sūtra quoted by him in support of the form is not traceable.

Here Dayānanda has ~~was~~ taken it as an adjective to 'sabhādhyaṅga' ~~manin~~ and has been translated it as 'dyotamāna eva' (shining) i.e., 'vidvān' (learned).

Rv. I, 100.15.

(यस्य) इन्द्रस्य परमैश्वर्यवतो जगदी-
श्वरस्य (शतसः) बलस्य (अन्तम्) सीमानम्
(देवता) दिव्यजनानां मदये (देवाः) विद्वांसः
(न) (मर्त्याः) साधारणमनुष्याः (न) (आपः)
अन्तरिक्षं प्राणा वा (चन) अपि (आपुः) प्राप्नुवन्ति।
यः (त्वक्षमा) स्वेन बलेन सामर्थ्येन (हमः)
पृथिवीः (दिवः) सूर्यादि प्रकाशलोकान् (च)

1. HSG, Appendix II.

2. This word is different from the one explained in U. I, 74.

3. Nigh. III, 9.

by V. H. and as 'photograph' by W. L. 'Cottis' in a form
 of 'Cottis' \ etc. The photograph has another meaning
 and 'photograph' as its sense. The photograph is
 and V. H. and 'photograph' as its sense. The photograph
 also gives 'look' as its sense. V. H. and 'photograph'
 all the senses which the \ etc. has. In this context
 V. H. takes it as 'with the'. V. H. and 'photograph'
 take it in the sense of 'knowing'. In the light of the
 words 'keta' and 'keta' are listed in the glossary
 of 'Cottis'. The root 'keta' therefore means 'knowing'
 in the Vedas though this sense is not listed in the
 glossary. The word 'Cottis' is used in IV. 1.10.1;
 I. 10.1; I. 10.2; II. 10.1; and VI. 10.1. In all these
 places V. H. assigns the sense of 'knowing' to this
 word. His explanation is thus quite satisfactory. The
 sense quoted by him in support of the form is not satis-
 factory.

Here V. H. has not taken it as an ad-
 ditive to 'Cottis' but as 'Cottis' and has been translated
 as 'Cottis' i.e. 'Cottis' (Cottis).

IV. 1.10.1.

(Cottis) (Cottis) (Cottis) (Cottis) (Cottis)
 (Cottis) (Cottis) (Cottis) (Cottis) (Cottis)
 (Cottis) (Cottis) (Cottis) (Cottis) (Cottis)
 (Cottis) (Cottis) (Cottis) (Cottis) (Cottis)
 (Cottis) (Cottis) (Cottis) (Cottis) (Cottis)
 (Cottis) (Cottis) (Cottis) (Cottis) (Cottis)
 (Cottis) (Cottis) (Cottis) (Cottis) (Cottis)

1. This word is different from the one explained in
 2. This word is different from the one explained in
 3. This word is different from the one explained in

अन्याँश्च लोकान् (प्ररिक्वा) यः सर्वाः प्रजाः
प्रकृष्टतया निर्माय व्याप्तवान् सः (मरुत्वान्)
यस्य सृष्टौ प्रशस्ता नायवो विद्यन्ते सः
(इन्द्रः) परमैश्वर्यवान् (नः) (उत्ती) रक्षणार्थ-
व्यवहारसिद्धये (भवतु) ¹

The word 'savas' means 'strength'. ² 'Āpah' is a synonym of 'antarikṣa'. ³ The Brāhmaṇas explain it by 'prāṇāḥ'. ⁴ 'Tvakṣa' means 'strength' ⁵ and 'kṣmā' is a synonym of 'earth'. ⁶

The word 'prarikvā' is explained as 'prarecakaḥ' by V.M.; as 'atibikṭaḥ' by SKd. and as 'prakarsenarecakaḥ' by Sā. All these commentators derive it from -/ ricir virecane. Griffith translates it as 'surpasseth'.

Dayānanda has not given its derivation. He appears to derive it from -/ rica viyojana-samparcanayoḥ 'to divide, to leave, to come together.' This word is not used anywhere else in the Rg-Veda or in later literature. Allied words are 'prareke' (Rv. III, 30, 19) and 'prarecanam' (Rv. I, 17, 6). Sā. explains 'prareke' as 'prarecane dāne'; V.M. as 'prarecane tyāge'; SKd. as 'yāgadānabhogātireke satītyarthah'; Durgā as 'tathā prabhūtaṁ dehi, yathā bhuktasesasya prareke, atireke sati'. Griffith has translated it as 'overflow'. The word 'prarecana' is explained as 'atirikṭa' by V.M. and as 'prakarsenādhiḥ kṣanam' by Sā. Griffith translates it as 'enough, and still to spare'.

1. The interpretation from 'marutvān' to 'bhavatu' is adopted from Rv. I, 100, 2 as here in the 'Padārthah' he simply writes ' (marutvānno....) iti pūrvavat'.
2. Nigh. II, 9. 3. Nigh. I, 3. 4. Prāṇa vā āpah. (TB. III, 2, 5, 2. TBr. IX, 9, 4.) Apo vai prāṇāḥ (SB. III, 8, 2, 4). Prāṇo hyāpah (JUB. III, 10, 9) etc.
5. Nigh. II, 9.
6. Nigh. I, 1.

the word 'leave' means 'depart' or 'go away'.

The information contained herein is confidential and its disclosure would be injurious to the national defense.

(S) (C) (U)

Dayānanda differs here as well. He explains 'prareka' as 'pra-kṛṣṭā rekā' 'sankā yasmīnstaśmin vyavahāre' and '(prarecana' as 'prakṛstatayā recanam puskalam vyavārtam'. In Rv. I, 17.6 he practically agrees with Sā. and others. The word 'rekā' is not found in Sanskrit Dictionaries but it is evidently formed from /rekr 'sankāyam'. Both these explanations ~~of~~ by Dayānanda are in order. But the problem of 'prarikvā' has not yet been solved. The /ric has been used in the sense of 'vyāpti' (pervasion) in Av. XX, 77.5. Hence Dayānanda's explanation of this word is ^{thus} supported by the evidence of the Atharva-Veda and hence is the most reliable of all.

In this verse Dayānanda has explained the word 'devatā' as 'divya-janānām madhye' taking it as a form of the Genitive (-nirdhāraṇe 'saṁsthā'). Sā. takes it as the Genitive singular. In the Padapāṭha this word is analysed as 'देवता' without the visargas. The number of the deities in the Rg-Veda is given as 33 at several places. The use of this word in the singular is, therefore, meaningless if it were to refer to the 33 gods. Griffith translates it as 'god-head' which is grammatically incorrect and is against Sanskrit usage. Dayānanda is, therefore, justified in taking it as a form of the Genitive plural by P. VII, 1.39.

In Rv. I, 165.9 he has explained 'devatā' as 'divyagunah' qualifying 'vidānah' (vidvān); in Rv. IV, 44.2 as 'divyagunasampannau' qualifying 'asvinau'; in Rv. IV, 58.10 as 'deva eva devatā vidvān eva jātavekavacanam' and has taken it as the subject of the sentence; in Rv. VI, 70.5 as 'divyasvarupe' qualifying 'dyāvāprthivī' (= sūryabhūmī); and in Rv. VI, 4.7 as 'jagadīśvarah'. This analysis shows that Dayānanda keeps due regard to the context and the subject-matter of the verse he is interpreting and ~~has~~ adapts him-

self according to the circumstances.

XXI The Devatā of a Vedic Mantra.

The Śatapatha Brāhmaṇa while commenting upon 'āpo hi sthā mayobhuvah' (Yv. XI, 50 - 52) writes :

“ याँ वै देवतामृगधनूक्ता याँ यजुः
सैव देवता सर्वसो देवता तय्य जुः । ”¹

The AB. II, 16 reads 'āpo vai sarvā devatāḥ'. The waters are, therefore, devatās because they are treated in a ṛk or in a yajuh, i.e., in a Vedic Mantra. The same import is conveyed by the following passage:

“ मधु वाता ऋतायत' (Yv. XIII, 27) इति । याँ
वै देवतामृगधनूक्ता याँ यजुः सैव देवता सर्वसो
देवता तय्य जुस्तद्वै तन्मध्वैवैष त्रिषो रसो वै मधु
रसमेवासिन्नोत दधाति गायत्रीभिस्तिष्ठिः सृभिस्तस्यो-
क्तो बन्धुः । ”²

Here the words underlined deserve special attention.

The group of three stanzas viz., Yv. XIII, 27 - 29 or Rv. I, 90, 6 - 8 has been declared as 'madhu' by the Brāhmaṇa because the verses in this group deals with 'madhu'. The devatā of a Vedic verse is, therefore, the subject treated in that verse.

Having defined the 'dev-ata' of a Vedic verse in the words 'yatkāma saisā devatopaparīkṣā. yatkāma rsiṛyanyām devatāyāmarthapatyamicchan stutim prayunkte taddaivataḥ sa mantrō bhavati, tāstrividaḥ reṣaḥ. parokṣa

1. SB. VI, 5, 1, 2; " Whatever object is described by a ṛk and whatever by a yajuh that very object is the ṛk and verily that very object is yajuh."

2. SB. VII, 5, 1, 4.

A glance at the senses in which the word 'devas' has been used in the Rik Brāhmaṇas (VK. 215-225) will show that these senses cover almost all objects. Hence the Brāhmaṇa has used the word 'devatā' in the sense of an object.

The following is a list of the names of the persons who have been appointed to the various positions in the various departments of the Government of the State of New York, for the year 1900.

... (28 - 08, IX) ...

-kṛtāḥ, pratyaksakṛtāḥ, ādhyātmikyasca.' he defines and illustrates these three types of verses. He then proceeds to describe the various subjects treated in the Vedic Mantras. These subjects are stuti, āśīḥ, praśamsā, śapatha, abhisāpa, bhāvasyācikhyāsā, paridevanā, nindā. At the end of this enumeration he writes 'evamuccāvaca--rabhiprāyairrṣinām mantraḥstāyo bhavanti'. He now discusses the 'devatā' of the verses where it is 'anādiṣṭa' (not clear). He concludes this discussion by saying 'api vā kāmadevatā syāt, prāyodevatā vā'.

This analysis shows that Yāska regards the subject-matter of a verse as its devatā otherwise he had no occasion to discuss the three types of Vedic verses and the various subjects treated in them. His words 'tadye-anādiṣṭadevatā mantrāḥ' just after the enumeration of the subjects treated in the Mantras shows that in cases like the cited just before the 'devatā' is quite clear. But in none of them he has referred to Indra and other supposed Vedic deities. His words 'yaddevataḥ sa yajño vā yajñaṅgam vā taddevatā bhavati' can only be translated as 'whatever^{is} the subject of the sacrifice or a part of the sacrifice in which the verse is employed is also the subject of that^{is} verse.' In his final sentence he further removes the obscurity by declaring that the subject of such verses is determined by the context in which they may be used.

His sentence 'yatkāma rṣiḥ' etc. when put in proper prose order would read

यत्काम ऋषिः
अर्चयत्यम् इच्छन् यस्यां देवतायां
स्तुतिं प्रयुक्ते स मन्त्रः तद्देवतो
भवति.

Here in the clause beginning from 'yatkāma' and ending with 'prayukte' there is no other pronoun or noun except 'yasyām devatāyām' to which the words 'sa mantrah' of the following clause can refer. To supply 'yasmīn mantrah' would both be unnecessary as well as against the views of the Brāhmanas which Yāska follows throughout. Hence in this sentence Yāska has used the word 'devatā' in the sense of 'a Mantra'. The whole can be translated as 'when the Supreme Soul aspiring for something with a view to accomplish it treats it in a Vedic verse, that object is the devatā of that Mantra'. Dayānanda has also explained this passage in the same way. He writes:

ऋषिरीश्वरः सर्वदृग् यत्कामो यं कामयमान
उममर्थमुपदिशेयमिति, स यत्कामः, यस्याँ देवतायाँ
मार्थं पत्यमर्थस्य स्वागित्वमुपदेष्टुमिच्छन् सन्
स्तुतिं प्रयुञ्जते तदर्थं गुणकीर्तनं प्रयुक्तवानस्ति, स
एव गन्तव्यस्तदैवतो भवति । किञ्च - यदेवार्थप्रतीति-
कारणं दैवतं प्रकाश्यं येन भवति स मन्त्रो देवता-
शब्दवाच्यो स्तीति विज्ञायते ।¹

There is another passage in the Nirukta which supports the above conclusion. It reads: ' *ya vyāptimattvāttu śabdasyānīyastvācca śabdena sañjñā-
karaṇam kaḥ vyavahārārthaṁ loke, teṣāṁ manūṣyavad deva-
tābhidhānam, puruṣavidyānityatvāt karmasampattimantro
vede.*'² In the sentence 'teṣāṁ...' the word 'teṣāṁ' is used in the plural. It can refer ^{only} to the words 'śabda-
sya vyāptimattvāt anīyastvāt ca' ~~as the~~ occurring in the previous sentence. Hence the last two sentences can be translated as 'on account of the pervading nature and brevity of words by those words the Vedic verses have been uttered like the speech of the worldly people. On account of the transitory nature of men's knowledge, the

1. HBB. PP. 78.

2. N. I, 2.

Mantras in the Veda deal with the accomplishment of actions.'

Dayananda holds the same view about Vedic deities. He declares that in Karma Kānda the word 'devatā' signifies Vedic Mantras. The mantras Gayatri and others metres are known as Agni and other deities. It is so because they deal with the ceremonies of Karma Kānda. That ~~very~~^{very} Mantra is declared to have Agni as its deity which deals with the interpretation of the word 'Agni' ('yasmin mantre cāgnisabdapratipādanam vartate sa eva mantrognidevato gīhyate). In the same way the verses containing the words vātaḥ, sūryaḥ, candraḥ, vasavaḥ, rudraḥ, adityaḥ, marutaḥ, viśvedevāḥ, bṛhaspatiḥ, indra, and varuṇaḥ are called 'devatās' since they ~~denote that very~~^{deal with those} object or sense and since they have been so declared by the Supreme Lord (paramāptesvarena kṛtasanketatvāt).¹

A Mantra dealing with the accomplishment of actions beginning with agnihotra and culminating in asvamedha as well as with the accomplishment of the means of art and knowledge (śilpavidyāsādhanaṇām) is known as 'devatā'. ~~A Mantra which deals with the accomplishment of salvation and the Supreme Lord~~^{must} ~~is~~ also to be regarded as the sense of Mantras.

The objects whose names occur in the Vedas are known as devatās under those names. Hence a verse has for its deity the object whose name it contains. But where no such name is indicated, if such a verse is used in a sacrifice the subject of the sacrifice is its deity; in verses not used in a sacrifice the Supreme Lord or men are the devatas; the people having desires understand 'kāmanā' as the deity of such verses. But the Mantras are mainly for the accomplishment of the sacrifices hence their deity is the sacrifice itself. Recounting the deities he gives the Mantras versified

into Gāyatrī and other metres, the command of God, sacrifice, part of a sacrifice, Prajāpatiḥ, Paramēśvaraḥ, people, desire, a learned man, a guest, father, mother, precept or, as the deities in respect of sacrifice. At the end he writes that Mantra and the Supreme Lord alone are the sacrificial deities.¹

But in the Upāsana Kāṇḍa there is only one deity viz., the Supreme Soul. He writes: "parantvayam niyamaḥ karmakāṇḍam pratyasti. upāsanañjñānakāṇḍayoḥ karmakāṇḍasya niṣkāmaḥbhāgepi ca Paramēśvara evaṣṭadevosti."² In Sakama division of Karma Kāṇḍa the Supreme Lord is prayed for obtaining the desired objects of enjoyment. Thus in the Vedas reference to the Supreme Soul is never absent.³ The etymological senses of the word 'deva' viz., krīḍā, vijigīṣā, vyavahāra, dyuti, stuti, moda, mada, svapna, kānti and gati are applicable to God in particular and to other objects in general.⁴

A stuti is nothing but the expression of good and bad attributes or aspects of an object.⁵ Pūjā 'worship' means respect, favourable and loving behaviour, and such other acts.⁶ The sun and other luminaries,⁷ the six senses and their objects⁸ are also devatās. But Agni and other objects can be called devatās in respect of their usefulness. He writes: 'evamagnyādiṣu yāvadartha-dyotakatvaṁ vidyākriyopayogitvaṁ cāsti, tāvad devatātvamapyastu, nātra kācit kṣatirasti.'⁹ He thus refutes the existence of any prayers addressed to any inanimate objects regarded as deities or to any god like Agni and Indra.¹⁰

1. RBB. PP. 77 - 80.

4. ibid. PP. 89.

7. ibid. PP. 81.

10. ibid. PP. 90.

2. ibid. PP. 83.

5. ibid. PP. 82.

8. ibid. PP. 82.

3. ibid. PP. 83.

6. ibid. PP. 90.

9. ibid. PP. 90.

XIII. The Thirty-three Devatās of the Rg-Veda.

There are several statements in the Rg-Veda expressing that the 'devatās' are thirty-three in number. Such statements are found in I, 45.2 seen by Praskanvaḥ Kāṇvaḥ (in the fourth generation of Aṅgiras); III, 6.9; 9.9 by Viśvāmitraḥ (in the fourth generation of Iṣiratha and a contemporary of Bharadvāja); VIII, 28.1; 30.2 by Manuṛvaivasvataḥ (in the 8th generation of Iṣiratha); VIII, 57.2 by Medhyaḥ Kāṇvaḥ (4th in the 4th generation of Aṅgiraḥ); and IX, 92.4 by Kāśyapo Mārīcaḥ).

Rv. VII, 33.7 seen by Maitravaruniḥ Vasisthaḥ and X, 27.23 by Vasukra Aindraḥ (in the 12th generation of Iṣiratha) refer to three gods only.

The above list shows that the idea of 33 gods is as old as Viśvāmitra. It may have been still earlier. Though Viśvāmitra falls in the fourth descent of Iṣiratha family he is included among the earliest seers of the Rg-Veda. The conception of 33 gods is thus as old as the earliest hymns of the Rg-Veda.

Likewise the conception of three gods is as old as the conception of ³³three gods. The conception of one single God is as old as the second generation of Aṅgiras. The conception of one God is thus earlier at least by a generation than the two conceptions of 3 and 33 gods. At any rate they do not precede the monotheistic conception. There can thus be no conflict in all these three views especially because the Aṅgiras family figures prominently in connection with all these three views.

Dayānanda has tried to reconcile this seeming discrepancy in the three views. He writes that the 33 gods are nothing but the various objects, substances, situations, philosophical ideas and the like treated

in Vedic Mantras. Out of the nine verses listed above he has ~~examined~~ commented upon the first four and Rv. VII, 33, 7. His interpretation of all these verses is as follows:-

Rv. I, 45, 2.

हे (रोहेदश्व) रोहितोऽश्वा वेगारयो गुणा यस्य तत्सम्बुद्धौ (गिर्वनः)
यो जीर्गिर्वन्यते संप्रज्यते तत्सम्बुद्धौ (अग्ने) विद्वन् त्वमिह ये
(विचेतसः) विविधं चेतः शास्त्रोक्तं बोधयुक्ता प्रजा येषां
ते (श्रुष्टीवानः) ये श्रुष्टी शीघ्रं वनन्ति संप्रजान्ति ते
(देवाः) दिव्यगुणा विद्वांसः (दाशुषे) दानशीलाय
पुरुषार्थिने जनाय सुखं प्रयच्छन्ति तान् (त्रयस्त्रिं-
शतम्) एतत्संख्याकान् पृथिव्यादीन् देवान्
(आ)(वह)अग्निपुरव्ये प्राप्नुहि ।

In the Bhāvarthah of this verse he writes as follows:-

यदा विद्वांसो विचारिणे त्रयस्त्रिंशतो देवानां विद्याः
साक्षात्कारयन्ति तदैते विद्युत्प्रगुणैः पदार्थैरनेकानुत्तमान्
व्यवहृतान् साधयितुं शक्नुवन्ति ।

Dayānanda has explained the word 'asva' as 'vegādayo guṇāḥ'. It is an implied translation since the literal translation does not operate. The Brāhmanas, too, assign such implied senses to words in passages like 'viryam vā asvaḥ'.¹ The word 'cetaḥ' is from / citi sanjñane and means 'prajñā'. In Hindi 'cetaḥ' is used in this very sense. 'Śruti' is included in the list of 'padas' in Nigh. IV, 3 and has been explained as 'śrutiṭi kṣipranāma' by Yaska.²

1. SB. II, 1, 4, 23; 24

2. N. VI, 12. He derives it as

'āsu aṣṭīti'.

The Bhāvarthah makes the sense quite clear. The words 'trayastrimsatso devānāṃ vidyāḥ' there mean the 'x sciences dealing with 33 entities like the earth'.

Rv. III.6.9.

हे (अग्ने) अग्निवज्ज्ञानेन प्रकाशमय ये ऽग्नेः (विभवः)
व्यापकाः (अश्वाः) किणाः (नानाधम्) नाना रथा
यस्मिँस्तम् (वा) (त्रीन्) (त्रिंशत्) (च) (पत्नीवतः)
प्रशस्ताः पत्न्यो विद्यन्ते येषां तान् (देवान्)
पृथिव्यादीन् (अनुष्वधम्) अन्तर्नम् (आ) (वह)
आवहन्ति य एगिः त्वम् (अर्वाङ्) यो ऽवस्ताद-
ञ्चत्यधो गच्छति सः¹ (सधम्) रथैः सह वर्तमानम्
(आयाहि), अस्तान् (आ) (वह), (माधय
-स्व) आनय च ।

In the Bhāvarthah he writes:-

यथा ऽग्नि स्त्रयस्त्रिंशतः पृथिव्यादीन् दिव्य-
गुणान् पदार्थान् धाति तत्र व्यापको भूत्वा स्वसदृशान्
करोति तथा विद्वांसो विज्ञानेन सर्वान् विज्ञायान्यान्
प्रत्युपदिश्यानन्दन्ति ।

Here in the translation the word 'vibhavaḥ' is the Nom^{inative} Plural form of 'vibhu'. The 'asvāḥ' are 'rays'.

1. The Anvayah contains a word 'ūrdhya'. The Hindi translation contains the corresponding words 'va upara ko pahunchata hai'. But these words are neither applicable in the context nor are found in the 'Padārthah' nor in the original Samhita text. I have, therefore, omitted this word.

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because the rays pervade everything. The word is derived from asūn vyāptau saṅghāte ca. The Brāhmanas have identified 'asva' with 'āditya', 'sūrya' and 'agni'.¹

Dayānanda has not explained the word 'patnīvatah' in this verse. But in his comments on Rv. I, 22.9 he writes: 'yasmin yasmin dravye yā yāh śaktayaḥ santi tāstātesām dravyānām patnīvadvyutyucyante'.² This translation is quite proper in the context. The Brāhmanas observe that 'śriyai vā etadrūpam yatpatnyah'.³ Hence the word 'patnīvatah' in this verse signifies 'the power of production, preservation, illumination' etc.

Rv. III.9.9.

हे विद्वांसः! यम् (अग्निम्) पातकम् (जीणि) (शता)
शतानि (जी) जीणि (सहस्राणि) तत्त्वानि (त्रिंशत्)
(च) [त्रयश्च⁴ पृथिव्याद्यः] (तव) हिरण्यगर्भादयः
च (देवाः) [दिव्यगुणाः पदार्थाः] (असपर्यन्त) सेवन्ते
(धृतैः) उदकैः (औक्षन्) सिञ्चन्ति (अस्मै) [अग्नये]
(बर्हिः) [पदार्थानां वृद्धिम्] (अस्तृणन्) तम् (आत्)
^{अनन्तरम्} आनन्तर्यम्⁶ (होतारम्) आदातारम् (इत्) एव
यूयम् (नि) (असादयन्) कार्येषु नियो-
-जयत ।

In the Bhāvārtha of this verse he writes:
that people should accomplish all their works with the help
of agni (energy) which pervades all objects in the world
in the form of electricity.

1. See VK. PP. 48-49.

2. P.T. 'patnyadvavetyucyante'.

3. SB., XIII, 2.6.7

4. Supplied on account of the force of 'ca'.

5. Vide Hindi Translation.

6. Adopted from '(अत) अवन्तये' (आत्) आनन्तर्ये.

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In the translation of this verse Dayānanda has omitted the details of 'hiraṇyagarbhādayaḥ' and of 'trīṇi śatani trīṇi sahasrāṇi tattvāni'. These details have to be found out from other sources.

The word 'devāḥ' has been translated as 'divyaguṇāḥ vidvāṃsaḥ' in Rv. I, 45.2. Besides the etymology of the word passages like 'brāhmaṇo vai sarvā devatāḥ',¹ 'xatā ete vai devā akutādo yad brāhmaṇāḥ',² 'naro vai devānām grāmāḥ',³ and 'vidvāṃso hi devāḥ',⁴ can be cited in support of this translation.⁵

But in Rv. III, 9.9 it has been translated as 'divyaguṇāḥ padārthāḥ'. The etymology is the basis of this translation. The explanation has an additional support in passages like SB. IV, 5.7.2 declaring the vasus, rudras and ādityas as devas.

In the case of Rv. VIII, 28.1⁶ seen by Manu Dayānanda declares that the explanation of this verse is contained in SB. XIV, 6.9. He has, therefore, refrained himself from explaining it further.

The word 'ādi' in the x compound 'prthivyādayaḥ' used in the explanation of 33 deities in the comments on the verses discussed here refers to his exposition of the 33 devatās given in the Bhūmika on the authority of SB. XIV, 6.9. These 33 devatas are the 8 vasus, the 11 rudras, 12 ādityas, 1 indra and 1 Prajāpati. The eight vasus are the heated cosmic bodies, the planets, the atmospheres, the superterrestrial spaces, the suns, the rays of ethereal space, the satellites and the stars. The eleven

1. TB. I, 4.4.2.4.

2. GB. II, 1.6

3. TB. VI, 9.2.

4. SB. III, 7.3.10.

5. The use of the word 'deva' for a learned and respectable man is too well known in the classical Sanskrit literature also.

6. R B B. PP. 85.

rudras are the ten prāṇas enlivening the human frame, and the ātma (the human spirit). The twelve ādityas are the twelve solar months, marking the course of time, Indra is the all pervading electricity or force, Prajāpati is yjña yajña (an active voluntary association of objects ^{with} the part of man, for the purpose of art, or association with other men for purposes of teaching or learning). It also means ' pasus' (useful animals).² All these deities can be regrouped in six classes corresponding to the six primary elements of time, locality, force, human spirit, and deliberate activities and vital activities.³ Thus any thing that can be known through these six primary elements is a 'devatā'. The number of 33 is , therefore, representative of these six elements and of innumerable acts, objects and conceptions. The Vedic conception of 'devatās' is thus very wide in scope and like the term 'yajña' covers the whole field of human knowledge in respect of the universe and the Universal Soul as well as all that is beyond the reach of ordinary human knowledge . The Vedic Mantras treat of subjects falling in the ~~same~~ sphere just described.

This account of the 33 gods is met with in the other Brāhmanas as well. A glimpse of these accounts can be had from the Vedic Kośa.⁵

The Brāhmanas have not given this view in theory only. They have applied it in practice. For this reason alone they have interpreted the names of the so-called Vedic deities like agni, rudra , indra , varuna and maruts not as deities in the modern sense of the term but as different objects, ideas and the like. The following examples will make the point clear.

Vedic Word.

agni

Various interpretations given in the Brāhmanas.

rudra, arka, pasavaḥ, viśṇuḥ, śirah, atnā, prthivī, samvatsara, vāk, tejah, puruṣah, yosā, sarve kāmāḥ, manah, prāṇah, viryam, brahma and so on.

1. Adapted from the Translation by gurudattakidgarthi.

...the human mind, and the human spirit. The twelve elements are the twelve cosmic powers, making the cosmos of time, space, and matter. The all pervading electricity or force, Prana, is the active voluntary association of objects to the part of man, for the purpose of art, or association with other men for purpose of teaching or learning. It is also known as 'prana' (useful animals). All these elements can be recognized in six classes corresponding to the six primary elements of time, space, force, human spirit, and matter. These activities and vital activities, and the whole can be known through these six primary elements as a whole. The number of 32 is, therefore, representative of these six elements and of immovable and movable objects and concepts. The Vedic conception of 'devata' is thus very wide in scope and like the term 'Veda' covers the whole field of human knowledge in respect of the universe and the individual soul as well as all that is beyond the reach of these very human knowledge. The Vedic concept of 'devata' falling in the sky sphere just described.

This account of the 32 gods is not at all in the other Brahmanas as well. A glimpse of these accounts can be had from the Vedic Hymns. The Brahmanas have not given this view in theory only. They have applied it in practice. For this reason alone they have introduced the names of the 32 gods. Vedic deities like Agni, Indra, Varuna, and others, not as deities in the modern sense of the term but as different objects, ideas and the like. The following examples will make the point clear.

| Vedic Word | Various interpretations given in the Brahmanas |
|------------|--|
| agni | fire, heat, light, energy, power, etc. |
| indra | king, ruler, conqueror, etc. |
| varuna | law, order, justice, etc. |
| prana | breath, life, spirit, etc. |

| | |
|----------|--|
| indra | sūrya, ākāśa, vāk, vātaḥ, hrdayam, manah, śisna, vr̥ṣā, r̥ksāmānī and so on. |
| usās | rātriḥ, yoṣāḥ, patnī and so on. |
| grāvāṇaḥ | prāṇa, paśavaḥ, vajraḥ, vit, vidvāṃsaḥ and so on. |
| pūṣā | vr̥ṣā, karambhāḥ, vitpatih, and so on. |
| marutaḥ | prāṇaḥ, rasmayah, vit, paśavaḥ and so on. |
| varuṇa | rātriḥ, prāṇāḥ, klomā, agni and so on. |

Dayānanda has explained the conception of the three gods also on the authority of the Brāhmaṇas. These works declare the three gods as the three worlds (lokas). Yāska identifies these three worlds with locality (sthānāni), names (nāmāni) and births (janmāni).¹ The SB. XIV, 4.3.11 defines these three worlds as 'speech', 'mind' and 'breath'. Dayānanda has accepted both these explanations.

The Brāhmaṇas offer another explanation. The three devatās are identified with the ~~rudras~~ vasus, the rudras and the ādityas -- each group being taken as a separate entity.² It is also a reasonable explanation. The conception of three gods, therefore, does not conflict with the conception of the thirty ~~the~~ three gods. The two conceptions are essentially the same -- the one is more brief and has tried to reduce the number of classes; and the other is more elaborate and has tried to give a comprehensive view of the objects fit to be called devatās. The approach of the two seers is, thus, different, but the import of both is the same. Likewise, the idea of one God does not contradict these two views. This monotheistic conception is spiritual and looks at the problem from that point of view. The adorable Supreme Soul is the subject of the hymns or verses seen by seers having monotheistic creed. In the case of the hymns of

1. N. IX, 28.

2. SB. IV, 3.5.1 etc. See VK, PP. 217.

others, too, the reference to the Supreme Soul is directly and indirectly met with.

Dayānanda's commentary is based on this conception of the Vedic deities. In Rv. VII, 33, 7 he translates the word 'trayah' occurring as the first word in the verse as 'vidyudbhaumasūryākhyāgnayo bhūmyaptejāṃsi vā'. The interpretation of the whole verse is as follows:-

Rv. VII, 33, 7:-

हे मनुष्या यथा (त्रयः) विद्युद्वैम सूर्याग्नाऽऽनयः भूम्य-
तेजांसि वा (गुर्वेषु) लोकेषु (रेतः) वीर्यम् (कृण्वन्ति)
यथा (त्रयः) (धर्माः) पापानि (उघसन्) प्रधातवेलात्
(ज्योतिः) प्रकाशादिकम्¹ (सचन्ते) सम्बध्नन्ति तथा
(तिस्रः) विद्याराजधर्मसमाप्ताः (वसिष्ठाः) (आर्याः)
उत्तमगुणकर्मस्वभावाः (अग्राः) अग्रगण्याः (प्रजाः)
तान् (सर्वान्) (इत्) एव (अनु) (विदुः) जानन्ति
(ज्योतिः) विद्याप्रकाशादिकम् (सचन्ते) सम्बध्न-
न्ति ।

The translation of 'gharmāsah' is not at all a happy one in the context. It should have been translated as 'fires' or 'lights'. 'Retah' should as well have been translated as 'tejah' (light) on the authority of SR. IV 'reto hiranyam',² and 'sauryam retah'.³ Hiraṇya has been shown to signify 'light'. Even the context would permit of such a translation.

'Vasisthah' has been explained as 'atīva dhanaṃ mem ssthira'. The explanation of this word is discussed in another chapter. This translation is quite correct.

The authority for the translation of 'tisrah' should have been given. He has discussed this subject in the Bhūmika⁴ and the Satyārtha Prakāśa.⁵ citing

1. Adapted from 'vidyāprakāśādikam'.

2. TB. III, 8, 2, 4.

4. RBB. PP. 276 - 297.

3. TB. III, 9, 17, 5.

5. SP. Chapter VI.

necessary authorities. In the Bhūmikā he has quoted and explained Rv. III, 38.6 along with Mantras from the other Vedas. The sense of the comments on this verse in the Bhūmika as well as in the Rg-Veda-Bhāṣya is the same. The former commentary is very elaborate while the latter is not so. The word 'gandharvān' is explained as 'ye gāṃ susikṣitāṃ vācāṃ prthivīm vā dharanti tān' in the commentary and as 'pūrvoktāsu sabhāsu gandharvān prthivīrājapālanādivyavahāreṣu kuśalān' in the Bhūmikā. In the former the derivation of the word is also given whereas in the latter a running translation is given. The import in both the places is the same.

The word 'vāyukesān' is explained as 'vāyuriva keśāṃ prakāśā yeṣāṃ tān' in the commentary and as 'vāyuvaddrutapracāreṇa viditasarvavyavahārān.----- keśāssūryarāśmayastadvatsatyanyāyaprakāśakān, sarvahitaṃ cikūrsūn, dharmātmanah' in the Bhūmikā.

The explanation of these words is quite in order and is reasonable. The compound in 'vāyukesān' is to be explained in the light of P. II, 1.55. Sā. explains it as 'vāyuvaccañcalarāśmīn'. He takes it as a Karmadhāraya-Tatpuruṣa compound. But it can only be Karmadhāraya-Tatpuruṣa-garbhā-Bahuvrīhi compound, and as such the explanation given by Sā. is incorrect. Dayānanda alone has hinted the correct interpretation of this word which occurs only once in ^{all} the Samhitās, the Brāhmaṇas and the Upaniṣads.¹

The sense of the word 'sarvān' in Rv. VII, 33.7 is not clear in the text of the commentary. It is made quite clear by the following Bhāvārthah of the verse:

यथा कार्यं कारणं कार्यस्या वियुतः सूर्यादिकं ज्योतिः
प्रकाशयन्त्यु-घर्मं दिनं च जनयन्ति तथा तिस्रः
सप्ता चार्णवः काममोक्षसाधनं प्रकाशान्कुर्वन्ति ।

1. Vide Vedic Word Indices by Viśva Bandhu and Viśvesvarānanda.

necessary authorities. In the Bhūmikā he has quoted and explained Rv. III, 38, 6 along with Mantras from the other Vedas. The sense of the comments on this verse in the Bhūmika as well as in the Rg-Veda-Bhāṣya is the same. The former commentary is very elaborate while the latter is not so. The word 'gandharvān' is explained as 'ye gāṃ susikṣitāṃ vācam prthivīm vā dharanti tān' in the commentary and as 'pūrvoktāsu sabhāsu gandharvān prthivīrajapalanādivyavahāreṣu kuśalān' in the Bhūmikā. In the former the derivation of the word is also given whereas in the latter a running translation is given. The import in both the places is the same.

The word 'vāyukesān' is explained as 'vāyuriva keśāṃ prakāśā yeṣāṃ tān' in the commentary and as 'vāyuvaddrutapracāreṇa viditasarvavyavahārān.----- keśāssūryarāśmayastadvatsatyanyāyaprakāśakān, sarvāhitam cikūrsūn, dharmātmanah' in the Bhūmikā.

The explanation of these words is quite in order and is reasonable. The compound in 'vāyukesān' is to be explained in the light of P. II, 1, 55. Sā. explains it as 'vāyuvaccañcalarāśmīn'. He takes it as a Karmadhāraya-Tatpuruṣa compound. But it can only be Karmadhāraya-Tatpuruṣa-garbha-Bahuvrīhi compound and as such the explanation given by Sā. is incorrect. Dayānanda alone has hinted the correct interpretation of this word which occurs only once in ^{all} the Samhitās, the Brāhmaṇas and the Upaniṣads.¹

~~There~~ The sense of the word 'sarvān' in Rv. VII, 33, 7 is not clear in the text of the commentary. It is made quite clear by the following Bhāvārthah of the verse:

यथा कार्यं कालं कार्यस्या वियुतः सूर्यादिकं ज्योतिः
प्रकाशयन्त्युष्मं दिनं च जनयन्ति तथा तिस्रः
सभा चर्मार्थं काष्ठमोक्ष साधनं प्रकाशान्कुर्वन्ति ।

1. Vide Vedic Word Indices by Viśva Bandhu and Viśveśvara-
nanda.

It has been asserted that the traits of personification are so clear in the hymns of the Rg-Veda that they cannot be easily disposed of. Yaska, too, had to discuss this point in his Nirukta. Dayānanda has also take up the question. ~~But~~ He holds that the objects treated in Vedic hymns can be both with or without bodies. Hence the seeming personifications have to be examined in this light. He writes:

तथैव पूर्वोक्तासु देवतास्वाग्निं पृथिव्यादित्यचन्द्रमो-
नक्षत्राणि चेति पञ्च बसवो विग्रहवत्यः सन्ति ।
एवमेकादश रुद्राः, द्वादशादित्याः, मनः, षष्ठानि
ज्ञानेन्द्रियाणि, वायुरन्तरिक्षं, द्यौर्मन्त्राश्चेति
शरीररहिताः तथा स्तनयितुर्विधि यज्ञौ च सशरीर-
-शरीरे देवते स्त इति । एवं सशरीरं निश्शरीर-
मेवेन देवता द्वयं भवति ।¹

It must be noted in this connection that such objects are deities in the sense that they are useful in day to day life. He writes:-

तत्रैतासां व्यवहारोपयोगित्वमात्रमेव देवतात्वं
गृह्यते । इत्यमेव मातृपित्राचार्या तिथीनां
व्यवहारोपयोगित्वं परमार्थं प्रकाशकृतं चैतावन्मात्रं
च । परमेश्वरस्तु खल्विष्टोपयोगित्वेनैवोपास्यो-
स्ति । नातो वेदेषु ह्यपा काचित् देवता पूज्योपा-
स्यत्वेन विहितास्तीति निश्चीयताम् ।²

In his commentary there is no other ^{case} place where the phenomena of personification may be present.

Dayānanda has, thus, correctly interpreted the ancient texts on the subject of Vedic deities and has placed before us the position held in this respect by the ancient Rsis and Munis.

It has been asserted that the rights of
 personification are so clear in the hymns of the Rig-Veda
 that they cannot be easily disposed of. Yet, too, had to
 discuss this point in his lifetime. Tagore has also
 taken up the question, but he holds that the objects
 treated in Vedic hymns can be both with or without bodies.
 Hence the seeming personifications have to be examined in

this light. He writes:

ननु यैः कालेनैव ज्ञातं तेषां चैव
 नान्यथा विदुः तेषां चैव नान्यथा विदुः
 तेषां चैव नान्यथा विदुः तेषां चैव नान्यथा विदुः
 तेषां चैव नान्यथा विदुः तेषां चैव नान्यथा विदुः
 तेषां चैव नान्यथा विदुः तेषां चैव नान्यथा विदुः
 तेषां चैव नान्यथा विदुः तेषां चैव नान्यथा विदुः

It must be noted in this connection that such objects are
 better in the sense that they are useful in day to day

life. He writes:-

ननु यैः कालेनैव ज्ञातं तेषां चैव
 नान्यथा विदुः तेषां चैव नान्यथा विदुः
 तेषां चैव नान्यथा विदुः तेषां चैव नान्यथा विदुः
 तेषां चैव नान्यथा विदुः तेषां चैव नान्यथा विदुः
 तेषां चैव नान्यथा विदुः तेषां चैव नान्यथा विदुः
 तेषां चैव नान्यथा विदुः तेषां चैव नान्यथा विदुः

In this connection, there is no other place
 where the phenomena of personification may be present.
 Tagore has, thus, correctly interpreted
 the ancient texts on the subject of Vedic entities and has
 placed before us the question held in this respect by the
 ancient Rishis and sages.

XIV Images of Gods in the Rg-Veda.

Though Dr. A.A. Macdonell categorically denies the existence of any evidence that may show that the Vedic gods were iconographically represented in the earliest Vedic age, scholars like Prof. Venkateswara feel that the Vedic evidence is not conclusive on this point. Prof. Venkateswara cites Rv. VIII, 69, 12 which is translated by Ballantyne as 'a beautiful perforated iron image' (*sūrmayam susīramiva*). In addition he refers to the following Mantras and words with the notes attached to them :-

Rv. I, 21, 2 -- Wilson translates 'sumbhata' by 'decorate with ornaments'.

Rv. II, 33, 9 -- 'Babhrū sukrebhiḥ pipīṣe hiraṇyair'. Wilson -- 'shines with golden ornaments'.

Rv. III, 4, 5. -- 'Nrpeśas' -- Roth "formed, adorned by men." Wilson-- 'sensible shapes'.

Rv. V, 52, 15 -- Dr. Bollenssen sees a reference to images of Maruts in 'nu manvānā eṣāṃ devān accha'-- 'to the gods of these images - the Maruts'.

Rv. II, 33, 8 -- Speakes of Rudra as 'white-complexioned'.

He adds the following arguments in support of his views-

1. 'Sandṛśa' in 'na sandṛṣe tiṣṭhati rūpamasya' (Nārāyaṇa Up. XI, 3) means an image.

2. The deities have distinct feature e.g. 'susīpra' and 'harisīpra' can properly apply to Indra alone; 'tryambaka' 'kapardin' 'kṛttivāśas', 'pinākin' (TS, IV, 5) to Rudra only.

3. 'Sīpra' on the strength of Rv. V, 45, 6 does refer to a prominent feature of Indra's chin.

4. 'Nāsatyān' in the case of 'Aśvinan' refers to the prominent nasality of the 'Aśvins' especially because Yaska explains the term as 'nāsikāprabhavaṇ'.

5. The invisible 'vāyu' is spoken of as 'darsata'.

6. In Rv. IV, 58, 3 Agni is described as having two heads "

Through Dr. A.A. Macdonell categorically

denies the existence of any evidence that may show that

the Vedic gods were cosmologically represented in the

earliest Vedic age, scholars like Prof. Venkateswararao

think that the Vedic evidence is not conclusive on this point.

Prof. Venkateswararao cites RV. VII. 82. 12 which is translated

by Hulten as 'a beautiful personified from image'.

He also mentions (in addition he refers to the following

Mantras and words with the notes attached to them :-

RV. I. 1. 2 -- Wilson translated 'emanate' by 'deceive'

with ornaments.

RV. II. 33. 2 -- 'Brahma' is translated 'image'.

'image' with the golden ornaments.

RV. III. 4. 2 -- 'Hymns' -- 'Hymns' formed, adorned by men.

Wilson -- 'emanate'.

RV. V. 82. 12 -- Dr. Hulten sees a reference to images

of Manu in 'an image of Manu'.

to the gods of these images -- the Manu.

RV. II. 33. 2 -- 'Brahma' is translated 'image'.

He also the following arguments in support of his view.

1. 'Brahma' in 'an image of Manu'.

RV. II. 33. 2 means an image.

2. The deities have distinct features.

'Brahma' can properly apply to Indra alone.

'Brahma' (RV. IV. 3) is used

only.

3. 'Brahma' on the strength of RV. V. 82. 12 does refer to a

prominent feature of Indra's chariot.

4. 'Brahma' in the case of Indra alone refers to the

prominent feature of the chariot, especially because of

explaining the term as 'Brahma'.

5. The 'Brahma' in 'an image of Manu'.

RV. II. 33. 2 is translated 'image'.

and seven hands.

Dayānanda emphatically denies all traces of images of gods in the Rg-Veda as well as in the other three Vedas.* His conception of Vedic deities is different from the modern conception of those deities. This difference in outlook is responsible for a difference on this point as well. The modern conception of Vedic deities is at the root of many ^{new} ~~wild~~ theories. In the present case, too, many of the arguments and interpretations put on Vedic words and verses are quite beyond the spirit of Vedic hymns and are grammatically incorrect. This will be fully borne out by the following examination of these and such other arguments in the light of the interpretation of Vedic hymns given by Dayānanda.

Rv. VIII, 69.12.

Dayānanda was not spared by death to ~~comment~~ comment on this verse. It ~~may~~ can be safely stated that the translation of this verse given by Ballantyne is against the ~~spirit~~ spirit and letter of the Vedas. The passage

हृदयमेवेन्द्रः । यकृत्सविता क्लोमा वरुणस्तद्
यद् ऐन्द्रे पुण्ड्रोऽशो सत्यधैता देवताः सह
यजत्येतान्येवैतत्सार्धं कृत्वात्मन्यन्ते ।

from SB. (XII.9.1.15) offers a clue to the interpretation of this Mantra. The word 'varuṇa' in this verse means a 'klomā'. This word is generally translated as 'lungs'.

M.M. Williams writes the following note on this word:-

" Kloman, ā.m. the right lung, Av.; Vs.; Kāth.; SBr. etc.; (ānas), m.pl. the lungs, Vs. XXV, 8; SBr. X, 6, 4, 1; " 1

1. SED. PP. 324, Col. 2.

* RBB., 8P.382.

• admi nator

91.98.YIIV

[illegible]

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The ~~verse~~ verse in question, therefore, deals with a description of 'lungs'. "The substance of the lung is of light, porous, spongy texture; it floats in water".¹ This description of lungs is a clue to the correct interpretation of the phrase 'sūmyam susirāmiva' which can only be an adjective to 'kākudam'. In this case the construction of the last part of the verse would be 'susirām sūmyamiva kākudam', i.e., 'a kākuda which is like susirā sūmī'.

There is a great difference of opinion on the interpretation of the words 'susirām' and 'sūmyam'. Sā. translates 'susirām' as 'rasmijālam'. But this can hardly fit in the present context. The same is the case with the translation given by the commentators of the Mahābhāṣya of Patañjali who explain it in connection with 'iron images' (sūmyam), though the translation of the word in question is quite correct. The word 'susirām' is used in the sense of a hole in the Kāmandakiya Nītisāra and the Mārkaṇḍeya Purāṇa.² The use of the words 'susirātva' and 'susirātā' in the sense of 'hollowness' lends a further support to its translation given by Uddyota, viz., 'having holes'.

The word 'sūmyam' is translated as 'sūryam prati' by Sā.; as 'an iron image' by Uddyota; as 'a pipe for conveying water' (sūmī) and as 'being in tubes or pipes or channels' (sūmyam) by M.M. Williams;³ and as 'a metal image' by Wilson. Dayānanda too has explained the word 'sūmyā' in Rv. VII.1.3 as 'sacchidrayā mūrtiā kalayā vā'. But none of these translations fit in the context. Another explanation has, there-

1. H. Gray, Anatomy Descriptive and Applied, 1926 PP. 1101.

2. M.M. Williams- SED., PP. 1238, col. 1.

3. ibid., PP. 1244 col. 3.

The main verb in question, therefore, being a verb of
origin of 'lungs', "the substance of the lung is of
light, porous, spongy texture; it floats in water." This
description of lungs is a clue to the correct interpre-
tation of the phrase 'स्थिराश्वासाः' which can only
be an adjective to 'हृदयम्'. In this case the con-
struction of the last part of the verse would be 'स्थिराश्वा-
साः हृदयम्' a phrase which is like 'स्थिरा-
श्वासाः'.

There is a great difference of opinion
on the interpretation of the words 'स्थिराश्वा-
साः' translated as 'steady breathing'. But this can
hardly fit in the present context. The same is the case
with the translation given by the commentators of the
Nikhilānanda of Taittiriya who explain it in connection with
'iron images' (चर्ममूर्तयः), though the translation of the
word in question is quite correct. The word 'स्थिराश्वा-
साः' used in the sense of a hole in the Kāṇḍīyaśāstra
and the Nīlakaṇṭhaśāstra. The use of the word 'स्थिरा-
श्वासाः' and 'स्थिराश्वासाः' in the sense of 'hollowness', 'hema-
toma' further support to the translation given by Nikhila-
nanda.

The word 'स्थिराश्वासाः' is translated as
'steady breathing' by Śa. : as 'an iron image, by Nikhila-
nanda as 'a pipe for conveying into water' (चर्ममूर्तयः) and as
'being in tubes or channels' (चर्ममूर्तयः) by Śa. :
'hollowness' and as 'a metal image' by Wilson, Nikhila-
nanda too has explained the word 'स्थिराश्वासाः' in IV. VII. 1. 3 as
'accidental hollowness' (चर्ममूर्तयः). The sense of these transla-
tions fit in the context. Another explanation has been
given by Nikhilaśāstra and Nikhilaśāstra.

fore, to be searched for. The words 'suskā sūmī susirā' in SB, VIII, 7.3.3 offers a clue by contrasting a wet and a dry 'sūmī'. I am, thus, inclined to translate this word as 'a sponge'. This provides a very apt simili. It is porous in formation.

The word 'sindhavaḥ' has been explained as 'tadyadetairidaṃ sarvaṃ sitaṃ tasmāt sindhavaḥ' in JUB, I, 29.9. Hence this word signifies an object white in colour. In the present case it would signify 'dhamanīs' or 'arteries'. Seven arteries do flow to the lungs from the upper part of the body. ¹ Yāska ~~and~~ also ~~is~~ agrees with this translation when he writes 'yasya tava deva sapta sindhavaḥ prāṇāyānuksaranti kakudam'. ² Dr. L. Sarup's translation of the word 'prāṇāya' as 'for their course' ³ is quite incorrect. This word does not possess the capacity to denote this sense. None of the standard lexicographers has given this sense to this word. This word can only mean either 'for breath', i.e., 'for the passage of breath' or 'for life', i.e., 'for giving life or energy by carrying pure blood'. The latter translation is suited to the above translation.

The Nirukta contains another explanation of the words 'sūmyam susirāṃiva'. Though this explanation can also serve the purpose in the present context, it is not a very happy one.

PT. Sen has translated the word 'kloma' as 'Tracheo-bronchial Tree'. ⁴ As an expert his translation carries weight but it is problematic to accept this translation. There are no seven arteries in this Tree. It consists of one tube ⁵ which divides into two each of which

1. Vide H. Gray, Anatomy Descriptive and Applied.

2. N. V, 27.

3. Translation of the Nirukta, PP. 88.

4. Journal of Ayur-Veda Calcutta, September 1924-- M.M. K.R.G. Sen -- A Brief History and Outlines of Ayur-Veda.

5. Vide its description in Gray's Anatomy.

*. See Susruta Samhita.

is split into thousands of branches. In this case the number seven will have to be taken as 'upalaksana'. Moreover, this translation is against the etymological explanation of this word which is given as 'kledana' by Dayānanda in Yv. XXV, 8. The Vyākhyāsudhā takes it as a synonym of 'udarya-jalāsaya'.¹ The simili in 'sūmyam susiramiva' too will not be appropriate in the context. I have, therefore, rejected that explanation as far as the Vedic verses are concerned.

There is thus no reference to any images in this verse.

Rv. I, 21.2.

हे (नः) नेतातो गनुष्याः यूर्य यौ (इन्द्राग्नी)
 वायवग्नी (यज्ञेषु) पठन पाठनेषु शिल्पगयादिषु
 यज्ञेषु वा (प्रशंसत) स्तुवीत तमुणान् प्रकाशयत
 (शुभ्रत) सर्वत्र यागादिकृत्येषु प्रदीपयत (च)
 (ता) तौ (गायत्रेषु) यानि गायत्री ह्यन्दस्कानीगानि
 वेदोक्तानि स्तोत्राणि तेषु (गायत) षड्जादिस्वरैर्गानं
 कुरुत ।

The SB. IV, 1.3.19 identifies indra and vāyu by writing 'yo vai vāyuh sa indro ya indrah sa vāyuh'. The word 'yajña' has already been discussed. It has been explained as 'yajño vai śreṣṭhataman karma',² 'saisā trayī vidyā yajñah',³ and 'vāgu vai yajñah'.⁴ Dayānanda has thus given a correct translation. The word 'śumbhataḥ' is the Imperative second person plural form from /śumbha bhāṣane. According to some it also means 'bhāṣana'.⁵ Hence Dayānanda has translated it as 'pradīpayata'. Wilson's translation of

1. AK. PP. 224.

3. SB. I, 1.4.3.

5. SK. Root 433.

2. SB. I, 7.1.5; TB. III, 2.1.4.

4. SB. I, 1.4.11.

9 12 2 2

this word has no proper authority behind it.

The idea of singing 'vāyvagnī' to various tunes by means of Vedic verses appears to be strange since these two objects are inanimate. Dayānanda has tried to remove the obscurity in his Bhāvārthah by writing

नैव मनुष्या अभ्यासेन विना वायोरग्नेश्च गुणज्ञानं कृत्वा
तयोः सकाशादुपकारं ग्रहीतुं शक्नुवन्ति ।

He thus suggests that the knowledge of the use of vāyu and agni should be gathered by constant experiments on the basis of Vedic Mantras. Though this idea follows from his interpretation which is above reproach it is doubtful that the Vedic seers had come to regard the hymns of their predecessors as full of scientific knowledge as well as sacred at so early a date as the seer of this verse. It is, however, true that scientific principles had been discovered and coached in Vedic hymns long before Medhātithi, the seer of this hymn by seers like Vasistha, and Kutsa and others. Until another suitable translation is offered there can be no objection in accepting it as it is.

Rv. II, 33.9.

हे पुरुष! (पुरुषः) बहुरूपयुक्तः (उग्रः) क्रूरस्वभावः
(बभ्रुः) धर्ता भवार् (स्थिरेभिः) दृढैः (अङ्गैः) अवयवैः
(शुक्लेभिः) शुद्धवीर्यैः (हिण्यैः) किरणैर्वि तेजोभिः
(ईशानात्) जगदीश्वरात् (रुद्रात्) जदीश्वरात् (अस्य)
(भुवनस्य) सर्वाधिकरणस्य लोकस्य (भूतेः) बहुरूपस्य (न) इव शत्रुदलं (पिपिशे) पिश्यात् सः (उ)
(वै) (असुर्याद्) असुरस्य स्वै (योषत्) वियोजयैः ।

'Hiranya' is a synonym of 'tejah' ¹ and of
1. cp. 'tejo vai hiranyam'. TB. I, 8.9.1.

3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041

'jyotiḥ'.¹ Dayānanda is fully justified in taking 'na' in the sense of 'iva' and in interpreting the verse as a case of 'Upamā'. His translation is in keeping with the rules given by Yak Yaska for the interpretation of the particle 'na'. 'YOsat' is a Let form of the / yu miśraṇe amiśraṇe can ^{here} be used in the last sense in this verse.

There are two roots having the form 'piś'. They are / piśa avayave and / piśa nāśane. In the Sk. root no. 1437 reads 'piśi avayave..... ayam dipanāyāmapī. 'Tvaṣṭā rūpāni pīśatu'. The example quoted by Bhattoji is a part of Rv. X, 184.1. In this verse the sense of the form 'pīśatu' can never be 'prakāśayatu' as suggested by Bhattoji and his ~~own~~ commentator Vāsudeva Dīkṣita.² It can only mean 'fashion limbs and forms'. The sense of 'prakāśan' or 'dīpana' is not Rg-Vedic and appears to have been associated with this root ~~as~~ by misinterpretation. The forms of this root are used in the Rg-Veda in seven other verses. In no place the sense of 'dīpana' is applicable. Dayānanda's explanation of ^{these} ~~its~~ forms in the Rg-Veda is as follows: 'Pīśati' in I, 161.10 is explained as 'prthak karoti'; 'pīśate' 'pīśe' in VI, 49.3 as 'pīśatyavayava iva vartate'; in V, 57.6 as 'śrīyate'; and 'pīśare' in V, 60.4 as 'sthūlāvayavāni kurvanti'. He has thus nowhere given the sense of 'prakāśana' to this root in the Rg-Veda. Wilson's translation of this root is, therefore, incorrect.

Wilson's position is made impossible by the use of the adjective 'śukrebhiḥ' which literally means 'white' whereas 'golden ornaments' are always yellowish in colour. The sense of 'shining' attached to it by Wilson

1. cp. 'jyotirhiranyam'. SB. IV, 3.1.21 etc.

2. Vide Balamānorama, pp. 855. The Sk. reads many other roots differently than those given in the Dhātupāṭha edited by Dayānanda.

is an implied one and can be obtained either by 'rūḍhi' or by 'prayojana' when the literal sense may cease to operate. None of ~~these~~ these conditions is fulfilled in the present case.

Rv. III, 4, 5.

ये (विद्येषु) यज्ञेषु (प्रजाताः) प्रादुर्भूताः (नृपेशाः)
 वृणां पेशो रूपमिव रूपं येषां ते (मवसा) विज्ञानेन
 (सप्त) सप्तविद्यानि (लोत्राणि) हवनसम्बन्धीनि कर्माणि
 (वृणानाः) स्वीकुर्वाणाः (विश्वम्) सर्वं जगत् (इन्वन्तः)
 व्याप्नुवन्तः (ऋतेन) जलेन (इमं) (यज्ञम्) (अग्निं)
 सर्वतः येन (विश्वम्) (प्रतियन्) प्राप्नुवन्ति (पूर्वीः)
 पूर्वं सम्पादिताः आहुतयः (विचान्त) विचान्तु स
 यज्ञः सर्वैर्नुष्ठेयः ।

Dayānanda's explanation of this verse is not very clear. There appears to be some confusion in the prose-order given by him. He intends to convey the idea contained in M. III, 76 as is clear from the following Bhāvarthah given by him:

यदि मनुष्याः सुगन्धमादि युक्तानां द्रव्याणां बहौ
 प्रक्षेपेण वायुवृष्टि जलोसध्यन्तानि संशोध्ययु-
 स्तर्हि सर्वमारेज्यमाप्नुयुः ।

The word 'āhutayah' is not used in the masculine. The mistake here appears to be a slip of pen.

The word 'nrpeshasah' occurs here only. Sa. explains it as 'nararūpāh'; V.M. as 'pravisadbhirmanuṣyai-rāśiistāh'; and Gr. as 'who show in here beauty'. Dayānanda too has not been able to give a satisfactory interpretation of this word. He could have improved the translation by translating the word 'rupa' (peshas) as 'colour' and

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the word 'manasā' as 'manasā vijñānena brahmaṇa vā sam-
pāditāni' as applied to 'hotrāni'.

Rv. V, 52, 15.

हे मनुष्याः ! यः (मन्वानः) मननशीलः (यामश्रुतेभिः)
यात्राः (प्रहराः) श्रुता यैस्तैः (अङ्घ्रिभिः) विद्याशुभगुण-
प्रकटकाकैः (सूतिभिः) विद्वद्भिः सह (एषाम्) मनुष्याणां
मध्ये (देवान्) दिव्यान् विदुषः परार्थान् ना (अच्छा)
आप्नोति (नक्षणा) वहनेन (दाना) दानानि कोपेति स
(नू) नु दारिद्र्यमज्ञानञ्च (न) नाप्नोति तै यूयं (सचेत)
सम्बन्धीत ।

'Manvānah' is formed by adding 'cānas'
suffix to / manu avabodhane by P. III, 2, 129. It is thus
a form of the Nominative singular and not of Accusative
plural as taken by Dr. Bollenson.

Though the Hindi Translation gives 'pra-
hara' as the meaning of 'yāma' in 'yāmasrutebhih' yet
'karma' appears to be a better meaning. 'Yāma' is inter-
preted as 'karma' in 'asmin yāme vṛṣanvasū' ityasmīn
karmaṇi vṛṣanvasū etyetat'. It is observed by the Brāhmaṇa
in commenting upon Yv. XI, 13. In Yv. XI, 13 Dayānanda has
translated the word 'yāma' as 'yāna' (vehicle). This
sense is also fit in the present context.

'Āñjibhih' is instrumental plural from
'āñjin' formed by adding the suffix 'in' to / aji to
speak (bhāṣārthah) or to / āñjū vyakti-bhṛakṣaṇa-kānti-
gatisu by U. IV, 118. This word has been used several times
in the Rg-Veda. Dayānanda's interpretation at various places
is as follows:-

The word 'āñjibhih' as 'āñjasādhanaṇi'

1. Vide Hindi Translation.

1a. Vide Pāda-pāṭha in the P.T.

2. SB. VI, 3, 2, 3.

3. 'āñjā' has been translated as 'yajna' in Hindi.

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'prakatayadbhih' in I, 36.13; as 'ānjanti vyaktikurvanti padārthaguṇān yābhih kriyābhih' in I, 37.2; as 'vyaktikarānādīdharmāih' in I, 64.4; as 'vyaktairjñānādiguṇanimittāih' in I, 85.3; as 'vyaktai rakṣaṇajñānādibhih' in I, 87.1; as 'prakatīkaraṇairguṇāih' in I, 113.14; as 'prakatāih' in II, 34.13; as 'vidyāsubhaguṇaprakatakārakāih' in V, 52.15; and as 'kāmaṇiyāih' in V, 56.1.

The form 'ānjiṣu' is explained as 'kāmayamāneṣu' in II, 36.2; and as 'prakateṣu vyavahāreṣu' in V, 53.4; the form 'ānji' as 'vyaktam rūpam' in I, 124.8; as 'vyaktam lakṣaṇam' in IV, 58.9; and as 'gamaṇam' in VII, 57.3; and the form 'ānjimantah' as 'prakṛṣṭā ānjayaśah kāmaṇā vidyante yeśāṃ te'.

Dayānanda has thus given three senses to this word in the Rg-Veda, viz., 'prakatīkaraṇa', 'gamaṇa' and 'kāmaṇā'. All these senses are covered by the senses of 'vyakti', 'gati' and 'kānti' denoted by the /ānjū. Dayānanda's interpretation of this word is, thus, quite correct.

The translation given by Bollensen is against the rules of grammar. Neither the word 'manvānah' nor the word 'devām' has the capacity to signify images. His translation is thus full of mistakes.

Rv. II, 33.8.

हे वैद्य! यस्मै (वृक्षाय) श्रेष्ठाय (नम्रो) चाकाय (महः) महते (स्वित्तीचे) यः शिवतिमान्वाणमञ्चति तस्मै वैद्याय (महीर्षे) महतीर्षं (सुष्टुतिम्) शोषनां स्तुतिम् (प्र) (शयाद्भि) प्रेयाभि, स त्वं मां (नमस्य) नम्रो अत यस्य (रूपस्य) सदैवस्य (कलालीकितं) देदीप्यमानं (तेषां) प्रकाशमानं (नाम) अस्ति ते वयं (नमोभिः) नमस्कौः (गृणीमसि) प्रशंसामः ।

The phrase 'sa tvam mām namro bhava' has no propriety in the context. It should have been 'aham tvam namro bhavāmi'. The word 'kalmalika' is a synonym of 'jvalatah' (shining) in Nigh. I, 17.

The word 'svitice' is taken to mean 'white-complexioned' by Prof. Venkateswara. Sā. derives it as 'svitimañcati'. He translates 'sviti' as 'svaityam', and derives it from 'svitā varne'. Dayānanda has explained its forms occurring in the Rg-Veda in two ways. The first explanation is in I, 123.9 where 'svitici' has been explained as 'yā svitim svetavarnamñcati sā'. In this explanation he agrees with Śaṅkara in toto. The other explanation is found in VII, 33.1 which runs as 'ye svitim vṛddhimāñcanti prāpnvanti te'. In Rv. VII, 83.8 and X, 46.7 too the same explanation will hold good. In this case he derives this word from -/ tu o 'svi gativṛddhayoh'. Both the formations are quite correct and hence their senses in the Rg-Veda given by Dayānanda are also correct. The explanation in the present case is according to the latter etymology given above. Even if the word is translated as Śaṅkara has done, there can be no reference to images in it. The difficulty arises only when Rudra is assumed to be a certain god representing some physical phenomenon personified and then praised. If the Vedic Rudra has any reference to a physical object it can be the coconut only.¹

Sandṛse.

This word does not fall in the scope of this work. It is, however, true that no other Indian commentator has translated it as an 'image'. The word 'satyam' in Av. II, 3.5 (Saunaka) is replaced by 'sandṛk' in Av. I, 88.4 (Paippalada Recension). The two words can thus be taken as synonyms. The question of

1. See S.K. Gupta, Coconut is the origin of Śiva Cult, XIV A.I.O.C.

Susipra and Harisipra.

The forms of the word 'susipra' have been explained as follows by Dayānanda:in

Susipra.

Rv. I, 9.3. 'sobhan~~am~~ sipram jñānam prāpanam vā yasye, tatsambudhan.

I, 101.10. su~~st~~husukhaprāpaka. This verse also contains the word 'sipre' in the Dual number and has been explained as 'sarvasukhaprāpika dyāvapṛthivya' by Dayānanda. Yāska has explained this word as 'sipre hanu-nāsike . hamurhanteh. nāsikā nasateh.'¹ The root 'han' in signifies both 'gati' and 'himsā'. The root 'nas' is listed in the synonyms of 'gati' in Nigh. II, 14.² Dayānanda on this authority has explained 'nasanta' as 'prāpnuvantu' in I, 186.7; and as 'prāpnuvanti' in IV, 58.8; and 'nasimahi' as 'gacchema' in II, 16.8. The etymologies given by Yāska of the two words 'hamuh' and 'nāsikā' in the passage under consideration become useless in the context if he simply wanted to convey that these two words signify 'chin' and 'nose' respectively. Yāska is not in the habit of giving etymologies without a purpose. He gives etymologies of words used by him in explaining Vedic words with the intention of impressing upon the reader that the words used by him should not be taken only in the sense in which they are generally current but that they are used by him also in their etymological sense. Dayānanda has, thus, interpreted the word 'sipre' in this verse correctly. He has explained this word as 'mukhāvayavaviva' in III, 32.1; and as 'susobhite' in V, 36.2.

1. N. VI, 17.

2. Also see M. M. Williams SED; the Dhātupāṭha reads it as 'nasa kautilye'.

III, 32.3. 'Sobhane sipre hamunāsike yasya. It has been taken as an adjective of 'rājan'.

III, 50.2. Suvadana. It is an adjective of 'svāmī'.

V, 22.4. 'Sobhanahanunāsika adjective to 'dampate'.

V, 36.5. Sumukhāravinda. It is an adjective of 'rājan'.

VI, 46.5. 'Susobhitahanunāsika. It is an adjective of 'rājan'.

VII, 24.4 'Susobhitamukhāvayava. It is an adjective of 'vidvān' Susiprah.

II, 33.5. Sundarānanah (an adjective of vaidya).

III, 30.3. 'Sobhanahanunāsikah (adjective of vidvān). Susiprah

II, 12.6. 'Sobhanāni siprāni sevānāni yasmin sah. It is derived from ' / sevr sevane.

Susiprah.

VII, 37.1. 'Sobhanahanunāsikāh. It is an adjective of 'medhavinah.'

In these explanations the limbs of the body have nowhere been associated with non-living beings or with gods like Agni and Indra. They are associated with living persons and indicate the standard of beauty conceived by the Vedic seers.

The above analysis also points out that this adjective is not exclusive to Indra alone. It is also used for Rudra and others.

The word 'sipra' in the compound 'susipra' is derived by Yaska from ' / srplr gatah. Dayānanda's explanation is not opposed to it except in II, 12.6 where he gives an equally reasonable etymology of this word.

The word 'harisipra' does not occur in any passage explained by Dayānanda. The epithet 'visisipram' in Rv. V, 45.6 has been explained as ' visisipre sobhane hanunāsike yasya tam'. It is used as an adjective for of a living man in whose case it is quite appropriate.

III, 32.2. *śānta* 'calm, peaceful'. It has been taken as an adjective of 'śānta'.

III, 30.2. *śānta*. It is an adjective of 'śānta'.

V, 32.4. *śānta*. It is an adjective of 'śānta'.

V, 30.5. *śānta*. It is an adjective of 'śānta'.

VI, 46.2. *śānta*. It is an adjective of 'śānta'.

VII, 32.4. *śānta*. It is an adjective of 'śānta'.

Śānta.

II, 32.2. *śānta* (an adjective of 'śānta').

III, 30.2. *śānta* (adjective of 'śānta').

Śānta.

IX, 12.6. *śānta*. It is an adjective of 'śānta'.

and from 'śānta'.

Śānta.

VII, 32.1. *śānta*. It is an adjective of 'śānta'.

Śānta.

In these explanations the limits of the body have nowhere been associated with non-living persons or with gods like *Indra* and *Varuṇa*. They are associated with living persons and indicate the standard of beauty, control by the Vedic seers.

The above analysis also points out that this adjective is not exclusive to *Indra* alone, it is also used for *Indra* and others.

The word 'śānta' in the compound 'śānta' is derived by *Indra* from 'śānta'. The explanation is not opposed to it except in II, 12.6 where he gives an equally reasonable etymology of this word. The word 'śānta' does not occur in any passage explained by *Indra*. The evidence which in IV, 46.2 has been explained as 'śānta' is not a living person. It is used as an adjective of 'śānta'.

Tryambaka.

It occurs only once in the Rg-Veda. Dayānanda explains it as 'trīṣṭambakam rakṣanam yasya paramesvarasya yadvā tryāṇām jīvakāraṇakāryāṇām rakṣakastam paramesvaram'. In the Brāhmaṇas it has been used in the plural ~~as~~ and signifies an object of oblation. There it has also been used in the Instrumental case.¹ It is thus not an exclusive name of the supposed god 'Rudra'. 'Tryambaka' has been called 'rudra' because it has the capacity of destroying sins and the like in the case of the explanation offered by Dayānanda ^{of removing} and the appendix in the body of a man in the case of its translation as 'coco-nut'.²

Kapardin.

Dayānanda has explained it as 'brahma-cārine' in I, 114, 1; as 'kṛtabrahmacaryam jātilam vidvāṃsam' in I, 114, 5; as 'jātajūtam brahmācārinam' in VI, 55, 2. This word is the origin of the Hindi words 'khopāṭa', 'khāpāḍa' and 'khopārā'. This word, therefore, ^{has been correctly} explained by Dayānanda and leaves no room for the supposition of Prof. Venkateswara.

The words 'kṛttivāsa' and 'pinākin' do not occur in the Rg-Veda.

Nāsatya

There can be no better example of mis-interpretation based on wrong notions. Neither a man nor an image can be born or manufactured in the nose of a being. Only the breath comes in and out through it. This should have been the natural interpretation of the words of Yāska. The ^{view} point of the Brāhmaṇas has already been given. They offer another explanation by identifying the

1. S. K. Gupta, Additional notes on 'Coconut is the origin of Śiva cult' XIV A. I. O. C.
2. Ibid. (The article deals with the interpretation of 'tryambaka').

प्रमाणम्

It occurs only once in the Y-Veda.

Dayānanda explains it as 'संस्मृत्यन्तः' (samsṛityantaḥ) meaning 'remembered'. In the Brāhmaṇas it has been used in the plural and signifies an object of devotion. There it has also been used in the instrumental case. It is thus not an exclusive name of the supposed god 'Indra'. 'संस्मृत्यन्तः' has been called 'Indra' because it has the capacity of destroying sin and the like in the case of the explanation offered by Dayānanda and the opposite in the body of a man in the case of its translation as 'Indra'.

प्रमाणम्

Dayānanda has explained it as 'Indra'.

चन्द्रः in I, 11, 4; as 'संस्मृत्यन्तः' (samsṛityantaḥ) in I, 11, 5; as 'संस्मृत्यन्तः' (samsṛityantaḥ) in VI, 55, 2. This word is the origin of the Hindi word 'संस्मृत्यन्तः' (samsṛityantaḥ) and 'Indra'. This word, therefore, is explained by Dayānanda and leaves no room for the suggestion of 'Indra'.

The 5 words 'संस्मृत्यन्तः' and 'Indra'.

do not occur in the Y-Veda.

प्रमाणम्

There can be no better example of misinterpretation based on wrong notions. Neither a man nor an image can be born or manufactured in the case of a being. Only the breath comes in and out through it. This should have been the natural interpretation of the words of Yāska. The sense of the Yāska has already been given. They offer another explanation by identifying it with 'Indra'. Additional notes on 'Indra' in the Y-Veda. The author deals with the interpretation of 'Indra'.

'asvins' with ¹ 'dyāvāprthivī' and 'dyāvāprthivī' with ² 'prānodānau'. ~~Dayānanda's view about them is given in another place.~~

Darsata.

This word is used of 'Vāyu' in Rv. I, 2.1 and has been explained as 'jñānadr̥ṣṭyā dr̥ṣṭum योग्य' as applied to ^{the Supreme Soul} ~~him~~ and as 'sparsādiguṇairdr̥ṣṭum योग्य' as applied to 'wind'.

Rv. IV, 58.3.

Dayānanda has interpreted it as dealing with 'fire' as well as with 'the Supreme Soul'. He has explained 'dve śirṣe' as 'abhyudayanīśreyase śirasi iva' and 'sapta hastāṣaḥ' as 'pañcājñānendriyāṇi vā karmendriyāṇyantaḥkaraṇā^{ma} ca hastavadvar^{ma} māṇāḥ'. Both the explanations are quite in order.

Dr. Keith translates Rv. IV, 24.10 as 'Who will buy this my Indra for ten cows? When he hath conquered his foe, let him return it to me!' and sees ⁱⁿ a reference to some anthropomorphic representation of god 'Indra'.³

The absurdity of the statement in the translated verse is quite apparent. No one takes back goods sold and used by the customer. This translation gives a view of Vedic economy which even the most innocent man would ^{not} possess. In none of the primitive societies such a system is found.⁴ The principle of modern Economics is also opposed to such a practice. Vedic economy too depends upon the principle of 'give and take'. This translation, as it is, therefore, incorrect.

The following translation by Dayānanda though somewhat obscure gives the right clue to its sense.

1. SB. IV, 1.5.16.

2. SB. IV, 3.1.22.

3. RPV., PP. 68.

4. See Encyclopaedia of Social Sciences edited by Hastings.

[Faint, illegible markings]

8.08.VI.70

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हे मनुष्याः ! कः (दशभिः) दशभिः अङ्गुलिभिः (चेनुभिः)
 दोग्ध्रीभिर्गोभिर्विव वाग्भिः (मे) मम (इन्द्रम्) (इन्द्रम्)
 ऐश्वर्यम् (क्रीणाति) (यदा) यः (वृत्राणि) चरानि
 (जङ्घनत्) मृशं हन्ति प्राप्नोति (अथ) (एनम्) (मे)
 मह्यम् (पुनः) (ददात्) ददाति तदैश्वर्यं वर्धेत ।

In this translation he ~~xxx~~ appears to see a description of money-lending. The sense ~~is~~ in the Bhāva-rthah is given thus:

कं ऐश्वर्यं वर्धितं शक्त्यादिति प्रश्नस्य यः सर्वथा
 पुरुषार्थी सुशिक्षितयो वाचा युक्तश्चेति कुतो य
 आदावैश्वर्यं प्राप्नुयात् स एवान्येषो दातुमर्हत् ।

According to this gist the prose order and translation of this verse should be as follows:-

हे मनुष्याः कः इन्द्रम् (मे) मम (इन्द्रम्) ऐश्वर्यम्
 क्रीणाति ; यः दशभिः (चेनुभिः) दोग्ध्रीभिर्गोभिर्विव
 वाग्भिः युक्तः स्यात् । यदा (च) (वृत्राणि) चरानि
 (जङ्घनत्) [मत्तः / परिक्रीतात् चरान्] मृशं प्राप्नोति
 (अथ) तदा (एनम्) ममैश्वर्यं (मे) मह्यम् (पुनः)
 (दात्) ददाति । एवं स ऐश्वर्यं वर्धेत ।

Dayānanda has interpreted 'krināti' as 'parikrināti'. It is not unreasonable to do so. The word 'gauh' is a synonym of speech in Nigh. I, 11. The word 'Indra' is derived from / inda aisvaryo. 'Janghanat' is the frequentative Vedic form from / han himsagatyoh. ~~But~~ The word 'Indra' can as well be translated as 'vak'.

The word 'pratimā' has been explained by Dayānanda in the Rg-Veda as 'sādraya', 'parimāna' and 'upamāna'. There is thus no case for images of gods in the Rg-Veda.

(अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
 (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
 (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
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In this translation the word appears to be

a description of money-lending. The sense in the Sanskrit

is given thus:

अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः
 अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः
 अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः अथर्वः

According to this list the proposer and translation of

this verse should be as follows:-

अथर्वः (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
 अथर्वः (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
 अथर्वः (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
 अथर्वः (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
 अथर्वः (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
 अथर्वः (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)

Devanāgarī has interpreted: 'अथर्वः' as

'अथर्वः'. It is not unreasonable to do so, as the word

'अथर्वः' is a synonym of 'अथर्वः' in the word

'अथर्वः' is derived from 'अथर्वः' and 'अथर्वः'

is the representative of the word 'अथर्वः' in the word

'अथर्वः' can be well be translated as 'अथर्वः'

The word 'अथर्वः' has been explained by

Devanāgarī in the word 'अथर्वः' and 'अथर्वः'

'अथर्वः' there is no one for whom of 'अथर्वः' is the

XV. Dayānanda's Interpretation of the Names of Vedic Gods.

As a corollary to ^{Dayānanda's} ~~the~~ conception of the term 'devatā' with reference to a Vedic Mantra it was natural for him to interpret the names of Vedic deities in various senses. In these translations the etymology of the word plays an important part. Where the sense given by Dayānanda does not follow directly from the etymology of the word he has taken recourse to Upanā and has pointed out the common quality between the etymological sense and the one given by him. In some cases these explanations can be supported ~~from the~~ by Brāhmaṇa passages also. In this chapter Dayānanda's translations of some of the names of Vedic deities preceded by a discussion of the etymology of a particular name, where necessary or by the etymology of the names are given.¹ It

Agni.

Dayānanda agrees with Yāska in the derivation of this word. He holds that this word is a name of the Supreme Soul also. He cites Rv. I, 164.46; Yv. XXXII, 1; Rv. III, 26.8; III, 27.2; M. XII, 122-123; and a number of passages from the Śatapatha Brāhmaṇa in support of his contention. He declares that the words 'prajānan' and 'paryapasyat' in Rv. III, 26.8 and 'vipascitamīle' in Rv. III, 27.2 refer to the Supreme Soul alone.² But in his commentary he has made no reference to the Supreme Soul in either of these verses. These verses, are no doubt, are capable of expressing the sense of the Supreme Soul but they cannot be treated as definite authorities on account of

1. The references given in brackets are not exhaustive. The Brāhmaṇa passages supporting the translations of words given by Dayānanda have been omitted in this chapter.
2. Rv. B. I, pp. 10-12.

As a corollary to the conclusion of the
term 'devata' which reference to a Vedic deity is
natural for him to interpret the name of Vedic deities
in various senses. In those translations especially of
the word 'deva' an important part, where the sense given
by Dwyer does not follow directly from the etymology
of the word he has taken recourse to guess and has pointed
out the common in etymology between the etymological sense
and the one given by him. In some cases these explanations
can be supported by Vedic passages also. In
this chapter Dwyer's translations of some of the
names of Vedic deities preceded by a discussion of the
etymology of a particular name, where necessary or by
the etymology of the name are given.

Agni.

Dwyer's sense of Agni in these
derivations of this word. He holds that this word is a name
of the Supreme God also. He cites IV, 1, 104, 40; V, 1, 104, 40;
IV, 1, 104, 40; II, 1, 104, 40; and a number of
passages from the Rigveda in support of his
contention. He declares that in the words 'Agni' and
'Agnihotra' in IV, 1, 104, 40 and 'Agnihotra' in IV,
1, 104, 40 refer to the Supreme God alone, but in these
in commentary he has made a reference to the Supreme God
in either of these verses. These verses are no doubt
capable of expressing the sense of the Supreme God in
they cannot be treated as definite evidence in support
of his contention. The reference given in the commentary to the
Supreme God in the words 'Agni' and 'Agnihotra' in IV,
1, 104, 40 and 'Agnihotra' in IV, 1, 104, 40
given by Dwyer have been omitted in this chapter.

this double meaning. His stand on other authorities is quite reasonable.

Likewise in support of his interpretation of this word as 'fire' he cites Rv. III, 27.14 and some passages from the Satapatha Brahmana. In this connection he gives the following translation of Rv. III, 27.14:-

यदा शिल्पिः शिष्यं गच्छति यत्र कलाभि र्यज्ञेषु प्रदीप्यते तदा देव-
तारुणो देवान् यावत्स्थानं विदुषः शीघ्रं देशान्तेऽश्व इव
वृष इव च प्रापयति ते हविषान्नो गन्तुष्या वेगादिगुण-
वन्तः स्वप्नं गिमीडते कार्यार्थं मधीच्छन्तीति वेद्याम्¹

This translation differs from the one given in the commentary. The two translations, however, agree in their general import and refer to 'fire'. This sense of 'agni' is so well known that it needs no authority.

Dayānanda has given the following translations of this word:-

" Fire (I, 50.3; I, 140.1; II, 10.1); sun (III, 25.3; V, 76.1); lightening and electricity (I, 23.24; I, 164.51); science of electricity (V, 5.11); a learned man (V, 87.7; VI, 2.10); a preacher (II, 2.12; VII, 16.1); a teacher (I, 31.18; VI, 48.10); a sanyāsī (VII, 15.3); an ascetic (muni) (VI, 14.5); a guest (VII, 42.4); a physician (I, 94.16; III, 18.4); a skilled technician (silpin) (I, 94.8); a sacrificer (III, 10.7); an industrious man and energetic man (III, 27.3); a man of noble character (IV, 10.8); an adorable person (I, 14.11); a leader (VI, 7.1); a wealthy man (VI, 15.15); a tradesman (dhana-vardhaka) (III, 18.5); a purifier (IV, 2.6); a house-

1. Rv.B. I, PP. 12-13.

- 41 -

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1

holder (VI,16.36); a student (VII,17.3); a servant (VII, 8.4); a friend (VI,49.1); an adolescent boy (kumāra) (VII,4.2); a wife (VII,39.1); a son (VI,3.2); a pupil (VI,50.9); a king or an administrator ¹ (I,78.5); the individual soul (I,58.4;6); the Supreme Soul (I,36.19); a creator (VI,16.22); heat (I,124.11); speech (VII,40.3); anger (I,162.11); continence (V,43.7); particles of fire (VII,1.4); beauty (I,35.1); the fire-weapon ' āgne-yāstra' (I,84.18); knowledge of arts and sciences (I, 170.4); the various types of fire used in machinery (I, 108.4); and truth (VI,52.13)."

Asvinau

This word is formed from / asūn vyāptau³ saṅghate ca.² Yāska explains it as 'yadvyaśnuvāte sarvaṃ' Dayānanda gives the following translations of this word:-

" One equipped with horse and the like⁴ (IV,37.5; V,4.11); water and fire (I,3.1); sun and moon (I,15.11); two adhvaryus (I,22.3); sun and wind (I,47.3); the instructor and the instructed in arts and crafts (III, 58.7); the employer and the employed (III,58.7); two persons proficient in all sciences (III,58.8); the heads of a state-assembly and army of an army (III,58.9); the teacher and the preacher (V,74.10); the sacrificer and the priest (V,78.2); air and water (I,44.8); the teacher and the taught (I,111.4); air and lightning (III,58.4); the king and his minister (IV,45.5); husband and wife (V, 76.2); sun and dawn (V,77.2); heaven and sky (VI,62.1); two experts in skilful actions (I,30.18); two physicians (VII,41.1); heaven and earth (I,34.5); two persons in-

1. This word here includes allied words as well as senses like a brave man, a warrior and a minister.

2. See Dayānanda's note on PP. 54 of Rv. B. I.

3. N. XII, 1.

4. fr. 'asva + in.'

holder (VII, 10, 30); a student (VII, 11, 3); a servant (VII, 10, 4); a friend (VI, 10, 1); an adolescent boy (VII, 10, 2); a wife (VII, 10, 1); a son (VI, 10, 2); a pupil (VI, 10, 3); a king or an administrator (I, 10, 3); the individual soul (I, 10, 4); the Supreme Soul (I, 10, 4); a creator (VI, 10, 3); heat (I, 10, 4); speech (VII, 10, 3); anger (I, 10, 1); constance (I, 10, 7); pay-fines of time (VII, 10, 4); beauty (I, 10, 1); the time-period; 'haste' (I, 10, 1); knowledge of arts and sciences (I, 10, 4); the various types of fire used in machinery (I, 10, 4); and truth (VI, 10, 1).

Avivah

This word is formed from 'ava' and 'vivah'. 'ava' signifies to be 'very' or 'much' and 'vivah' signifies to be 'married' or 'wedded'. Dayananda gives the following translations of this word: "One equipped with horse and the like" (IV, 10, 3; V, 10, 1); water and fire (I, 10, 4); sun and moon (I, 10, 1); two adjectives (I, 10, 3); sun and wind (I, 10, 2); the instructor and the instructed in art and crafts (VII, 10, 7); the employer and the employed (VII, 10, 7); two persons present in all sciences (VII, 10, 7); the horse of a state-assembly and king of an army (VII, 10, 3); the teacher and the professor (VII, 10, 7); the a sacrificer and the priest (VII, 10, 3); air and water (I, 10, 3); the father and the son (I, 10, 4); air and fire (VII, 10, 3); the king and his minister (VII, 10, 3); husband and wife (VII, 10, 3); sun and moon (VII, 10, 3); heaven and earth (VII, 10, 3); two experts in skillful motions (I, 10, 1); heaven and earth (I, 10, 3); two persons in-
1. This word has been used in the following sentences:
2. The word 'ava' is used in the following sentences:
3. The word 'vivah' is used in the following sentences:
4. The word 'avivah' is used in the following sentences:
5. The word 'avivah' is used in the following sentences:
6. The word 'avivah' is used in the following sentences:
7. The word 'avivah' is used in the following sentences:
8. The word 'avivah' is used in the following sentences:
9. The word 'avivah' is used in the following sentences:
10. The word 'avivah' is used in the following sentences:

creasing the light of knowledge (I, 34.6); fire and air (I, 92.17); water and earth (I, 116.6); two persons in the habit of performing 'yajña' (I, 116.8); two high-minded persons (I, 117.2); two well-read persons (I, 117.8); two bodily and spiritually strong persons (I, 117.13); a preacher of truth and a protector (I, 181.9); the commander and the soldier (IV, 45.3); the king and his subjects (IV, 49.1); the teacher and the examiner (IV, 78.5); the Prāṇa and the Apāṇa (VI, 49.5); manufacturer and pilot of airplanes and such other vehicles (I, 182.7); the head of the state-assembly and the army and the ecclesiastical head (I, 44.14); and the illuminated and the dark regions (V, 51.8);"

SOMA.

It is derived from / su prasavaśvaryayoh , / sūṇ pr abhisave, / sū prerane, / sūṇ prāṇigarbhavimocane and / sūṇ prāṇiprasave . Dayānanda has interpreted the word 'soma' and its forms in the various senses denoted by these roots. His translations of this word are as follows:

" The Supreme Lord (I, 91.8 9); a learned man (I, 91.14); a protector (I, 91.15); one who imparts the wealth of knowledge (I, 91. 17); the president of the state-assembly (I, 47.7); head of the Public Works Department (śālādhyaṁsa) (I, 91.15); the moon (VII, 35.7); herbs and plants (I, 18.5); a friend of all (I, 91.8); a physician (I, 91.16); air (I, 93.5); a prosperous man (IV, 28.1); the king and his subjects (IV, 28.5); director (preraka) (VI, 51.14); a person desirous of prosperity (VI, 52.3); a quality or an object leading to prosperity (I, 94.14); the juice of soma-plant and the like (I, 18.4); prosperity (I. 86.4); a doer of excellent deeds (I, 91.20ⁱⁱ); created objects (I, 108.2); justice (I, 136.4); one who produces

'sunoti' (VI, 34.4); the sentiments of heroism and the like (I, 47.3); the knowledge of the science of the Vedas (I, 101.2 9); a drinker of Soma (II, 11.11); food composed of herbs and plants (II, 16.2); the world (III, 47.3); ghee, milk and the like (III, 47.4); water (V, 34.3; V, 37.4); happiness (I, 22.1); an impeller into righteousness (I, 119.9); gentleman (IV, 17.6); a sacrificer (I, 18.1); and vehicles like airoplanes (I, 5.2);."

MARUTAH.

This word is included in the list of 'padas' in Nigh. V, 5. Dayananda derives it from /mrñ prānatyāge on the authority of U. I, 94.¹ In his commentary on this Sūtra he explains this word as 'mriyate mārayati vā sa marut manuṣyajātih pavano vā.' In the commentary on the Rg- Veda he has translated it as follows:

"Winds (I, 15.2); the heads of army and the like (I, 37.12); quick-moving persons (I, 38.3); the vital airs 'prāṇa' (I, 86.1); learned men and examiners (I, 86.1; 2). means of accomplishments (I, 19.5); wind and lightening (I, 38.10); scholars possessed of divine qualities (I, 19.7); friends (III, 47.4); the sun with the winds (III, 51.8); Vedic scholars 'śrotri' (III, 62.2); sustaining power (gravitation) and attraction of winds (I, 85.8); knowledge (I, 101.8); wealth (III, 51.7); relatives (I, 20.5); beauty (II, 30.8); learned priestly teachers (I, 101.1); praiseworthy students (I, 101.2); all beings (I, 101.31); the velocity and the like of winds (I, 101.11); leaders (VII, 59.1); persons possessed of strength (I, 172.2); men (VI, 49.11); persons devoted to yoga (I, 38.11); persons who accomplish objects of arts and crafts through

1. Vide his commentary on Rv. I, 15.2.

... (VI, 24, 4); the sentiment of heroism and the like
 (I, 47, 2); the knowledge of the science of the Vedas
 (I, 47, 2); a drinker of soma (IX, 11, 1); food composed
 of herbs and plants (IX, 10, 2); the word (IX, 47, 2);
 space, milk and the like (IX, 47, 4); water (V, 24, 3; VI, 4, 4);
 happiness (I, 22, 1); an inflexion into righteousness (I,
 110, 2); gentleness (IV, 17, 6); a sacrifice (I, 10, 1);
 and various like meanings (I, 8, 2); "

MAHATMA.

This word is included in the list of
 'padas' in Nigh. V, 2. Pāṇini derives it from 'māh' ¹
 'pratyāyā' on the authority of U. I, 94. In his commen-
 tary on this Sūtra he explains this word as 'mahatā'
 'mahatā' vā as mahat mahatāpāṇi pado vā, in the
 commentary on the 12th Veda he has translated it as follows:
 "māh (I, 13, 2); the house of any and
 the like (I, 37, 12); great-moving persons (I, 38, 2); the
 great, also 'pāṇi' (I, 38, 1); learned men and ornaments
 (I, 38, 1; 2). Means of accomplishment (I, 10, 3); and
 lightning (I, 38, 10); scholars possessed of divine quali-
 ties (I, 10, 7); students (IX, 4, 4); the sun with the clouds
 (IX, 4, 2); Vedic scholars; great; and
 ruling power (sovereignty) and attraction of students (I,
 38, 2); knowledge (I, 10, 2); as I (IX, 4, 7); relative
 (I, 30, 2); beauty (I, 30, 2); learned greatly superior
 (I, 10, 1); preeminently students (I, 10, 2); all persons
 (I, 10, 1, 2); the velocity and the like of words (I, 10, 1);
 leaders (VII, 2, 1); persons possessed of strength (I, 10, 1);
 men (VII, 2, 1); persons devoted to yoga (I, 10, 1);
 persons who accomplish objects of arts and other things
 1. Vācā his commentary on RV, I, 12, 1.

knowledge and action (I,23,10); persons devoted to righteousness (I,31,1); causes of the abandonment of the body (I,64,6); experts in the science of air (vāyuvīdyā), technicians and artisans (V,63,5); persons moving through the yoga of knowledge (I,85,6); men of excellent actions (I,166,6); agreeably disposed persons (V,55,4); well-trained persons (V,57,2); thoughtful persons (V,59,4); hosts of men (I,19,2); and devotees (I,142,9)."

VARUNA.

The U. III,53 forms it from / vr̥ṇ varane, / vr̥ṇ āvarane by adding 'unan' suffix. Dayānanda has given the following interpretations of this word:-

"Best of all (V,67,1); bestower of boons (V,71,2); the Lord of the universe (I,24,11); wind (I,24,11); a learned man (I,122,7); a king (II,27,14); excellent friend (II,29,1); a gentleman (II,27,6); a calm man (II,27,8); a leader (II,28,3); a destroyer of the wicked (IV,1,18); a commander (IV,41,11); a very learned teacher (IV,55,1); breath (V,62,8); udāna (V,69,1) an efficient worker (V,69,2); waters (I,17,5); air (I,17,5); moon (I,136,7); sun (I,24,7); collection of the luminaries and the sky (I,40,5); a good preacher (I,43,3); the attributes of moon (I,101,3); a good father (I,113,20); the individual soul (II,38,8); a good manager (IV,42,2); a self-controlled person (VI,62,9); the lord of waters 'jalādhipati' (VII,56,25); a good quality (IV,2,4); a good nature (IV,41,9); desired object (VI,51,3); a hunter 'vyādha' (VI,48,14); functions of water (I,105,6); clouds (II,28,4); a virulent disease (VI,74,4); a president (IV,41,3); a good minister (IV,41,6); a good government official (IV,41,4); and a

auspicious date (V,49.5); "

MITRA.

Commenting on U. IV,164 Dayānanda explains it as 'minoti mānyam karotīti mitram. suhrd vā. nitya-
napuṃsakam. kvacit pullingo vā! sanno mitra ityādiḡu...'

He has given the following translations of this word:-

"A friend (I,151.6); breath (I,96.9; V, 62.5); one who gives happiness to all (V,71.2); a preacher (IV,55.1); a king and his ministers (V,62.8); sun (I,23.6); one that invigorates (I,36.4); a judge (I,44.13); the Supreme Soul (III,59.1); teacher and taught (VI,51.1); teacher and preacher (V,65.6);¹ fire (III,59.1); and the air (IV,13.2); "

MITRAVARUNAU.

Dayānanda's interpretations of this word are :

"Prāṇodānau (I,15.6); the air and the sun (V,63.2); the sun and the breath (I,2.9); the prāṇa and the apāṇa (I,2.9); a friend of all and a lord of all (I,71.9); a friend of all and one best of all (I,111.4); a teacher and a preacher (VI,11.1); a friend and a king (VII,41.1); husband and wife (VII,42.5); worthy friends (I,122.6); learned men giving happiness (II,27.5); a king and his subjects (II,31.1); two teachers (II,41.4); heads of the state-assembly and the army (IV,39.2); a king and a prime-minister (IV,39.5); a mother and a father (V,47.7); accomp-lishers of sacrifice and art (V,63.5); pleasing persons (VI,67.3); a teacher and his student (V,63.6)."

HUDRA.

It is derived from /rudir asruvimocane on the authority of U.II,22. In his commentary on this sūtra he writes 'pāpino rodayatīti rudrah. īśvaraḡ prāṇādīdasa

1. In both these places it is used in the dual number.

rudrā jīvo vā.' He has translated this word as follows :-

" A king who is terror to the wicked (V,3.3); a judge (I,114.3); a preacher of truth(I,114.3); a physician (II,33.1); a government official (II,33.10); a commander (II,33.11); a learned man (II,33.12); the Supreme Lord (I,43.3); ~~an~~ one who has completed his education (I,114.11); the Individual Soul (II,38.9); a young man (V,60.5); a devotee (VII,40.5); fire (III,2.5); justice (IV,3.1); a cloud (V,42.11); an action or behaviour terrifying to the wicked (V,52.16); prāṇa (I,3.3); wind (I,64.12); a disease (II,33.14); an enemy (VI,28.7); and a brahmachārī observing his vow for the first forty-four years of his life (VI,66.11)."

Vignu.

It is derived from / ~~vignu~~ vyāptan by U. III,39.¹ It can also be derived from / ~~vignu~~ viprayoge on the same authority. Dayānanda's translations of this word are:

" All-pervading Supreme Soul (I,154.3); a magnanimous man (I,155.1); a wise man devoted to knowledge (I,156.2); electricity (V,87.1); a commander (I,61.7); an expert in arts and crafts (I,85.7); the sun (I,156.4); wind (II,22.1); sky (V,51.9); wealth (V,46.3); victory or achievement (V,46.3); vyāna, dhanañjaya, or hiraṇyagarbha² (VI,21.9)."

PŪṢĀ.

It is derived from / ~~pūṣa~~ pūṣtan, or from ~~pūṣa~~ /pūṣa dhāraṇe on the authority of U.I,159. Dayānanda has translated it as follows:-

" The moon (I,14.3);³ the head of the state-assembly and the army (I,42.10); nourisher of body and soul

1. See his commentary on Rv. I,22.16.

2. These are the names of the airs, ten in number supposed to sustain the body performing various functions. These are treated at length in works on Hathayoga.

3. See his note on this word here.

संज्ञा त्रयो वः । He has translated this word as follows :

" A king who is known to the whole "

(V, 3, 3) ; a judge (I, 11, 3) ; a person of high rank (I, 11, 3) ;

a physician (II, 33, 1) ; a Government official (II, 33, 10) ;

a commander (II, 33, 11) ; a learned man (II, 33, 12) ; etc.

इन्द्रो ह्यस्य (I, 43, 3) ; the one who has conferred his power

tion (I, 11, 11) ; the individual soul (II, 33, 3) ; a young

man (V, 30, 3) ; a devotee (VII, 40, 3) ; also (III, 2, 3) ; Justice

(IV, 3, 1) ; a cloud (V, 42, 11) ; an action or behaviour, result-

ing to the wicked (V, 33, 10) ; again (I, 8, 3) ; and (I, 8, 3)

अः ; a disease (II, 33, 14) ; an enemy (V, 33, 7) ; and a

personality observing his vow for the first forty-four

years of his life (VI, 33, 11) . "

इन्द्रः

It is derived from \ इन्द्र-व्यञ्जनः

U, III, 39. ¹ It can also be derived from \ इन्द्र-व्यञ्जनः

योग on the same authority, इन्द्र-व्यञ्जनः's translation of

this word are :

" All-pervading Supreme Soul (I, 11, 3) ;

a magnificent man (I, 11, 3) ; a who has devoted to know-

ledge (I, 11, 3) ; electricity (V, 33, 1) ; a commander (I, 33, 1)

an expert in arts and crafts (I, 33, 1) ; the sun (I, 11, 3) ;

wind (II, 33, 1) ; air (V, 33, 1) ; wealth (V, 33, 3) ; victory

or achievement (V, 33, 3) ; again, इन्द्र-व्यञ्जनः, or his

author (VI, 33, 1) . "

इन्द्रः

It is derived from \ इन्द्र-व्यञ्जनः

from इन्द्र-व्यञ्जनः on the authority of U, I, 11, 3

इन्द्र-व्यञ्जनः has translated it as follows-

" The moon (I, 11, 3) ; the lord of the stars

assembly and the sun (I, 11, 3) ; knowledge of duty and

the law (I, 11, 3) ; the law (I, 11, 3) ; the law (I, 11, 3) ;

to maintain the body governing various relations, the

created at length in the work of इन्द्र-व्यञ्जनः .

(I, 106.4); a vyāna (V, 46.3); samāna (VI, 21.9); a learned man (VI, 54.8); the sun (VI, 55.6); the earth (VI, 57.6); the wind (VII, 41.1); herbs and plants (VII, 44.1); the nourishing qualities (I, 142.12); warriors (I, 82.6); the Supreme Lord (I, 42.7); head of the state-assembly (I, 42.8); a commander (I, 42.9); one who brings up by imparting knowledge and education (I, 90.5); an artist (VI, 54.3; 6); a fully brought up or nourished person (II, 41 VI, 58.3); nourishment (II, 41.15); milk and the like (V, 51.11); a cloud (VI, 50.5); continence and such other vows (VII, 35.9); and a physician."

DYAUH.

In his commentary on U. II, 68 Dayānanda has explained it as 'dyotante lokā asyām vā yayā dyotate sā dyauh. antarikṣam vā.....' He gives the following translations of this word:-

"The sky (I, 30.19); the sun (I, 31.4); day (I, 32.4); the regions of luminaries (I, 33.14); light (I, 35.9); light of knowledge (I, 51.19); light of protecting the state and modesty (I, 52.11); the middle region (III, 30.9); electricity (III, 34.8); desire (V, 29.6); covetous knowledge (VI, 67.6); illuminated regions (II, III, 32.9); rays (IV, 16.19); learned men (VI, 4.3); God (I, 89.10); one fond of truth (V, 36.5); a man having a longing (V, 58.6)."

TVASTĀ.

It is derived from / tvakṣā tanūkarane. Dayānanda has translated as follows:-

"The sun (I, 32.2); a king (I, 32.2); one shining with knowledge and righteousness (I, 142.10); emaciating (object etc.) (I, 161.4); one who makes good forms (I, 162.3); effulgent (I, 186.6); the Creator of the universe (I, 188.9); an instructor (IV, 33.5); the individual soul (VI, 47.19); one who removes miseries (VII, 34.22);

(1,100,4); a virtue (V,46,8); a woman (VI,21,8); a learned
man (VI,24,8); the sun (VI,25,8); the earth (VI,27,8);
the wind (VII,41,1); herbs and plants (VII,44,1); the
nourishing qualities (I,142,12); warfare (I,22,8); the
Supreme Lord (I,42,7); head of the state-assembly (I,42,8);
a commander (I,42,9); one who brings up by imparting
knowledge and education (I,90,8); an estate (VI,24,2,8);
a fully brought up or nourished person (VI,25,8);
nourishment (VI,44,12); milk and the like (V,21,12); a
cloud (VI,20,8); constance and such other vows (VII,27,8);
and a physician."

ANVAY.

In his commentary on U. II, 33 Bṛhaspati
has explained it as 'व्यस्तो लोकः सूर्यं च यो व्यस्तो
सं व्यस्तः संतानं च'.... He gives the following
translations of this words:-
"The sky (I,20,10); the sun (I,21,4);
day (I,22,4); the regions of luminaries (I,22,14); light
(I,23,8); light of knowledge (I,27,10); light of wisdom
being the state and modesty (I,28,11); the mid-region
(II,20,8); electricity (II,20,8); desire (V,2,8);
covetous knowledge (VI,27,8); illuminated region (VI,
27,32,8); rays (VI,28,10); learned man (VI,4,2); God
(I,29,10); one kind of truth (V,20,2); a man having a
longing (V,20,2)."

ANVAY.

It is derived from \ त्वं त्वं त्वं
Bṛhaspati has translated as follows:-
"The sun (I,20,10); a king (VI,21,8);
one shining with knowledge and righteousness (I,14,10);
extending (object etc.) (I,21,4); one who knows God
eternally (I,22,8); eternal (I,22,8); the creator of the
universe (I,22,9); illumination (VI,27,8); the learned
and God (VI,27,8); and the covetous knowledge (VI,27,32,8)."

electricity (I, 162.19); wind (I, 95.2); and one who grasps quickly (I, 117.22)."

BHAGAH.

It is derived from / bhaja sevāyām.
It has been translated as follows by Dayānanda:-

" Lord of the universe (III, 56.6); prosperous (VII, 41.3); a bestower of prosperity (VII, 41.3); prosperity (I, 24.4); influence (II, 19.9); the sun (III, 55.17); the wind (V, 51.11); one who desires prosperity (VI, 28.5); wealth of knowledge (I, 91.7); righteousness (I, 136.6); and actions leading to prosperity (III, 20.5)."

DYĀVĀPRTHIVĪ.

Dayānanda's translations of this word are:

" Light and earth (I, 35.9); dark and bright regions (I, 52.14); forbearance and justice (I, 101.3); the sky and the earth (I, 115.3); lightening and the middle-region (I, 160.1); the earth and the upper region (II, 2.7); the sun and the earth (III, 3.11); light and the middle-region (III, 26.8); the earth and the mid-region (V, 83.8); and electricity and the earth (VII, 35.5):"

RBHAVAH.

Dayānanda accepts the derivation given by Yaska Yaska in N. XI, 15.¹ This word has been translated by Dayānanda as follows:-

" Wise men (I, 20.4);² rays (I, 110.6);³ dhananjaya (I, 161.6); and great (III, 5.6)."

USAS.

It is derived from / usa dāhe by adding the suffix 'asi' by U. IV, 234. Commenting on this sūtra.

1. See his commentary by Dayānanda on Rv. I, 20.4; I, 110.1.

2. See commentary On Rv. I, 20.4.

3. See commentary on this verse; also see N. XI, 16.

electricity (I, 102, 12); and one who gives
energy (I, 117, 22).

SHAKA

It is derived from shaka 'to cover'.
It has been translated as follows by Bhandarkar:
"Lord of the universe (II, 30, 5);

prosperous (VII, 41, 2); a bestower of prosperity (VII, 41, 2);
prosperity (I, 30, 4); influence (II, 10, 9); the own (II, 10, 9);
the wind (V, 21, 11); one who desires prosperity (V, 21, 11);
wealth of knowledge (I, 41, 7); righteousness (I, 130, 6); and notions leading to prosperity (II, 30, 5).

SHAKA

Bhandarkar's translation of this word
"Light and earth (I, 30, 9); dark and
bright regions (I, 30, 14); righteousness and justice (I, 30, 14);
the sky and the earth (I, 110, 2); lightning and the
middle-region (I, 100, 1); the earth and the upper region
(II, 2, 7); the own and the earth (II, 2, 11); light and
middle-region (II, 30, 8); the earth and the middle-region
(V, 21, 2); and electricity and the earth (VII, 21, 2).

SHAKA

Bhandarkar's translation of this word
"This word has been translated
by Bhandarkar as follows:

"The own (I, 30, 4); and great (II, 30, 5).

SHAKA

It is derived from shaka 'to cover'.
The author's translation of this word is as follows:
1. The own (I, 30, 4); and great (II, 30, 5).
2. The own (I, 30, 4); and great (II, 30, 5).
3. The own (I, 30, 4); and great (II, 30, 5).

Dayānanda writes, 'asīh. osati dahatīti, usāh. karna-
echidram. parvatabhedah. striyām sūryodayāt prāk pra-
bhātaprakāśah. usāh usā vā.....usā rātrirityapi bhavati'.

His translations of this word are as follow:-

" Dawn (I, 34, 10); a girl (I, 49, 9); one¹
having many qualities (I, 48, 11); ~~sunshine~~ a philanthro-
phist (I, 48, 12); one who is worthy of praise (I, 48, 14);
one who spreads light (I, 48, 15); one who gives happiness
(I, 49, 1); one who is a cause of efforts (I, 49, 3); a lear-
ned woman living in happiness² (I, 113, 7); a wife (I, 123, 13);
one who possesses the light of knowledge (I, 124, 12);
one who discloses all forms (I, 48, 16); one who possesses
burning quali ties (I, 48, 2); day (I, 34, 3); morning (I, 48, 4);
rays of the morning sun (I, 92, 2); objects that burn
(I, 134, 3); daughters (IV, 51, 2); gentlemen (III, 44, 2);
a morning rite | I, 44, 2); morning and evening twilights
(III, 14, 3); day and night (III, 4, 6); the morning lights
of the sun and the moon(I, 46, 14); bright light (I, 48, 7);
and the rays of sun (I, 92, 4)."

The following translation of Rv. I, 48, 4
will illustrate how Dayānanda dispenses with the idea of
the god-ship of 'Dawn' in cases where he translates this
word as 'dawn':

हे विद्वन् (ये) (सूर्यः) स्तोतातो विद्वांसः
(ते) तव सकाशादुपदेशं प्राप्य (अत्र) अस्यां
विद्यायाम् (उषः) उषसः (यात्रेषु) प्रहोषु
(दानाय) विद्यादि दानाय (प्रतः) विज्ञानम्
(अह) (प्रयुञ्जते) प्रकृष्टम्³ अम्यस्यन्ति ते

1. In the case of this word all interpretations refer to women except in places where they have been expressly given in the masculine.

2. fr. / vas with the suffix asun.

3. Adapted from (उषः) (प्र) प्रकृष्टम्.

सिद्धा भवन्ति यः (कण्वः) मेधावी (एषां)(गुणां) विद्या-
धर्मेषु नायकानां मनुष्याणां मध्ये (नाम) संज्ञादिकं (गुणा-
ति) प्रशंसति स (कण्वतमः) आतिशयेन मेधावी जायते ।

He sums up the central idea of this verse in the following words:-

ये जना एकान्ते पवित्रे निरुपद्रवे देशे स्वासीना यत्रादि
संयमातीनां नवानुपासनाङ्गानां ध्यासं कुर्वन्ति ते
निर्मलात्मानः सन्तः प्राज्ञा आत्माः सिद्धा जायन्ते ये
चैतेषां संगसेवे विद्यति तेऽपि शुद्धान्तः कणा
मूलाऽत्मयोगजिज्ञासवो भवन्ति ।

Dayānanda takes 'aha' as 'vinigrahārthīya' but gives only one sense. The other sense 'those who do not behave in this manner cannot attain such a position' is to be inferred. His translation of 'sūrayah' is based on Nigh. III, 16. The word 'usah' is used for the Genitive singular form 'usasah'. the word 'manah' is interpreted on the basis of Brāhmaṇa passages like 'vāgiti manah';¹ 'atha yamano yajustat';² 'mano vai yajuh';³ and so on.

Aditya.

Dayānanda gives the following interpretations of this word:-

" The Supreme Soul (I, 24, 15); a scholar (I, 41, 5; II, 27, 6); the individual soul (I, 25, 12); prāṇa (I, 25, 12); sun (II, 28, 4); one who exhibits good qualities (III, 59, 5); a teacher or a preacher (IV, 1, 2); immortal (V, 67, 1); sun and breath (I, 136, 3); propagators of knowledge (II, 29, 1); the 12 months of the year (III, 8, 8); eternal

1. JUB. IV, 22, 11.

2. ibid. I, 25, 9.

3. SB. VII, 3, 1, 40.

* Adapted from ' (pra) prakṛtārtha'.

110

Deviations taken : 100' as "verticality" 70'

19

show him to melt

$\log T_{\text{eff}} = (31.38, 1)$ bzw. $\log T_{\text{eff}} = (31.39, 1)$

1954 4 2 5 11 30 VI 23 0

100

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

objects like the sun (I, 106.2); one who has completed his education and the vow of continence (VI, 51.5); a learned man who has observed continence for the first 48 years of his life (I, 45.1); students (II, 1.13); persons possessing perfect knowledge (II, 27.2); and the rays (I, 20.5)."

BHĀSPATI.

Dayānanda has translated it as follows:-

"President of the state-assembly (I, 62.3); protector of Vedic knowledge (I, 89.6); protector of knowledge (I, 90.9); sun (VI, 161.6); adorable protector (II, 23.13); great (IV, 50.4); protector of the great (IV, 50.1); light of the sun (I, 14.3);¹ a guest (I, 190.11); air (III, 20.5); a protector of earth and the like (III, 26.2); a protector of speech and knowledge (III, 62.5); a king (III, 62.6); great among the great (IV, 50.7); the Supreme Soul (VII, 10.4); lord of great (armies) (V, 51.2 12); a great teacher (I, 106.5); protector of the learned (I, 190.5); a learned man (II, 23.4); protector of a large state (rāṣṭra) (IV, 50.3); one who has acquired all knowledge (IV, 50.11); and a protector of choicest objects like knowledge (V, 42.8)."

VĀYU.

Dayānanda has discussed this word at ~~length~~ length in his commentary on Rv. I, 2.1. He assigns the senses of the 'Supreme Soul' and the 'air' to this word and cites YV. XXXIII, 44 without explaining it and giving the following remark in support of his translations:-

अस्योपरि निरुक्त व्याख्यानरीत्ये श्वर भौतिकौ
पुष्टि कर्ताते द्वावर्थौ नापु शब्देन गृह्यते ।²

He then quotes and explains N. X, 1-2 in his support. His

1. See his grammatical note on this word here.

2. RVB, PP. 35.

objects like the sun (I, 100, 2); one who has completed his education and the vow of continence (VI, 31, 3); a learned man who has observed continence for the time 48 years of his life (I, 48, 1); students (II, 1, 13); persons possessing perfect knowledge (II, 27, 2); and the rays (I, 50, 2)."

MINERVA.

Minernda has translated it as follows:-

"President of the state-assembly (I, 50, 2); protector of Vedic knowledge (I, 50, 3); protector of knowledge (I, 50, 4); sun (VI, 31, 3); adorable protector (II, 27, 2); great (IV, 50, 4); protector of the great (IV, 50, 1); light of the sun (I, 48, 1); a guest (I, 100, 1); air (I, 50, 2); a protector of earth and the like (II, 27, 2); a protector of speech and knowledge (II, 27, 2); a king (II, 27, 2); great among the great (II, 27, 2); the Supreme Soul (VII, 10, 4); Lord of great (Ammon) (V, 31, 3); a great teacher (I, 100, 2); protector of the learned (I, 100, 2); a learned man (II, 27, 2); protector of a large state (I, 100, 2); one who has acquired all knowledge (IV, 50, 2); and a protector of choicest objects like knowledge (V, 48, 2)."

VII.

Minernda has discussed this word at length in his commentary on IV, 1, 2. He assigns the source of the 'Supreme Soul' and the 'air' to this word and after IV, XXIII, 44 without explaining it and giving the following remark in support of his translation:-

अस्यैव हि सर्वं ज्ञानं
एतन्मन्त्रं यद्विदुः

We the notes and explanation, 1, 1-2 in his support. He has his usual note on this word here.

translation differs vitally from that of Dr. L. Sarup. The translation of Dr. Sarup goes against the spirit of Yāska in so far as the translator renders 'vāyu' as 'wind' following the classical usage of this word whereas the author intends to use this word in senses other than this as well by giving the derivations of this word. Dayānanda has understood the correct position in this respect. He, therefore, explains this word in other senses also. Dayānanda's translation of the first sentence in the passage in question is the only correct one.

There is also a difference in the reading of the texts of the passage. Dr. Sarup has adopted 'vetervā' as the reading in of the alternative derivation suggested by Yāska and splits the texts as 'vāyurvāteh, vetervā svādgatikarmanah, eteriti Sthaulāsthivih.' Dayānanda reads the second derivation as 'vetervā' and joins 'gaticarmanah' with 'eteriti', Yāska while suggesting two ^{or more} alternate derivations of a word follows the practice of giving the sense of all the alternative roots suggested or of ~~omitting~~ omitting the senses altogether. In the position taken up by Dr. Sarup the punctuation needs an alteration. Though Dayānanda's translation of the passage would not suffer at all if the punctuation and reading of Dr. Sarup is accepted since roots signifying 'motion' also signify 'knowing' Dayānanda's construction is more reasonable since Yāska is quoting an authority who must have given the sense of the root also along with the root. In this case the reading 'vetteh' is also possible.

Dayānanda gives the following translations of this word:-

" Gross and subtle wind (I, 134, 3); a strong person (III, 49, 4); a king (IV, 48, 5); the science of 'winds' (V, 51, 12); prāṇa and the like (VI, 4, 7); the Supreme Lord (I, 2, 2); a learned man (I, 134, 1); speedy (V,

41.6); a commander (I,135.3); a dear person (I,135.4); a destroyer of the wicked (I,135.4ⁱⁱ); one who possess knowledge (IV,46.2); a government official (I,134.6); and an object worthy of possession (I,142.12); "

DEVYAH.

They have been treated only in one verse-
Rv. I,22.11. Dayānanda has translated this word here as
'kriyākūṣalānām viduṣām sadṛśyaḥ striyaḥ'.

INDRANĪTARIMANĪK

Indrānī, Varunānī, and Agnāvī.

He has translated these words as follows:-

Indrānī " A woman like the essence (śakti) of the sun (I, 22, 12); a woman possessed of abundant prosperity (II,32,8); and the wife of a very prosperous man (V,46,8)."

Varunānī. " A women who has the qualities of peacefulness, sweetness and the like as possessed by water (I,22,12), and the wife of a good person (śreṣṭha) (II,32,8; V,46,8)."

Agnāvī. " A woman shining like the flames of fire (I,22,12); and the wife of a man who behaves like fire (V,46,8)."

INDRA.

It is derived in various ways according to the sense denoted by it. Dayānanda has quoted and explained N. X,8 containing the etymologies of this word given by Yaska. He accepts these derivations.¹ He also derives it from /idi prā paramaiśvare by adding the suffix 'ran'.²

He has translated this word as follows:-

1. See his commentary on Rv. I,3,4. He has also quoted verses from the Rg-Veda in support of his translations.
2. SP. PP.6. In the U. II,28 he explains it as 'indati

paramaiśvaryaṇ bhavātīti, indraḥ samarthantarātmādityo yogo vā.'

41.6) : a commander (I, 133.3) ; a deer person (I, 133.4) ; a
destroyer of the wicked (I, 133.5) ; one who possesses knowledge
(IV, 43.2) ; a government official (I, 144.3) ; and an object
worthy of possession (I, 144.12) . "

सुखी

They have been translated only in one version
IV, 1.32, 11. The word has translated this word here as
'सुखी' (sukhi) which is a Sanskrit word.

सुखी

सुखी, सुखी, सुखी

It has translated these words as follows:-
"A woman like the goddess (Sati) of the sun (I,
32.12) ; a woman possessed of abundant property
(II, 32.6) ; and the wife of a very prosperous
man (I, 43.2) . "

सुखी

"A woman who has the qualities of goddess/queen,
her sweetness and the like as possessed by water
(I, 32.12) and the wife of a good person (Sati)
(II, 32.6) ; V. 43.2) . "

सुखी

"A woman claiming like the flames of fire (I, 32.12)
and the wife of a man who behaves like fire (I, 43.2) . "

सुखी

It is derived in various ways according
to the sense denoted by it. The word has been used in
joined X, 1.32 containing the etymology of this word given
by Yaska. He accepts these derivations. He also derives it
from 'सु' (su) prefix denoting 'to be' or 'to have'.
He has translated this word as follows:-

1. See his commentary on IV, 1.32, 11. He has also used
verses from the Mahabharata in support of his translation.
2. In the II, 1.32, he explains it as 'सुखी'
personified as a goddess, i.e., goddess of wealth.

सुखी

"The Supreme Soul (I,3.5); the sun¹(I,3.4); (I,15.1); air²(I,3.6); a learned man³(I,5.6); a president of a state-assembly (I,51.12); a king (I,11.2); the highest head of the state-assembly and ~~my~~ army (I,11.7); a man striving for acquiring prosperity (I,28.1); a prosperous man (I,28.2); the individual soul (I,28.3); a judge (I,29.1); a commander (I,29.4); a warrior (I,32.4); a scholar of technical sciences (I,51.13); light of the sun (I,2.6); breath⁴ (I,2.6); fire (I,30.1); electricity or lightening (I,33.11); bestower of excellent prosperity (I,54.10); thunder (I,61.10); a sustainer (I,9.9); a conquerer of enemies (I,11.1); ~~one that~~ a highly pleasing husband (I,56.4); cause of prosperity (I,52.1); acquisition of prosperity (I,13.12); an action leading ^{to} great prosperity (I,28.8); prosperity (I,30.13); an electric weapon (I,53.4); one who removes ~~my~~ miseries (I,84.19/); a dispeller of ignorance (I,132.4); one who gives pleasure and happiness to all (I,165.7); one who gives knowledge and prosperity (III,30.15) a killer of the wicked (III,37.2); one who desirous knowledge and wealth (III,40.2); one proficient in the use of medicines (III,40.4); one who possesses knowledge and wealth (III,52.4); one who is favourably disposed to the good and is adversely disposed to the wicked (III,53.5); one who removes defects and evils (IV,30.8); one who is devoted to the protection of his subjects (VI,45.25); one who has auspicious qualities (VI,46.5); ~~my~~ protector (I,81.3); one who affords due protection to the wicked brave (I,102.5); one who gives excellent articles (I,103.3); a destroyer of unrighteousness (I,121.14);

1. See his note in the commentary on Rv. I,3.4.

2. See his note here.

3. See his note here.

4. See his note here.

"The Supreme Court (I, 3, 3); the king (I, 3, 3);
 (I, 12, 1); a learned man (I, 3, 3); a president
 of a state-assembly (I, 31, 12); a king (I, 11, 3); the highest
 head of the state-assembly and army (I, 11, 7); a man
 striving for acquiring property (I, 38, 1); a propounder
 man (I, 38, 3); the individual soul (I, 38, 3); a judge (I, 38, 1);
 a commander (I, 38, 4); a warrior (I, 38, 4); a scholar or
 technical sciences (I, 31, 12); right of the sun (I, 3, 3);
 breadth (I, 3, 3); five (I, 30, 1); electricity or lightning
 (I, 33, 11); bestower of excellent property (I, 34, 10);
 thunder (I, 31, 10); a sustainer (I, 9, 9); a conqueror of
 enemies (I, 11, 1); merchant a highly pleasing husband (I, 38,
 4); cause of property (I, 38, 1); acquisition of property
 (I, 13, 12); an action leading to great property (I, 38, 6);
 property (I, 30, 12); an electric weapon (I, 38, 4); one who
 removes his miseries (I, 34, 12); a disbeliever of ignorance
 (I, 38, 4); one who gives pleasure and happiness to all
 (I, 102, 7); one who gives knowledge and prosperity (I, 30, 12);
 a killer of the wicked (I, 37, 3); one who desires knowledge
 and wealth (I, 40, 2); one proficient in the use of
 medicines (I, 40, 4); one who possesses knowledge and
 wealth (I, 32, 4); one who is favourably disposed to the
 good and is adversely disposed to the wicked (I, 32, 3);
 one who removes defects and evils (I, 30, 3); one who is
 devoted to the protection of his subjects (I, 40, 3);
 one who has magical qualities (I, 40, 3); a
 protector (I, 31, 3); one who affords due protection to the
 weaker brave (I, 102, 5); one who gives excellent advice
 (I, 102, 3); a destroyer of wickedness (I, 12, 12);

1. See his note in the commentary on I, 1, 3, 4.
 2. See his note here.
 3. See his note here.
 4. See his note here.

lord of knowledge (I,130.5); an emperor (I,167.1); a striving person (I,169.6); one who seeks the powers of yoga (I,176.6); effulgent (II,11.3); one who has been praised 'prasamsāyukta' (II,11.6); one who enjoys knowledge and prosperity (II,22.4); lord of sacrifice (II,36.1); remover of poverty (III,35.7); an influential person (III,36.10); one who wishes to live for a full span of human life (III,40.5); most adorable one (~~III~~ ~~III~~ III,43.6); one who enjoys prosperity (III,52.2); one who shines with knowledge and modesty (IV,17.13ⁱ); the subjects(of a state) (V,35.5); a strong man (V,35.4); one who increases the wealth of knowledge (VI,17.4 14ⁱⁱⁱ); a king who provides food (VI,20.4); one who imparts knowledge (VI,22.4); one who is proficient in knowledge and actions (VI,23.8); lord of wealth (VI,36.4); one who upholds righteousness (VI,41.2); one who exhorts for increasing wealth (VII,27.5); one who possesses the powers of yoga (VII,37.4); a finance minister ~~(dhanādhyakṣa)~~ (I,107.3); a prosperous friend (~~III~~ I,173.9); great light (III,36.8); a man like lightening (III,39.6); a prosperous father (IV,18.11); a teacher (IV,23.5); one who ploughs the earth, i.e., a peasant (IV,57.7); a king who ~~worships~~ worships God (VI,29.6); head of the Public Works Department (I,101.7); the science of electricity (VI,38.4); one who possesses keen intelligence (VI,48.14); one who possesses all the auspicious signs (II,21.2); increase in prosperity (V,37.5); and ^{weapons} ~~means~~ like ^{those of} electricity 'vidyudādyastrena' (VII,48.2)."

ADITI.

Dayananda has translated this word as

follows:-

" The earth (I,24.15); perfect pleasure (I,24.15); the mid-region (IV,3.8); mother and the like (V,82.6); mother (I,43.2); the sun (I,72.9 Hindi); indestructible (I,89.10); created objects (I,94.16); scholars

kind of knowledge (I, 130.5); an emperor (I, 131.1); a scholar
 ing person (I, 130.6); one who seeks the power of knowledge
 (I, 130.6); efficient (II, 11.3); one who has been praised
 'prashastavya' (II, 11.6); one who enjoys knowledge and
 property (II, 32.4); kind of wealth (II, 32.4); removal
 of poverty (III, 30.7); an influential person (III, 30.40);
 one who wishes to live for a long span of human life (III,
 40.5); most notable one (III, 41.40.5); one
 who enjoys property (III, 32.6); one who shines with
 knowledge and modesty (IV, 11.13); the subject of a story
 (V, 32.5); a strong man (V, 32.4); one who increases the
 wealth of knowledge (VI, 11.14); a king who provides
 food (VI, 30.4); one who imparts knowledge (VI, 32.4); one
 who is proficient in knowledge and actions (VI, 32.6); kind
 of wealth (VI, 32.4); one who upholds righteousness (VI, 41.11);
 one who exerts for increasing wealth (VII, 37.6); one who
 possesses the power of yoga (VII, 37.4); a finance minister
 'karmacharya' (I, 101.3); a prosperous friend (III,
 I, 173.6); great light (III, 30.8); a man like lightning
 (III, 30.6); a prosperous father (IV, 10.11); a teacher (IV,
 32.3); one who ploughs the earth (I, 1.1); a peasant (IV, 37.11);
 a king who worships worships God (VI, 32.6); head of the
 Public Works Department (X, 101.7); the source of wealth
 city (VI, 30.4); one who possesses keen intelligence (VI,
 32.14); one who possesses all the auspicious signs (VI, 32.14);
 increase in property (V, 32.5); and more like objects
 city 'vidyavastava' (VII, 40.2).

ANUVA.

Devanāgarī has translated this word as

follows:-

(I, 34.1b); the mid-region (IV, 3.6); mother and son like
 (V, 32.6); mother (I, 43.3); the sun (I, 73.3); under
 trustee (I, 30.13); created objects (I, 30.13); scholars

(I,98.3); a uniform policy (VII,51.2); bright knowledge (I,106.7); a learned woman (IV,55.7); father of a learned man (I,107.2); light of the sun (I,107.2); the Supreme Soul (IV,54.6); mother of a learned man (I,191.6); one who exhibits knowledge and excellences (II,1.11); a queen (II, 27.7); one who gives perfect happiness and pleasure (feminine) (V,42.2); nature (V,44.11); a person shining with all knowledge (I,99.3); a son (I,106.1); heaven¹(I,136.3); sky (V, 42.1); the eternal cause (V,62.8); the science of time (VII, 10.4); desire (VII,18.8); and one who is not a mother (VI, 50.1)."

Differing widely and vitally from the stand taken by the medieval and modern Vedic commentators Dayānanda has successfully shown ^{of} that the spirit of the Vedic hymns and the tradition of Vedic interpretation has been fully grasped by him.

1. He does not believe in any heaven as is depicted in Hindu (Paurāṇik), Muslim and Christian religious books. By this word he simply means the ~~the~~ uppermost region.

(I, 90, 3): a uniform policy (VII, 81, 2): bright knowledge
 (I, 106, 7): a learned woman (IV, 88, 7): father of a learned
 man (I, 107, 2): light of the sun (I, 107, 2): the Supreme Soul
 (IV, 84, 6): mother of a learned man (I, 121, 2): one who
 exhibits knowledge and excellence (II, 1, 11): a person (II,
 27, 7): one who gives perfect happiness and pleasure (Kāṇḍa
 (V, 42, 2): nature (V, 44, 11): a person retaining with all know-
 ledge (I, 32, 2): a son (I, 106, 1): heaven (I, 126, 2): sky (V,
 42, 1): the eternal cause (V, 62, 2): the science of time (VII,
 10, 4): desire (VII, 16, 6): and one who is not a mother (VI,
 30, 1). "

distilling wholly and vitally from the
 stand taken by the medieval and modern Vedic commentators
 Vyāsa has successfully shown that the spirit of the
 Vedic hymns and the tradition of Vedic interpretation has
 been truly grasped by him.

1. He does not believe in any heaven as is depicted in
 Hindu (Purāṇic), Muslim and Christian religious books.
 In this world he simply means the highest region.

XVI Mythological Legends in the Rg-Veda.

The Brhaddevatā records several legends in connection with the hymns of the Rg-Veda. Yāska too has quoted several such legends. ^{But a} removal of those legends from his work would not do any harm to his interpretations of Vedic verses which have no connection with those legends. The medieval and modern scholars, on the other hand, have interpreted Vedic verses with which those legends are connected in the light of those legends.

The case with the commentary of Dayānanda is quite different. He has neither quoted any such legend nor has explained Vedic verses in their light. In the Bhūmika¹ he writes that legends given in the Brāhmanas are allegorical whose metaphor can be ~~removed~~ removed with the help of the Brāhmanas themselves. Dayānanda is justified in this position. All seeming legendary accounts in Vedic hymns are utterances of mystic poets like Kabir. They do not contain any serious legends.

Some legends cited in connection with the hymns of the Rg-Veda are examined below with reference to Dayānanda's interpretation of the relevant verses.

The legend of 'Sunah-Sepah'.

This legend centres round the names 'Sunah-Sepah', the victim and hero of the story and the seer of Rv. I, 24 - 30, his two brothers named 'Sunahpuccha' and 'Sunolāngula' their father Ajigarta, king Hariscandra, his son Rohita and Viśvāmitra.

The present text of the Rg-Veda does not contain any verse seen by any of the persons of the story

1. HBB. PP. 355 - 374. Also see PV. PP. 43-46.

The Rishabavata records several legends in connection with the hymns of the Rig-Veda. It is too late to mention several such legends. A removal of these legends from his work would not do any harm to his interpretation of Vedic verses which have no connection with these legends. The medieval and modern scholars, on the other hand, have interpreted Vedic verses with which these legends are connected in the light of these legends.

The case with the commentary of Rishabavata is quite different. He has neither quoted any such legend nor has explained Vedic verses in their light. In the Rishabavata's notes that legends given in the Rishabavata are altogether wrong. These notes can be removed with the help of the Rishabavata himself. Rishabavata is justified in this position. All seeming legendary accounts in Vedic hymns are references of poetic poets like Kalidasa. They do not contain any serious legends.

Some legends cited in connection with the hymns of the Rig-Veda are examined below with reference to Rishabavata's interpretation of the relevant verses.

The Legend of Garuda-Legend

This legend centres round the names 'Garuda', 'Vajra', the victim and hero of the story and the name of the two brothers named 'Garudacharya' and 'Vajracharya'. Their father 'Aśvatar', King 'Vishvadeva', his son 'Vishvadeva'.

The present text of the Rig-Veda does not contain any verse seen by any of the persons of the story.

except 'Sunah'Sepah and Visvāmitra. The latter has seen about 500 verses, ~~where as the former is the seer of Rv. I, 24-30.~~

References to this story are seen in Rv. I, 24, 12; 13 and V, 2, 7. All commentators in this category agree in translating Rv. I, 24, 12 as 'may that king Varuna protect us who was invoked by fettered 'Sunah'Sepah.' Likewise all agree in translating Rv. I, 24, 13 so as to convey that Varuna is invoked to release 'Sunah'Sepah who is bound to three pillars. In Rv. V, 2, 7 'Sunah'Sepah is described as bound for a thousand and released by Agni from the stake.¹

An analysis of these translations shows that the story of Rv. I, 24 is different from the story of Rv. V, 2. In I, 24, too, the accounts in the two verses under reference are contradictory to each other. Whereas in verse 13 ^{the} ~~an~~ event is being described as happening it is described as an event of ^{inverse 12.} past. In both the verses the description is in the third person and the seer in each case appears to be different from 'Sunah'Sepah as well as from the seer of the other verse. But the Aitareya Brāhmaṇa, the main source of the legend is definite in ascribing these verses to 'Sunah'Sepah.

Vararuci while commenting upon Rv. I, 24, 1 has given a legend and has explained the verse on the basis of that legend. According to that legend Ajigarta, a great seer having high power of penances being oppressed by famine along with his family praised 'Prajāpati'.² Dr. Raja in his introduction to this work has suggested that a large part of the legend is missing in this account.³ If he had taken into account the legend given in the Rāmāyana⁴ and

1. See Griffith's translation of these verses.

2. VNS. IV, 27, pp. 79.

3. Ibid. Introduction.

4. Bāla Kāṇḍa, Ch. 61-62. Mr. H. G. Narhari has shown that there are three different versions of this legend. (Kane comm. Vol. 1941).

except Kumbhakar and Vismitt. The latter has been about 500 verses, there is the former in the case of V. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Reference to this story are seen in V. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

An analysis of these translations shows that the story of V. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Translated with commentary upon V. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

has given a legend and has explained the verse on the basis of that legend. According to that legend, a great sorcerer having high power of sorceries being depressed by the king, along with his family, fled to the forest. His introduction to this work has suggested that a legend part of the legend is missing in this account, if he had taken into account the legend given in the Mahabharata.

1. The author's translation of these verses.
2. V. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Vararuci's commentary on Rv. I, 24.3 where he refers to the legend of *Sunahsepah*. Dr. Raja would have declared the *Ajigata* legend different from the *Sunahsepa* legend of the *Aitareya Brāhmaṇa*. There is thus no one *Sunahsepah* legend that may reconcile the statements of the Vedic verses.

The words '*Sunahpucchah*', '*Sunolān gūlah*', '*Hariscandrah*', '*Ajigattah*' and '*Ajigartih*' or their forms have not been used in the *Rg-Veda*. The words '*rohit*' and '*rohita*' have been used in the singular as well as in the plural and have been explained by all commentators as adjectives. The word '*Viśvāmitra*' does not occur in the hymns seen by *Sunahsepah* nor does the name of the latter occur in any of the verses seen by the former. The text of the *Rg-Veda* thus does not furnish any evidence to the existence of this story in its hymns.

Dayānanda has explained the word '*Sunahsepah*' etymologically as '*śuno vijñānavata iva śepo vidyāsparsa yasya sah*' in Rv. I, 24.12; as '*vidvān*' in I, 24.13; and as '*sukhasya prāpakamindriyārāmanam*' in V, 2.7. In the first two cases Dayānanda has explained the word '*Sunah*' on the authority of N. III, 18 where Yāska has derived '*svā*' from / *śava gatau* and the last case on the authority of Nigh. III, 6. In this case the visarjanīya will be explained as irregular.

The interpretation of '*sepah*' is based upon the etymology of the word from / *śap* to touch given by Yāska in N. III, 21. ~~It can be explained as~~

Dr. H.L. Hariyappa⁴ has translated this word as '*pillar of happiness*'. He expounds the compound as '*sunasya sepah*' including it in the *Pāraśkarādi* class (P. VI, 1.157) on the analogy of '*vanaspati*' included in it by Bhattoji in his comments on this rule in order to account for the intervening visarjanīya. He also rejects the derivation of Yāska of the word '*sepah*' and takes recourse to the formation given by U. IV, 201.

Wierzbicka's commentary on RV. I, 24.3 where he refers to the
legend of 'Kunshusha' RV. I, 24.3 where he refers to the
this legend different from the Kunshusha legend of the Aśv-
veda hymns. There is thus no one Kunshusha legend but
may reconcile the statements of the Vedic verses.
The words 'Kunshusha', 'Kunshusha', 'Kunshusha',
'Kunshusha', 'Kunshusha', and 'Kunshusha' or their forms
have not been used in the RV. The words 'Kunshusha' and
'Kunshusha' have been used in the singular as well as in the
plural and have been explained by all commentators as ad-
jectives. The word 'Kunshusha' does not occur in the hymns
seen by Kunshusha nor does the name of the latter occur in
any of the verses seen by the former. The text of the RV-
thus does not furnish any evidence to the existence of this
story in the hymns.

Kunshusha has explained the word 'Kunshusha'
etymologically as 'Kunshusha' i.e. 'Kunshusha' i.e. 'Kunshusha'
Yaska says in RV. I, 24.3: 'as 'Kunshusha' in I, 24.3: 'as 'Kunshusha'
'Kunshusha' 'Kunshusha' 'Kunshusha' in RV. I, 24.3: 'as 'Kunshusha'
two cases Kunshusha has explained the word 'Kunshusha' on the
authority of RV. I, 24.3 where Yaska has derived 'Kunshusha' from
'Kunshusha' and the last case on the authority of RV. I, 24.3.
In this case the etymology will be explained as
'Kunshusha'.

The interpretation of 'Kunshusha' is based
upon the etymology of the word 'Kunshusha' to such given
by Yaska in I, 24.3. It is noteworthy
that W. B. Griffith has translated this word
as 'Kunshusha' i.e. 'Kunshusha' i.e. 'Kunshusha' i.e. 'Kunshusha'
'Kunshusha' i.e. 'Kunshusha' i.e. 'Kunshusha' i.e. 'Kunshusha'
class (I, 24.3) on the authority of 'Kunshusha' i.e. 'Kunshusha'
it is by itself in his comments on this word in order
to account for the interesting etymology. He also
rejects the derivation of 'Kunshusha' of the word 'Kunshusha' and
thus refers to the formation given by W. B. Griffith.

This supposition of Dr. Hariyappa is both unnecessary and full of difficulties of spellings, accent and the analysis of the word in the padapāṭha. His suggestions for changing the spellings, the accent and the padapāṭha amount to coining a new word. For the first two hurdles it cannot be included in the Pāraskarādi class. It has also to be proved that the word is really a name before it can be included in that class.

The derivation of the word 'śepah' given in the Unādi Sūtras does not help the situation. The difference between the etymologies of Yaska and of the Unādi Sūtras is only in the roots from which it has been derived. The sense given in both cases is the same. The sense of 'pillar' can be obtained only if the derivative sense is stretched.

The difficulty can be easily solved as soon as it is recognised that the Vedic language has preserved two words 'sunam' and 'sunas' along with 'śvan'. The former is ~~xxx~~ listed in Nigh. III, 6. The second form is used in Av. VI, 80, 1; 3 and in Av. IV, 5, 2.¹

The padapāṭha of 'suneṣitam' is ~~sunax~~ 'sunā/iṣitam'.² Considering the analysis of the words 'rajeṣitam' as 'rajaḥ/iṣitam' and of 'asveṣitam' as 'asva/iṣitam' at the ^{same} place it is quite reasonable to suppose that the analysis of 'suneṣitam' can not be different from these analyses in nature and hence here too the ~~xxx~~ stem has been coalesced with 'iṣitam' and that the stem can be 'sunah' or 'sunas'.

Yāskaby explaining 'sunāsira' as 'suno vāyuh'.

1. Sayana is wrong in taking it as the accusative plural form from 'śvan'. It is an adjective to 'indrasakha' and is in the nominative. Likewise the word 'svā' in Av. IV, 5, 6 does not mean a 'dog' but means a 'philanthropic person', the sense being determined by the words preceding and following it.
2. Rv. VIII, 55, 3x 46, 28.

'su etyantarikse'¹ admits the existence of the word 'sunas' for 'suna' ending in 'a' is neuter and can not give the form 'sunah' in the Nominative singular. The remarks of Saunaka quoted by Sāyana on Rv. IV, 57.5 -- 'dyudevah suna-devatā' do not alter this position in any way. In his explanation of this word ('SunahSepah' in Rv. V, 2.7 Dayānanda, too appears to accept this position.

There are, thus, two words in the Rg-Veda -- one is 'sunam' meaning 'happiness' and the other is 'sunas' meaning both 'happiness' and 'motion'. There is no need to reject the derivation of 'sepah' as given by Yaska. The formation of this word as given in U, IV, 201 will also signify the same meaning though in a round about way.² Thus Dayānanda alone thus has the ~~max~~ credit of hinting at the right explanation of this word 'SunahSepah'.

The following are the translations of the three verses containing references to the legend under discussion as given by Dayānanda:-

Rv. I, 24, 12.

विद्वांसो यद् (नक्तं) रात्रौ (दिवा) दिवसे अहर्निशाद्
[इत्यर्थः]⁴ ज्ञानम् (आहुः) कथयन्ति, यश्च (मह्यम्)
विद्या धनमिच्छते (हृदः) मनसा महात्मनो मध्ये (केतः)
प्रज्ञाविशेषो बोधः (आविचष्टे) सर्वतः विविधं³ प्रकाशयति
(तत्) वेदबोध सहित विज्ञानम् तमहं मन्ये वदामि कोऽपि
वा (यम्) पापेश्वरं सूर्यं वा (द्युनः शेषः) विद्वान्⁵
(अह्वत्) आह्वयति येन (वरुणः) वाः (राजा) प्रकाशमानः
(अस्मान्) पुरुषार्थिनो धार्मिकान् पापाद् दुःसात् च
(मुमुक्षु) मोचयति वा सम्यग् विदित

1. N. IX, 40.

2. See Dayānanda's commentary on this sūtra where he has explained the name of the seer SunahSepah.

3. Adapted from 'vi vividhārthe'.

4. Added to make the sense clear.

5. See Anvayah.

उपयुक्तः सन्नीश्वरः सूर्योऽपि तदा दारिद्र्यं
नाशयति योऽस्माभिः (गृहीतः) गृहीत उपास्य
उपकृतश्च ।

The word 'ketah' has been included in the
synonyms of 'prajña' in Nigh. III, 9

Rv. I, 24, 13.

हे मनुष्याः! यूयम् (शुनः शेषः) विद्वान् (त्रिषु) कर्मोपासना-
ज्ञानेषु यद् (आदित्याद्) बिनाशहरितं पामेश्वरं प्रकाशमयं
व्यवहारं हेतुं प्राणं वा (अहन्) आह्वयति, सोऽस्माभिः (हि)
निश्चयेन¹ (गृहीतः) स्वीकृतः सन् त्रीणि कर्मोपासना ज्ञानानि
प्रकाशयति, यश्च विद्वद्भिः (द्रुपदेषु) द्रुणां वृक्षादीनां पदानि
फलादिप्राप्तिं निमित्तानि येषु तेषु (बद्धः) नियमेन नियो-
जितः वायुलोको ग्रह्यते तथा सोऽस्माभिरपि ग्राह्यो या-
दृश-सद्यश्च गुणपदार्थान्² (अदब्धः) हिंसितुमर्हः
(विद्वान्) ज्ञानवान् (वरुणः) श्रेष्ठतमः उत्तमव्यवहारहेतु-
र्वा (राजा) प्रकाशमानः पामेश्वरः (अवस्रज्यात्) पृथक्
कृत्वा पुनः पुनर्निश्चयेन³, निष्पाद्येद्वा सोऽस्माभि-
स्तादृशगुण एवोपयोक्तव्यः । हे भगवन् भवानस्माकम्⁴
(पाशान्) अधर्माचरणजन्यबन्धान् (विमुक्तुं) विशिष्टतया⁴
मुञ्चतु मोचयतु वा । स्वप्नस्माभिः संसारस्थः सूर्यादि-
पदार्थसमूहः सम्यगुपयोजितः सन् (पाशान्) सर्वान्
दारिद्र्यबन्धान् पुनर्विमुचयति तथैव तसर्वं
कुरुत ।

1. Adapted from 'niscayārthe'. 2. P.T. is '...padārthādbdho...'.
It is evidently a misprint. The reading has been corrected
on the basis of Bhāṣārthah and Hindi translation.
3. Adapted from 'prthakkatane'.
4. Adapted from 'visiṣṭārthe'.

Q. XIX. What is the meaning of the word "synonym"?

'Ahvat' is Imperfect III Person Singular from / hve. It has been translated into the Present by P. III, 4.6. In 'grbhitaḥ' the 'bha' has been substituted for the 'ha' of 'grhitaḥ' by the Vartika 'hrgrahorbhaschandasī'. The word 'enam' explained as 'pūrvapratipāditam vidvāṃsam' has not been adjusted in the Anvayaḥ though its sense has been included in it. The alternative explanation suggested by Dayānanda in interpreting 'ādityam' as 'vyavahārahetum prāṇam vā' has not been worked out satisfactorily. It has thus created some confusion in the translation which can be removed easily. The sense expressed in the words 'evamaśmābhīḥ saṃsāraśtāḥ sūryādipadārthasamūhaḥ...' is yielded through 'abhidhāmulako vivakṣitānyaparavācya lakṣyakrama-vyāṅgyaḥ śabdasaṅktyudbhavaḥ pade vastudhvanīḥ'.

Dayānanda tries to yield this sense through 'luptopamā' and 'śleṣa'. But he has not applied the 'upamā' either in the Padārthaḥ or in the Anvayaḥ. The 'śleṣa' is there on 'āditya' but the ingredients of upamā are not found strictly according to the rules of rhetorics. It is advisable to take it as a case of 'dhvaniḥ' in the manner already suggested.

The first ^{two} verses ^{RV. I, 24} are written in the form of questions and answers. Griffith and others ^{in them} see a prayer by Śunahśepa for the sight of his parents. But such an inference can be hardly justified since in the story the victim after his release refuses to live with his parents and goes to live with Viśvāmitra. Again, his father was present at the place of the sacrifice and the victim could easily see him there before his eyes. No wonder if his mother was also there.

Dayānanda too agrees in so far as his interpretation of these verses refers to the sight of parents. He sees in these verses a reference to rebirth after the end of the state of salvation. His translations of these verses

are given below:-

Rv. I. 24. 1.

वयो^१ (कस्य) कीदृशगुणस्य (कतमस्य) ^३बहुनाम् (अमृता-
नाम्) ^२उत्पत्तिविनाशरहितानाम् ^१[अनादीनामित्यर्थः] प्राप्त-
मोक्षाणां जीवानां जगत्काणानां नित्यानां प्रथमे व्यापकस्या-
मृतस्यानादौ रेकस्य ^४वयस्य (देवस्य) प्रकाशमानस्य
दानुः (चाह) सुन्दाम् (नाम्) ^५(नूतनम्) (मना प्रहे) विजानी-
याम् (कः) च सुखस्वरूपो देवः (तः) प्राप्त-
मोक्षानप्यस्मान् ^६(मह्यै) महत्याम् (अदितये) कारण-
रूपेण नाशरहितायां ^७पश्चात् [मुक्तेः सुखभोगान-
न्तरमित्यर्थः] ^८पृथिव्यां (पुनः) (दात्) ^९
ददाति येन अहम् (पितरम्) जनकम् (च)
(मातरम्) गर्भस्य धात्रीम् (च) (दृशेयम्)
दृश्यासम् [दर्शनस्य] ^८इच्छां कुर्याम् ।

This translation becomes very simple if it is divested of all explanation. He has done so in the Satyārtha Prakāśa where he translates it as 'whose name should we know as sacred? What deva is always effulgent and exists in

1. Vide Padārthah. 2. See Anvayah. 3. 'Katamasya' is explained as 'bahūnām madhye vyāpakasyāmṛtasyānāderekaasya'. The Anvayah needs a separation of 'bahūnām' from the rest of the words. 4. Explained as 'prasiḍḍhārthe' in Padārthah. 5. Explained as 'niscayārthe'. 6. Vide Anvayah. 7. ~~Text~~ Adopted from the Hindi translation in Sp. ch. IX, pp. 156. 8. This word appears to have slipped away either in making a fair copy or in printing.

the midst of eternal objects? Who makes us born in this world and shows us parents after having caused us to enjoy the pleasures of salvation'.¹ This translation is quite natural and reasonable. His authority for accepting a return after salvation is Sāṅkhya Sūtra I, 159. He argues that limited means can not lead to unlimited results. This verse refers to transmigration of the soul whether it be before or after the state of salvation. It can be easily taken to refer to both these cases.

Rv. I, 24, 2.

It contains a reply to the questions raised in the previous verse. Dayānanda translates it as 'it is the Supreme Soul, the embodiment of all knowledge who grants us rebirth.'

Rv. I, 24, 3.

Vararuci explains it with reference to the 'Sunah'sepa legend. Dayānanda has given the following translation after his style:-

हे (सवितः) पृथिव्याद्युत्पादक (देव) सर्वानन्द प्रदेष्टव
जगदीश्वर² वर्यम् (वार्थानाम्) स्वीकर्तुमर्हणं पृथिव्यादि
पदार्थानाम् (ईशानम्) विविधस्य जगत ईक्षणशीलम्
(माजम्) प्रजनीयम् (त्वा) त्वाम् (सदा) (अभि) आभि-
मुख्येन³ (ईमहे) याचामहे ।

Rv. V, 2, 7.

हे (अग्ने) विद्वन् त्वम् (सहस्रात्) असंख्यात् (यूपात्)
मिश्रितादमिश्रिताद् बन्धनात् (निदिताद्) निन्दितम्

1. See Padārthan. S.P. IX, PP. 156 2. See Anvaya. Any one of these two can serve the purpose.
3. Adapted from 'Abhimukhye'.
4.

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(शुनः शेषं) सुवस्य प्रापकमिन्द्रियाणाम् (चित्) अपि
(अमुचः) मुच्याः (हि) यतः (सः) (अशान्तिष्व) शाभ्यति
(एव) । हे (होतः) होत कर्तः (विकितः) बुद्धिमान् (इह)
युक्ते धर्म्ये अवहोरे (निषद्य) निषण्णो भूत्वा (अस्मत्)
(पाशात्) बन्धनानि (तू) पुनः (विमुमुक्षि)
विमोक्षय ।

'Yūpa' is derived from / yu misraṇe anis-
raṇe ca by adding the suffix 'pa' by U. III, 2.7. 'Niditā'
is formed by adding 'kta' to / nedṛ kutsāsannikarsayoh.
His padapāṭha needs emendation. The present padapāṭha re-
fuses to admit of this derivation. According to it the only
derivation ~~can~~ that can be is 'ni / do avakhandane-
kta'. This derivation is not capable of yielding the sense
given to it by Dayānanda except by round about way in which
he seldom indulges.

The legend of Indra and Dadhīcā.

A reference to this legend is seen in Rv.
I, 84.13 and I, 84.14¹. Dayānanda's explanation of both these
verses is as follows:-

Rv. I, 84.13.

हे (इन्द्र)² सेनापते! यथा (अप्रतिष्कृतः) असंचलितः
(इन्द्रः) सूर्यलोकः (अस्थिभिः) ^{अस्थिरैः अक्षरैः} क्तिण चलनैः (नवनवतीः)
नव दिशाप्रवयताः नवति संख्याकाः (दधीचः) ये दधीन्
वाय्वादीन् अञ्चन्ति तान् (वृत्राणि) कणी भूतानि³ जलन्ति
(जघान) हन्ति तथा शत्रून् हिन्धि ।

1. See the commentary of Venkata Madhava on these verses.
Also see their translations by Griffith and others.

2. Indra is the deity of this verse. 3. Adopted from The Anuvyākhyā. The Reader
that ~~the~~ reads 'Vetrāsambandhikūṭāni'.

(अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)
 (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)
 (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)
 (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)
 (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)
 (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)

... is derived from ...
 ... by adding the suffix 'pa' ...
 ... is formed by adding 'ita' to ...
 ... needs emendation. The present ...
 ... According to it the only ...
 ... that can be ...
 ... is not capable of ...
 ... except by ...
 ...

The Legend of Indra and Vajras

A reference to this legend is seen in ...
 I, 84.13 and I, 84.14, ...
 ... is as follows:-

(अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)
 (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)
 (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)
 (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)
 (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)
 (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति) (अनुवृत्ति)

I see the ...
 Also see ...
 ...

In the Bhāvarthah he sums up the central idea of the verse in the following words:-

मनुष्यैः स एव सेनापतिः कार्यो यः सूर्यवच्छत्र-
-णो हन्ता स्वसेनारक्षकोस्तीति वेद्यम् ॥

The deity of this verse is Indra. The Satapatha Brāhmaṇa interprets it as 'yajamānah' in 'indro vai yajamānah';¹ as 'ksatriyah' in 'eṣa indro bhavati yacca ksatriyo yadu ca yajamānah';² and as 'balapatiḥ' in 'indro haak balam balapatiḥ';³ and as the lord of armies in GB. II, 2, 9. Dayānanda has correctly translated it as 'a commander'.

'Apratiskutaḥ' is a 'Nān Tatpuruṣa' compound. 'Pratiskutaḥ' is formed by adding 'kta' to / skuṇ apravane preceded by 'prati'. 'Asthabhiḥ' is the same as 'asthibhiḥ' by P. VII, 1, 76. U. III, 154 derives it by adding the suffix 'kthin' to / asu ksepāne. Dayānanda in his commentary on it explains it as 'asyati prakṣipati yena tat asthiḥ'. It, therefore, denotes an object that moves. The word 'dadhi-
caḥ' is derived⁴ from 'dadhiṇ āncati'. The word 'dadhi' is formed as 'dadhati puṣṇanti iti dadhayah'. The suffix 'kin' is added to the / dhā dhārane by P. III, 2, 171.⁴ He has explained the word 'dadhi-caḥ' in Rv. I, 119, 9 as 'vidyā-dharmadhārakānāncati vijñāpayati tasya sakāśat'; and the word 'dadhi-ce' in Rv. I, 117, 22 as 'dadhiṇ vidyādharmadharānāncati pūjayati tasmāi'. His explanation of the word is thus the same throughout.

He has not named the nine quarters and

99 airs, etc.

1. SB. II, 1, 2, 11;

2. SB. V, 3, 5, 27.

3. SB. XI, 4, 3, 12. For other similar passages see VK.

4. Vide his note on 'dadhyaṁsiraḥ' in Rv. I, 5, 5.

From the Hindi translation it appears that the words 'navanavatiḥ' and 'dadhiḥ' are adjectives to 'vrtrāni'. If so arranged the verse would yield a good sense.

Dayānanda has classified the figure in this verse as 'vācakaḥ' ¹ 'vācakaḥ'. But the relevant words neither contain 'kṛip' nor are compounds -- the two conditions necessary for this figure. The 'upameya' 'the indra' too is not stated. The Upamā, however, is suggested and can be classified as 'abhidhānamulako vivakṣitānysaparavācya lakṣya-kramavyaṅgyaḥ śabdāśaktyudbhavaḥ pada-lāṅkāradhvanih'.

Rv. I, 84, 14.

यथा (इन्द्रः) ¹ [सूर्यः] (अश्वस्य) आशुगामिनः (यत्)
(शर्यणावति) शर्यणोऽन्तरिक्ष-~~देशस्य~~ ² ~~देशस्य~~
देशस्तस्यादरावे (पर्वतेषु) शैलेषु मेघावयवेषु नृ
(अपस्त्रितम्) आश्वेवितम् (शिरः) ³ उत्तमाङ्गवत् ⁴ (विनाम्)
अस्ति (तत्) (जघान) हन्ति तद्वत् शत्रु सेनाया
उत्तमाङ्गं हेतुमिच्छन् सुत्वानि (विद्यन्)
लभेत् ।

'Saryanā' has been explained as a lake by commentators like Sāyana. Dayānanda appears to follow them.⁴ The 'matup' has been added to it as in the sense of 'adūrabhava' by P. IV, 2, 86.

The text of the commentary as reconstructed above does not give a readable translation. It can be translated⁵ as 'yathā sūryaḥ antarikṣe vartamāneṣu meghaṣu āsevitam āsugāminah uttamāṅgavad avayavam hanti tadvat he senā-

1. Adopted from the Hindi translation.

2. Adopted from the Hindi translation.

3. Adopted from the previous verse to complete the sense.

4. Also see M.M. Williams SED. PP. 1056 - 1057.

5. This is my translation though I have used the words of Dayānanda as far as possible in order that his translation may become quite clear.

pate tvamapi rāstre vartamānāyāḥ śatrusenāyā uttamāṅga-
sadrśān bhāgān chettum icchan sukhāni labhasva.'

Dayānanda has, therefore, suggested the clue to a correct interpretation of this verse.

The legend of Trita and his fall into a well.

A reference to this legend is seen in Rv. I, 105.17 by the commentators. The verses given by Veṅkata Mādhava at the end of ^{of his commentary on} verse 19 of Rv. I, 105 indicate that the legend is based upon the outward sense of verses 17 and 18 of the hymn. Owing to the doubtful authorship of the hymn the legend came to be associated with Kutsa also.

The accounts of the story gathered from the translations of these two verses are contradictory to each other. They ~~are~~ also in contradict the story no. 2 given by Mādhava and repeated by Bharata Svāmīn in their comments on Sv. 417 as well as the story of the birth of the three Trita Āptyas given ⁱⁿ SB. I, 2.3. Yāska has no doubt cited this story but he has not applied it in his explanation of Rv. I, 105.18.¹ This legend is thus post-Rg-Vedic.

Dayānanda's interpretation of verses 17 and 18 is given below:-

Rv. I, 105.17.

यः (उरु) बहु (तत्) विद्याध्यापनम्² (शुश्राव) श्रुत-
वान् स विज्ञानम् (कृण्वन्) कुर्वन् (त्रितः)
यस्त्रीन् विषयान् विद्या शिक्षा ब्रह्मचर्याणि तनोति
स्व (कूपे) कूपा को हृदये (अवहितः) अवस्थितः
(बृहस्पतिः) ब्रह्म्या वाचः पालकः (अहूणात्)

1. See NB. PP. 249 - 251; and VIN. PP. 163 - 174. Dr. L. Sarup has not been able to catch the spirit of Yāska.

2. The Anvayaḥ reads 'śravaṇam'.

By 1905, by the commentators. The verses given by

the three first types given in 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839.

IV and is given below:-

अं हं पापं निघतेऽस्मिन् व्यवहारे ततः पृथग्भूत्वा (अतये)
 रक्षणाद्याय (देवान्) दिव्यगुणान्वितान् विदुषो
 दिव्यान् गुणान् वा (हवते) गृह्णाति । रोदसी
 व्यावापृथिव्याविव राज प्रजे जन समूहौ (अस्य)
 (मे) मम पदार्थं विदः सकाशात् (वित्तम्) वि-
 जानीतम् ।

Dayānanda has derived ^{'trita'} in several ways in his commentary. It is formed from 'tri' (three) by adding the suffix 'tasila' by P. V, 3, 14 in Rv. I, 52, 5; I, 105, 9; I, 187, 1; II, 31, 6; V, 54, 2; and V, 86, 1; from $\sqrt{\text{tamu}}$ vistare preceded by the word 'tri' by adding the suffix 'da' in I, 105, 17; II, 34, 14; V, 41, 4; and V, 41, 10; from $\sqrt{\text{tr}}$ plavanasantara-nayoh with the Unādi suffix 'kitac' in I, 163, 2; 3 and V, 9, 5; . In II, 11, 20; 19 it appears to have been formed by adding 'itac' to 'tri'; . In II, 34, 10 he explains it as 'himsakan' and derives it probably from $\sqrt{\text{tr}}$ with 'kitac'. Grammatically all these derivations are quite sound. Yaska in N, IV, 6 derives it from $\sqrt{\text{tr}}$.

The explanation of the word 'tri' in 'trita' is given differently in different verses. He has explained 'trita' as 'upari rekhāto madhyarekhāstiryagrekhātasca' in I, 52, 5; as 'bhūtabhaviṣyadvartamānebhyaḥ' in I, 105, 9; as 'yastrīn viṣayān vidyāsikṣābrahmacaryāni tanoti saḥ' in I, 105, 17; as 'manovākkarmabhyah' in I, 187, 1; as 'tri-vidhānām *sārīrikavācikanānasānām sukhānām prāptiryaṣya tasmāi' in II, 11, 19; as 'tribhiruttamamadhyamanikṛtopāyai-

1. The refrain is adopted from Rv. I, 105, 1 since in the commentary at this place he simply writes 'anyat pūr-vavat'.

ryuktasya' in II, 11.20; as 'brahmacaryādhyaayanavicārebhyaḥ' in II, 31.6; as 'yastriṇi¹ sarīratmasambandhisukhāni tanoti saḥ' in II, 34.14; as as 'triṣu kṣityudakāntarikṣeṣu vardhamānaḥ' in V, 41.4; as 'prasiddhāgnividyaṭsūryeṣu'² in V, 44.23; and as 'tribhyodhyāpanopadesanarakṣanebhyaḥ' in V, 86.1.

No hard and fast explanation can be offered for the word 'three' in 'trita'. It has to be determined by the context in which it is being explained as well as by the personality of the person explaining the word. Nothing can thus be said against the manifold explanations of this word offered by Dayānanda.

This word is associated with 'āptya' which has been explained by Dayānanda as 'āpteṣu bhavaḥ' in I, 105.9 and V, 41.9 and as 'sarvavidyādisadgunavyāptah' in I, 30.14. The word 'āpta' is derived from / āplṛ vyāptau. This word thus is complementary to the word 'trita'.

'Kūpa' means anything deep or dense. It is often used in this sense in connection with 'jagat', 'hṛt' and 'andhakāra'. Dayānanda's interpretation of the word is the correct one in the context.

'Amhūrāṇāt' is considered to convey the sense of 'amhasvān' ^{assigned to} conveyed by 'amhura' in N. VI, 27. The interpretation of Dayānanda is also the same. But he explains it as 'ye-mhayanti te-hava gantāraṣṭeṣāṃ rāṇaḥ saṅgrāmo yasyāṃ sā' in VI, 47.20.*

M.M. Williams translates the words 'amhura' and 'amhūrāṇa' by 'strained, distressed' and 'distressing; distress' respectively.³ This can hardly be accepted. The Vedic literature has nowhere used these words in these senses. In GB. II, 6.15 the word 'amhubhedī' has been iden-

1. P.T. 'yastriṇi'. 2. P.T. omits 'agni' which must be supplied to complete the number.

3. See SED. PP.1.

* This interpretation is supported by RV. VI, 99.1

tified with 'nasyā(nose)'. This word occurs in Av. XX, 136.1 (= Yv. XXIII, 28). In the Yajur-Veda Dayānanda has explained it as 'amhumaparādhā bhinatti, tasyāh'. In this explanation he practically agrees with the Brāhmaṇa where the word is explained as 'nasyā' because it removes or discharges foreign matter which is nothing but 'a defect'. Dayānanda has given an ādhyātmika explanation. He has, therefore, explained it as 'pāpanāsikā'.¹ The translations of Uvāṭa, Mahīdhara and modern scholars explaining it with reference to female genital organ are against the spirit of the Brāhmaṇas.

'Amhūrānāt' has been explained ^{lysa-} as 'kutila-
slightly
gamanāt parājayanimittāt' in Av. VI, 99.1. This ^{lysa-} approaches the sense ~~of~~ given to this word by Dayānanda in X Rv. VI, 47. 20. The words 'amhura' and 'amhūrānāt' in Av. XI V, 1.6 and Av. IX, 2.3 respectively have been used in good senses. The senses given to them by Williams and others are not applicable in these places.

Both these words are formed from 'amhu' in the sense of ~~the root amhu~~, 'possessing'.² Dayānanda has explained 'amhu' as 'prāptasya prāptavyasya vā rājyasya' in Rv. I, 63.7; as 'vijñānavat'³ in Rv. I, 107.1; as 'pāpamācarituh' in Rv. X, II, 26.4; as 'duṣṭācārāt' in Rv. V, 65.4; as 'aparādhāt'; as 'sukhaprāpakasya gṛhāśramasyānuṣṭhānasya' in Yv. VIII, 4; and as 'aparādhinah' in Yv. XXIII, 8. The senses of 'pāpa' and 'aparādha' need no comments. In other cases he derives it from the /ah/ of the X Conjugation).⁴ This root has been assigned the sense of 'bhāṣārtha' (speaking) in the Dhātupāṭha.⁵ Some read it

1. CED. PP. 7 col. 2.

2. *ibid*; also see VPK. Vol. I.

3. Pt. Visva Bandhu takes it as an adverb and doubts its propriety. His position is not correct. It means 'vijñānam iva'. Pt. Bandhu appears to have been misled by the Hindi translation of this verse. (See CED. PP. 7 Col. 1 last line.)

4. Vide his commentary on Rv. VI, 47. 20.

5. Some read 'bhāṣārthān' as 'bhāṣārthān'. cp. 'Maitreyānu-
roddenāyān pātho ā Dandakasya. bhāṣārthān ityek iti Maitre-
yah.' (IKD. PP. 606); also see CED. on / 4 amh, PP. 5.

in the sense of motion 'gatau' also.¹ Dayānanda accepts this sense of this foot although he has included it neither in his Dhātupāṭha nor in his Ādhyātika. It is also possible that the form 'amhayanti' in his commentary on Rv. VI, 47.20 is ^{derived} from the / ahi gatau of the I Conjugation having the 'nic' by 'bāhukaka'.² But Dayānanda has not used such forms in his writings. It is, therefore, advisable to accept the first alternative suggested above. His explanations of these words are thus based on the sense of the root in which it was used in India. It is useless to change the sense on the suggestion of a few words of Greek or any other language.

'Ūtaye' is the infinitive form of / ava used in the sense of 'protection', 'motion' and so on. 'Havate' is explained on the 'ādāna' sense of the / hu. The Brāhmanas identify 'rodasī' with 'dyāvapṛthivī' in passages like 'dyāvapṛthivī vai rodasī' (AB. II, 41).³

The sense of 'rājapraje' is obtained by 'abhidhāmūlako vivakṣitānyaparavācyo lakṣyakramavyaṅgyaḥ śabdasaṁktyudbhavaḥ pade-lamkāradhvanih'.

Rv. I, 105.18.

यः (अणः) य ऋच्छति सर्वा विद्याः स आतेचको वा
(वृकः) यथा चन्द्रमाः शान्त शुभस्तथा (ग्रासकृत्)
मोक्षकवात् अथवा प्रासानां चार्द्धप्रासादीनां च
कर्ता (यथा) उत्तम मार्गेण (यन्त्रे) गच्छन्तं प्राप्नु-
वन्तः (ददर्श) पश्यति सः (निचाय) समाधाय
(पृष्ट्यापयी) पृष्टौ पृष्ट आगत्यः क्षेत्ररूपो रोगो
विद्यते यस्य सः (तष्टेव) यथा तक्षकः शिल्पी

1. Svāmī Kāśyapa reads it in 'gatau' only. See IKD. PP, 608.
2. See Ādhyātika PP, 195 lines 27-29.
3. Also see SB. VI, 4.4.2; VI, 7.3.2 etc.; JUB. I, 32.4; WK. PP. 460.
4. Adapted from '(at)utkrate'.

शिल्प विद्या व्यवहारात् विज्ञापयति तथा (उत्) उत्कृष्टतया³
 (जिरीते) विज्ञापयति (हि) खलु । (रोदसी) याता प्राणिष्व्या-
 -विव राज प्रजे जन समूहौ (अस्य) (मे) मत्त पदार्था वेदः
 सकाशाद् (वित्तम्) विजानीतम् ।

'Arunah' is derived from \sqrt{r} gati¹prā-
 panayoh or from from \sqrt{r} gatah by adding the suffix 'unah'²
 by U. III,60. The literal sense of this word is 'one who
 goes, reaches, obtains or knows'. The object of attainment
 is to be supplied from the context in which the verse is
 explained. The sense of 'ārocaka' given to it by Dayānanda
 follows from the root sense 'prāpana'. Both the words 'aruna'
 and 'ārocaka' are used as synonyms of 'the sun' in the classi-
 cal Sanskrit.

'Vrka' occurs several times in the
 Rg-Veda. Dayānanda has explained it as 'a thief' in
 RV. I, 42.2; I, 105.7; I, 117.18; I, 120.7; I, 183.4; II, 23.7;
 II, 28.10; II, 29.6; VI, 51.6; 14; and VII, 38.7 on the authori-
 ty of Nigh. III, 24; as 'vajra' (a weapon) in II, 1, 117.21;
 and II, 34.9 on the authority of Nigh. II, 20; as 'wolf'
 in I, 116.14; I, 117.16; IV, 41.4; VI, 13.5 following the
 use of the word in the classical literature; as 'cloud'
 in II, 30.4 deriving it from the $\sqrt{vṛ}$ āvarane; as 'lighten-
 ing' in I, 105.11 following the derivations given by Yaska
 in N.V, 20 in explaining RV. I, 105.18; and as 'moon' in the
 present verse on the authority of Yaska. It is derived
 from \sqrt{vr} by adding the suffix 'kak' by U. III, 41; It
 can also be derived from \sqrt{o} vrasēu chedane.

1. The explanation of the refrain is adopted from I, 105.1.

2. The P.T. reads 'unac'.

3. Adapted from '(उत्) उत्कृष्टे'.

Dayānanda is justified in construing a similitude in the words 'yathā candramāḥ śāntaḥ' in the words 'yathā candramāḥ śāntaḥ'. With the first sense of 'aruna'-- 'ya rochati sarvā vidyāḥ saḥ' the word 'vṛka' can only be interpreted as 'vṛkavat' by Lakṣaṇā. 'Śāntaḥ' is the 'samādhāma' or the common attribute and is supplied by 'Vyañjana'.

Both the positions about the interpretation of 'mā-sakṛt' are admissible. Though the word 'māsa' is accented on the first syllable it loses the accent in the compound. Analogous forms are 'mantrakṛt' and 'ṛṣikṛt'. The word 'mā' is also unaccented. The two forms 'mā-sakṛt' and 'māsa-kṛt', thus, assume an identical shape.

The significance of the similitude in 'prstyāmayī' is that 'a learned man should labour hard for the welfare of others like a carpenter who works very hard to exhibit his skill'. The word 'Yathā' should be placed before 'prstyāmayī' to make the sense clear. If 'iti' is ^{added} placed before 'asya' the sense would become quite clear.

Dayānanda quotes the explanation of this verse given by Yāska in order to show how he understands and agrees with the latter. He sums up the central idea of this verse in the following Bhāvarthah:-

अत्रोपमावाचकलु०। यो विद्वान् चन्द्रवद्भान्तस्वभावं
सूर्यवत् विद्या प्रकाशकरणं स्वीकृत्य विश्वे¹
स्मिन् सर्वा विद्याः प्रसादयति स एवाप्तोऽ
स्ति ।

The word 'aruna' is a compounded word and is to be expounded as 'aruna iva arunaḥ'. Dayānanda has, therefore, classified this verse under 'vācaka-luptopamā'. This similitude can also be regarded as suggested by the pun on the word 'aruna'. This device is better.

1. P.T. 'वि स्वास्मिन्'. See H.T. & Bhāvarthah.

The legend of Agastya and Indra.

It has been cited by Yaska in N.I, 5-6 while explaining Rv. I, 170.1 as an example of the use of 'nūnam' as 'vicikitsārthīyah'. But he makes no reference to this legend in the interpretation of the verse itself.

The hymn I, 170 consists of five verses. Griffith's translation of these verses not only contradicts the legend given by Yaska but also exhibits several inconsistencies in the account of the legend collected from this hymn. The legend has, therefore, to be rejected as far as its external sense is concerned. Dayānanda's interpretation of this hymn is as follows:-

Rv. I, 170.1.

हे मनुष्याः! यत् (अन्यस्य) (सञ्चोण्यम्) सम्यक् चिन्तुं
जानुं योग्यम् (चिन्ता) अन्तः कणस्य स्मृणात्मिकां वृत्तिम्
(उत) अपि (अधीतम्) समन्ताद् धृतं न (अप्रिविनश्यति)
अदृष्टं भवति (न) अद्य भूत्वा (नूनम्) निश्चितम्
(अस्ति) (नो) (श्वः) आगादिदिने च । तत्
(अद्भुतम्) आश्चर्यं भूतमिव वर्तमानम् (कः)
(वेद) जानाति ।

According to the Hindi Translation 'visaya' is needed after to complete the sense of the interpretation of 'adhitam'. But his results in repetition. The word 'vṛtti' used in the explanation of 'cittam' is sufficient to complete the sense. The translation should, however, be rearranged as follows :-

हे मनुष्याः! यद् अन्यस्य (जीवस्य) सम्यक् जानुं
योग्यम् अपि (च) समन्ताद् धृतं स्मृणात्मिकां वृत्तिं
[तस्तु विषयः इत्यर्थः] अदृष्टं न भवति ; अद्य
भूत्वा (अपि अस्य जन्तु) निश्चितं नास्ति ; आगादि-

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दिने च (नाशनम्) ^{364.} नो (निश्चितं प्रवति); तद् आश्चर्य-
भूतमिव वर्तमानं कः जानाति ।

Explanatory words have been added in the above rearrange-
ment in order to bring out the sense intended by the commen-
tator who wishes to interpret a statement about the eternity
of the individual soul in this verse. He makes his idea
clear in the Bhāvarthah where he says that the individual
soul is neither born nor is destroyed after being born; it
is eternal, without a beginning, conscious and possessed
of wonderful qualities and actions; and that his knower
too is wonderful. This idea has a striking resemblance to
K.Up. II, 7; 18. These two verses may appear to have given
him a clue for the interpretation of the present Mantra.

The last two feet of this stanza contain
a 'kāku'. It leads to a negative interpretation of the
sentence, i.e., the sentence conveys 'no one knows'.

The word 'anyasya' needs an explanation. It
refers to the individual soul.

Rv. I. 170.2.

हे (इन्द्र) सजेश विद्वन्! ये नयँश्च प्ररुतः) मनुष्याः (तव)
(प्रातरः) बन्धतः स्मस्तान् (नः) अस्मान् (किम्)
(जिघांसति) हनुमिच्छसि ? (तेभिः) तैः सह (सायुष्या)
सायुषा कर्मणा (कल्पस्व) समर्थो भव । (सम्राणे)
संम्राणे (नः) अस्मान् (मा) (वर्षीः) हन्याः ।

Indra is 'sabhesa'. Dayānanda has often
identified him with 'senesa'. He has as a matter of fact
given two names to the same person on account of different
functions denoted by those words. GB. II, 2.7 declares an
army as the wife of Indra [senesa = sabhesa].

'Marutah' is explained as 'viśah' in the
Brāhmapas. ¹ It is also included in the synonyms of 'rtvik'. ²

1. See VE. PP. 397.
V, 16, which

2. Nigh. III, 18. Also see AB.

This verse preaches harmony between a ruler and his subjects. It is necessary to apply 'kāku' in 'kim naḥ jighāṁsasi' to yield the sense 'na khalu jighāṁsasi' which is the sense intended by the ~~commentator~~ commentator. Dayānanda, on the basis of this particular instance, has inferred a statement of general harmony in all spheres of life. Accordingly the figure involved would be 'aprasūta-prasamsā'. Dayānanda has not indicated the figure.

Rv. I, 170.3.

हे (अगस्त्य) अगस्त्यौ विज्ञाते साजो (प्रातः) बन्धो
विद्वन्! (सत्ता) मित्रम् (सन्) त्वं (नः) अस्मान् (किम्)
(अति) (मन्यसे)? यथा (ते) तव (पुनः) अन्तः-
काणम् (अस्मभ्यम्) (हि) किल (न) (दित्सि)
दानुमिच्छसि तथा (इत्) एत त्वां वयं
(विद्म) जानीयाम ।

Agastya is called a son of 'mitrāvaruṇa'. The KB. XVIII, 13 in observing 'gosamstavo vai mitrāvaruṇau' identify 'mitrāvaruṇa' with the 'praise of Vedic speech'; their son can thus be 'a scholar of Vedic lore' only. The word 'agastya' is expounded as 'na gacchati jñāti iti agah'. It is formed by adding the suffix 'da' to the / gamlṛ preceded by 'naḥ' by the Vārtika 'daprakaraṇanyesvapi drāyate' iti on P. III, 2, 48. 'Agam asyati apākaroti iti agastih jñānam'. It is formed by adding the suffix 'ti' to / asu kṛpāne by U. IV, 180.¹ Pt. Viśva Bandhu thinks that the suffix added on the authority of this aphorism is 'tin'.² But the text of the aphorism is quite clear in this respect. Reputed grammarians too have accepted 'ti' as the suffix ordained by this sūtra.³

1. Vide his commentary on this aphorism in the Unādi Koṣa.

2. VPK. I, PP. 17 ftn. k.

3. See the Bāla-manoramā Tīkā on it. Also the view of Mukuta quoted in AK. PP. 37 by the commentator Bhaṁuji Dikṣita.

This verse presents harmony between a ruler and his subjects. It is necessary to apply 'kṛmā' in this new light, to avoid the sense 'as if in a dream' which is the sense intended by the commentator. However, on the basis of this particular instance, has inferred a statement of general harmony in all spheres of life. Accordingly the figure involved would be 'approximate'. Dāśarūpa has not indicated the figure.

Pr. I, 170, 5.

इ (अप्राप्य) अत्रासीति शिवाय (अप्राप्य) शिव
मिह (अप्राप्य) शिव (अप्राप्य) शिव (अप्राप्य) शिव
(अप्राप्य) शिव (अप्राप्य) शिव (अप्राप्य) शिव
कण्ठ (अप्राप्य) शिव (अप्राप्य) शिव (अप्राप्य) शिव
इति शिव (अप्राप्य) शिव (अप्राप्य) शिव
(अप्राप्य) शिव (अप्राप्य) शिव (अप्राप्य) शिव

Asutra is called a son of 'mitravandana'.
The MS. XVII, 13 is in observing 'Goswami' and 'mitravandana'.
identically 'mitravandana' with the phrase of Vedic speech.
their son can thus be a scholar of Vedic lore, only. The
word 'Asutra' is expounded as 'an Asutra' in the text.
It is formed by adding the suffix 'as' to the \ 'asutra' root.
led by 'as' by the Vedic 'asutra' root. The text is
on P. III, 2, 48. 'Asutra' is the root of 'asutra' in the text.
It is formed by adding the suffix 'as' to the \ 'asutra' root.
by U. IV, 130. 1. 'Asutra' is the root of 'asutra' in the text.
added on the authority of this aphorism is 'asutra'. But the
text of the aphorism is quite clear in this respect. 'Asutra'
Goswami has too have accepted 'as' as the suffix ordained
by this sutra.
1. 'Asutra' is the root of 'asutra' in the text.
2. 'Asutra' is the root of 'asutra' in the text.
3. 'Asutra' is the root of 'asutra' in the text.
4. 'Asutra' is the root of 'asutra' in the text.

Bhānuji Dīkṣita disagrees with the application of U. IV, 180 in the formation of this word on account of the uncertain nature of 'bahula'. He proposes the addition of 'ktic' by P. III.3.174.¹ But this rule is not applicable in the present case since P. III, 3.174 sanctions the suffix 'ktic' in 'āsisi' only. This sense is not intended by the word under formation.

'Agastau vijñāne sādhuḥ iti agastyah'. The word will be formed by adding the suffix 'yat' in the sense of 'tatra sādhu' to the word 'agasti' by P. IV, 4.98. Pt. Visva Bandhu forms it by adding the suffix 'yap' in 'svārtha'.² but that can not be possible since the Vedic passages do not appear to convey the sense thus obtained.

Dayānanda has explained this word (agastya) as 'agastisu jñātavyeṣu vyavahāreṣu sādhuṇi karmāṇi' in I, 117.11; as 'ye dharmādanyatra na gacchanti te-gastyas-teṣu sādhuḥ' in I, 179.6; as 'agamaparādhamanyanti pīkṣipanti teṣu sādhuḥ' in I, 180.8; as 'aparādharahite mārge' in I, 184.5; and as 'astadosaḥ' in VII, 33.10. In I, 117.11 he derives it by adding 'ti' to the / aga presumably by U. IV, 180. The root 'aga' is used in 'kutilāyām gatau'. Though this derivation fits in the explanation in I, 179.6 it is not a very happy one in I, 117.11. In all other cases he adopts the derivation as has been discussed above.

An application of 'kāku' to 'atimanyase' and 'na ditsasi' would clarify the sense of the verse.

Write Dayānanda sees an Upanā here.³ But he has not indicated it in his interpretation of the verse at any stage. The word 'yathā' in the original text has been used as an adverb and is incapable of implying a simili. The words about the simili in the commentary are, therefore, unnecessary.

1. X See his commentary on this word in AK. PP. 37.

2. VPK. I, PP. 17 ftn. 1.

3. See the Bhāvarthah of this verse.

Rv. I, 170.4.

हे सवे! यथा विद्वांसो यत्र (पुः) प्रथमम् (वेदिम्) वेति
 यथा तां प्रज्ञाम् (अग्निम्) पावकमिव विज्ञानं च
 (सन्निध्यताम्) दीप्यन्तु (अम्) अलम् (कृण्वन्तु)
 कुर्वन्तु (तत्र) वेद्याम् (अमृतस्य) अविनाशिनो जीव-
 -स्य (ते) तव (चेतनम्) चेतति येन तम्
 (यज्ञम्) यजति संगच्छति येन तम् तथा ऽऽनाम-
 द्यापकोपदेशकौ (तनवावहै) विस्तृणावहै ।

'Vedin' is derived from *vid* / *vida jñāne* by adding 'in' by U. IV, 119 and is explained as 'veti yaya sā vedih'. It is associated with 'knowing' in the passages 'tan vedyāmanvavindan yadvedyāmanvavindamstad vederveditvam' ¹ and 'yamvevātra viṣṇumanvavindamstasmād vedānāma' ².

The sentence should have been constructed as follows to make the sense clear:-

हे सवे! यथा विद्वांसो यत्र प्रथमं प्रज्ञाम् अग्निमिव
 विज्ञानं च दीप्यन्तु तत्र (प्रज्ञायामित्यर्थः) (च) अवि-
 -नाशिनो जीवस्य तव ज्ञानं संगमनं (च) अलं कुर्वन्तु
 तथा ऽऽ नापद्यापकोपदेशकौ (अपि) विस्तृणावहै ।

The dual verb 'tanavāvahai' implies that a subject in dual number is to be supplied to complete the sense. Dayānanda has done so. In the gist he concludes that the teachers and preachers should disseminate knowledge and impart education to others in order to increase their happiness just as a priest and a sacrificer contribute to the happiness of others by burning perfumed or fragrant substances in fire and thereby purifying air and water, thereby.

1. AB. III, 9.

2. SB. I, 2.5.10. Also see VK. PP. 528.

Rv. I, 170, 5.

हे (वसूनाम्) कृतचतुर्विंशतिवर्षब्रह्मचर्याणां पृथिव्यादिवत्-
 क्षमादि चर्मा युक्तानाम् (वसुपते) वसूनां धनानां पालकः (त्वम्) (इति शेषः)
 ऐश्वर्यं कोषि। हे (मित्राणां) सुहृदाम् (मित्रपते) मित्राणां
 पालकः (त्वम्) (द्यौः) अतिशयेन धाता प्रवसि। हे
 (इन्द्र) धामैश्वर्यप्रदः (त्वं) (मरुद्भिः) नायुवद्वर्तमानैर्विद्विः
 सह (संवदस्व) (अथ) अनन्तम् (त्वम्) (अशुभम्) अशुभम्
 लानि (हवींषि) अन्तु योग्यान् यत्नानि (प्राशान्) पुङ्क्ष्व।

'Havih' is derived as 'hāyate adyate yat tad' havih' by adding the suffix 'isih' to /hu danādanayoh by M. U. II, 103. 'Vasavah' is explained as 'vasavo yad vivasate sarvam' in N. XII, 41. According to U. I, 10 it is formed by adding 'u' to /vas. Hence it means 'one who lives, covers, loves etc.' Ht Dayānanda has drawn up on Ch. Up. III, 16 for his explanation of 'vasūnām' here and in similar places.

The legend of Viśvāmitra and the Rivers.

Yaska has related this legend in connection) with Rv. III, 33. The legend does not deserve any credence since Sudāsa and Viśvāmitra did not live at the same time. The former comes very late in the genealogical lists of kings given in the Purāṇas while the later is very ancient. The names 'vipāt' and 'Sutudrī' had not been given to the rivers associated with those names till the reign of the son of Sudāsa.² Yaska, however, makes reference to the legend of the origin of the names 'Vipāt' and 'Sutudrī' while explaining those words.³ His reference has to be treated as

1. See SP. PP. 26.

2. See the legend related in Mahābhārata Adi Parvan Ch. 179.

3. N. IX, 26. For a discussion of the historical aspect of this legend see VIN. PP. 111-143; ASV. PP. 455-462

allegorical.

Dayānanda has rejected the idea of any legend in this hymn. He has also differed from the Sarvānukramanī in assigning the entire hymn to 'Viśvāmīta' instead of dividing the verses into two parts one being ascribed to 'Nadyah'. It appears that by the time of the author of the Sarvānukramanī the theory that the name of the seer also denoted the central idea of the verse or hymn concerned had played its part resulting in the misunderstanding of the Vedic texts.

Dayānanda has also differed in ^{assigning} the deity of the hymn. He gives 'nadyah' as the deity of the entire hymn. The verses in this hymn can be classified under the following three heads according to the ^{their} subject-matter of the verse as given by Dayānanda:-

- a. 'Nadīrṣṭāntena strīvarṇanamāha' 1; 2; 3; 4; 5;
- b. 'Sūryadrṣṭāntena manugyakartavyamāha' 6
- c. 'Punarmanuṣyaḥ kim kuryādityāha' 7; 8; 9; 10; 11; 12; 13

Though these verses in this hymn fall under these heads the classification is not quite correct. Shifting between the groups is very necessary. In any case it is not possible to agree with Dayānanda to accept 'nadyah' as the deity of all the verses especially of verses falling under class II.

Dayānanda's interpretation of this hymn is as follows:-

Rv. III. 33. 1.

हे मनुष्याः ये अध्यापिकोपदिशिके (माता) मान्यप्रदे
इव कन्यानां शिक्षागू (उशती) कामयमाने
(पर्वतानाम्) गेद्यानाम् (उपस्थात) सप्तीपात्
(अश्वे इव) अश्ववडनाविव (विधिते) विद्या-
शुभगुणकर्म व्याप्ते (अश्वे इव) अश्ववडनाविव
(हासमाने) [प्रास्पं प्रीति युक्ते]¹ (रिहाणे)

1. Adopted from the H.T.

the verse as given by Barmine:

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आस्वदित्र्यौ (शुभ्रे) श्वेते + शुभ्रगुणयुक्ते (गवेव) यथा
 धेनुवृषभौ (पयसा) जलेन (विपाट्) या विविधं
 पटति गच्छति विपाटयति वा सा (शुतुद्री) शुशीम्नि
 तुदति व्यथयति सा (प्रज्वेते) गच्छतः इव
 वर्तमाने प्रवेतां ते कन्या स्त्रीणामध्ययनोपदेश
 व्यवहारे नियोजयत ।

This translation is not coherent. To yield the sense given by him in the Bhāvarthah the prose order should be reconstructed as 'he mamagāh yathā parvatānāmupasthād payasā nadyau asve iva hāsamāne gāveva subhre rihāne vipāt' sutudrī iva vātanāne ye adhyāpikopadesike bhavetām te kanyāstrīṇām-adhyayanopadesavyavahāre niyojayata'.

'Visite' (engaged) is formed by adding 'kta' to vi so antakarmāni preceded by 'vi'. Yaska has explained it as 'vimukte' or 'viṣamne'.³ Dayānanda has not explained it as an adjective to 'asva'. In the simili 'asve iva' the explanation of Yaska can be applied with advantage.

'Rihāne' is the same as 'lihāne'.

By giving the derivations of 'vipāt' and 'sutudrī' he intends to express that 'vipāt' is 'one who acts in various ways' and 'sutudrī' is 'one who swiftly torments ignorance, evils and the like'. They thus refer to two women having such qualities.

1. Adopted from the H.T.

2. The B&T P.T. is 'kanyā strīṇām'.

3. N. IX, 39.

'Parvata' has been translated as 'cloud' in the Padārthah. The word 'dhārāḥ' (torrential/rain) should be supplied to complete the sense. In the Bhāvarthah he takes 'parvata' in the sense of 'mountain' and supplies 'nadyah' to complete the sense.

Though Dayānanda has not quoted the explanation of the verse given by Yāska he has practically followed the latter in all the details and has tried to bring out the import of Yāska's translation. There is one remarkable difference between the explanations of the two commentators. While Dayānanda interprets ~~an~~ a suggested ~~x~~ simili ~~fix~~ in the verse Yāska is totally silent in this respect. This difference is found in almost all the verses commented upon by both and interpreted by Dayānanda to contain a simili.

Rv. III. 33. 2.

हे मनुष्याः ये (इन्द्रेषिते) इन्द्रेण सूर्येण वर्षाद्वत्ता
प्रेतिते (पिन्वमाने) सेक्रयौ (अभिर्भिः) तद्वैः (समुद्रप्र)
समुद्रवन्त्यापो यस्मिंस्तं मेघं सागरं वा (रथ्येव)
रथेषु साक्षु अश्वा इव नद्यानिव (प्रसवत्)
प्रकृष्टमैश्वर्यम् (भिक्षमाने) (समाप्ते) सम्यक्
समन्ताद्राणं दानं ययोस्ते (युध्ने) शोभायमाने अध्या-
पिकोपदेशिके (अच्छ) सम्यक् (यावद्) गच्छथः ।
(अन्या) भिन्ना (अन्यात्) (अपि) (एति) इव हे अध्यापिको-
पदेशिके (नाम्) युवयोः अध्येतुं श्रोतुं वा प्राप्नुयुस्ता युवा-
भ्यां विद्या व्यवहारो नियोजनीया अध्यापनीयाश्च ।

The words 'nadyāviva' should be placed before 'rathyeva'. The sentence 'yathā yuvatayo yūnah patin prāpya ^{av} prasamicchanti' in the Bhāvarthah indicates that 'prasavam' should be translated as 'off-springs'.¹ 'Prakṛṣṭam aiśvaryam' in the Padārthah gives this sense indirectly.²

1. See H.T. of the Bhāvarthah.

2. In modern times too a son's regarded as the highest and the most valuable treasure.

17. III 33.2

The words 'anyā anyāmapyēti' refer to female-
psychology. Two ladies become close friend and talk unreser-
vedly in their first meeting. The similitude^{has been} used to impress the
necessity of close-relation between the teacheress and her
students.

Rv. III. 33. 3.

यथा (मातृत्तमाप्) अतिशयेन मातते मातृवत्पालका नद्यः
सिन्धुं प्राप्नुवन्ति तथैव नद्यम् (विप्राशम्) विगता पादबन्धनं
यास्यान्ताम् (उतीम्) गृहतीम् (सुभगाप्) सौभाग्यायुक्ताम्
अध्यापिकां पदशिकां (अगन्) प्राप्नुयात् । यथा
(सौमित्राणे) सम्यगास्वादकश्चौ (समानम्) (योनिम्) मूर्त्यौ
(अनुसञ्चरन्ति) सम्यगाच्छन्त्यौ जानन्त्यौ (च) (माता) मातृवत्त-
माने (वत्समिव) यथा गौर्वत्सम् मातृवत्तमाने शिक्षार्थं प्राप्नुयात्
ते अहम् (अच्छ) उत्तमतीत्या (अयोसम्) प्राप्नुयात् ।

The word 'mātarah' is given in the list of
synonyms of a 'river' in Nigh. I. 13. The Accusative singular
has been used for the Nominative singular^{irregularly} (vya-
tyaya).

Rv. III. 33. 4.

या (एता) एनेन (पयसा) उदकेन (पिबन्मानाः) सिञ्चमानाः
(देव कृतम्) विद्मः निष्पादितं शास्त्रम् (योनिम्)
उदकम् (अनु) (सञ्चान्तीः) प्राप्नुवन्त्यः (नद्यः) स्मृताः
(वर्तन्ते) नरितुं स्वीकर्तुं (न) प्रवन्ति न निवर्तन्ते ता
(वयम्) प्राप्नुयात् । यः (सर्गितक्तः) यः सर्ग उत्पन्नौ तत्तौ
हसितः (प्रसवः) सन्तानः (किंयुः) आत्मनः किमिच्छुः
(विप्रः) मेधावी (जोहवीति) भृशं शब्दयति सोऽ
स्मान् प्राप्नुयात् ।

1. P. T. 'prāpnuyātaste'.

at night

7. 0. 9. 1. 2.

10. 10. 10.

Δ Ε Ε Τ Τ Τ Τ Τ

1. STARKER STARK

The translation of the first two pādas of the stanza is not quite clear in its import. A few changes will make the sense clear. Dayānanda intends to interpret the word 'nadyah' in two senses -- 'rivers' and 'women'. To yield the sense indicated in the Bhāvarthah the sentence should be reconstructed as 'onā payasā (udakena) pinva-mānāḥ yonim (samudram) amucarantiḥ nadyah ita (saritah/) iva devakṛtaḥ/yonim (gṛham) amucarantiḥ nadyah (striyah) vayan prāpnuyāma. kinṇuḥ sargataktah prasavaḥ vipro jōhavīti....'.

Rv. III, 33, 5.

हे मनुष्याः! यूयं यथा (नरतावतीः) नरतं पुष्कलमुदकं विद्यते
यासुताः (नद्यः) सिन्धुम् (समुद्रम्) उपपन्नवन्ति स्थिराः (विप्राः)
प्रसवन्ति तथैव (एवैः) प्रापकैर्गुणैः (मुहूर्तम्) (नै) पन्न
(सौम्याय) सोम इव शान्तिगुण युक्ताय (वचसे) वचनाय
(रम्यत्वात्) क्रीडिष्वद् तथैव (कुशिकस्य) विद्यानिष्कर्ष-
प्राप्तस्य (सनुः) अपत्यमिव वर्तमानः (अवसुः) आत्मनोऽव
इच्छुः अहं यः (ब्रह्म) महती (मनीषा) प्रज्ञाताम्
(अच्छ) सम्यक् (प्राह) प्रशंसामि ।

'Rta' is a synonym of 'water' in Nigh. I, 12.

The sense of 'evah' is not quite clear.

It can be taken as an adjective to 'vacase' and explained as 'sukhaprāpakairguṇairyuktāya'. Dayānanda derives it from / in gatau by adding 'van' on the authority of U. I, 152. He has thus explained¹ as 'knowledge' in I, 90, 5; I, 68, 2; I, 100, 2; I, 100, 18; I, 117, 14; II, 34, 11; and VII, 6, 6; as 'movement' (gamana) in I, 128, 3; as 'gamanasīlāḥ' in I, 166, 4; in the senses of 'obtained' and 'helping in or making one obtain or arrive at' in I, 62, 8; I, 100, 2, 11; I, 158, 3; I, 181, 6; III, 33, 5; III, 54, 9; III, 58, 4; IV, 2, 12; IV, 33, 1; IV, 56, 1; V, 41, 5; V, 44, 10; and VI, 51, 2; and as 'kāmayamānāḥ' in V, 41, 5. This last can be had through 'gati = prāpti' kāmaprāpti'. In V, 41, 13 he explains 'evah' as the particle 'eva'¹ for he thinks that the particle 'eva' has the same derivation as the word 'evah'.² In VI, 48, 12 he has explained 'evayāvārī'

as 1. See H. T.

2. See his commentary on U. I, 152.

as 'duḥkhanivārikā'. His argument to arrive at this sense from the derivation given above is not clear.

Dayānanda derives 'kusika' as 'kuṣṇāti niṣkarsam vidyāniṣkarsam prāpnoti iti' from the / kuṣa niṣkarse by adding the suffix 'kikan' by U.II,40. The 'ṣ' is changed to 's'. He has explained this word in this sense

~~III, 33, 5; III, 53, 9; 10; 11; III, 42, 9; III, 30, 20; III, 29, 15;~~
~~III, 26, 1; 3 and 1, 10, 11~~ III, 33, 5; III, 53, 10; III, 29, 15; III, 42, 9; and III, 53, 9. But in III, 53, 11; III, 26, 1; III, 26, 3; III, 30, 20 and I, 10, 11 he derives it from / kusi dasi kusibhāṣārthāḥ. Yāska explains it as 'krośateḥśabdakarmaṇaḥ. kramśatervā syāt prakāśayatīkarmaṇaḥ. sādnu vikrośayitā-rthā-nāmīti vā.'¹ Ultimately the sense of the etymologies given by Yāska is the same as those of the etymologies given by Dayānanda. The Unādi derivation is, however, nearer the form of the word than the derivation given by Yāska.

Rv. III, 33, 6.

हे राजन्! (इन्द्रः) परैश्वर्यवान्² त्वं यथा (सविता) सूर्यः (देवः) दिव्यगुणस्त्वभावः (बलवान्) (पारिधिम्) सर्वतो धीयन्ते न चो यास्मिन्स्त्वम् (वृत्रम्) आनर्कं मेघम् (अपाहन्) रन्ति तद्वयवान् (आयत्) विलिखित् जलं भूदिं च (अनयत्) नयतितथा (वज्र-बाहुः) शास्त्रभुजः सन्नत्मान् संरक्ष्य समेतकांश्चूत्रान् हन्यात् यः (सुपाणिः) शोभनहस्तः (देवः) दिव्यगुणस्त्वभावः लम्बः (अर्जुनः) बहुसुखप्रदाः प्रजाः रक्षेः (तस्य) (प्रसन्ने) ऐश्वर्ये (वयम्) आनन्दम् (यामः) प्राप्नुयामः ।

The translation is quite simple and natural.

Rv. III, 33, 7.

हे मनुष्याः यः सूर्यः (अहिम्) [मेघम्]³ (वितृश्चत) द्विनस्ति यत् (इन्द्रस्य) सूर्यस्य (वीर्यम्) बलम् (कर्णं) अस्ति (तत्) (शस्त्रेण) शस्त्रं देव (प्रवाच्याम्) प्रवर्तुं योग्यम् । यथा (वज्रेण) किणेन हता मेघस्य (आपः) (अयनम्) भूदिस्थानम्

1. N. II, 25.

2. Adopted from H. T. The Padārthah adds 'rāja' after it. It has been omitted because it has become superfluous on account of the Vocative.

3. Adopted from H. T.

[Faint mirrored bleed-through from the reverse side of the page]

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

1940

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "John A. Smith", "John B. Smith", "John C. Smith", "John D. Smith", "John E. Smith", "John F. Smith", "John G. Smith", "John H. Smith", "John I. Smith", "John J. Smith", "John K. Smith", "John L. Smith", "John M. Smith", "John N. Smith", "John O. Smith", "John P. Smith", "John Q. Smith", "John R. Smith", "John S. Smith", "John T. Smith", "John U. Smith", "John V. Smith", "John W. Smith", "John X. Smith", "John Y. Smith", and "John Z. Smith".

10-11-1944

Very respectfully and to serve you, Yr. obedient servant, J. W. Smith

(आयनम्) प्राप्नुयुः मेघाद् (विजघान) हन्ति तथैव (इच्छ-
गानाः) अमिलसन्तः (पीडयः) पीडयन्ति यासु ताः सभाः
कुर्युः ।

The words 'meghan (vijaghāna) hanti' after
'prāpnuyuh' have no propriety in this translation.

'Vajra' is derived as 'vajati gacchatīti'
by adding the suffix 'ran' to √ vāja gatan by U, II, 28.

Rv. III, 33, 8.

हे (जातिः) प्रशंसकत्वम् (एतत्) (वचः) (मा) नि¹ (अपि)
(मृष्टाः) सहेः (ति) तव (यत्) यानि (उत्ता) उत्तानि
(युगानि) वर्षाणि (चोषन्) वाक्प्रयोगान् प्राप्नुयु-
स्तानि (उक्थेषु) प्रशंसनीयेषु व्यवहारेषु (नः) अस्मान्
प्राप्नुवन्तु । हे (काणे) यः कौतितसम्बुद्धौ तैः (नः)
अस्मान् (प्रति) (आ) (जुषस्व) सेवस्व (पुरुषत्रा) पुरुषान्
(नः) अस्मान् (मा) (निकुर्याः) निकुर्याः अतः (तै) तुभ्यम्
(नमः) अस्तु ।

The sense of the first sentence of this
translation is not clear. 'Mā kuryāh' has been translated
in Hindi as 'apakāra mata karo'.

The word 'uktha' is formed as 'ucyate parito
bhāsyate yat taduktham' by adding 'thak' to √ vaca paribhā-
sane by U, II, 7. In passages like 'vāguktham' 'apacchidiva
vā etad yajñakāṇḍam yadukthāni' and 'yajñīyam vai karmoktham
vacah' ² support the derivation given on the basis of U, II, 7
as well as the translation of the word given by Dayānanda.

In the Bhāvārthah he concludes that due
notice should be taken of past history and the conclusions
should be put into practice; ~~while removing the defects~~
should be removed and plans for further progress should be
formulated.

1. Adapted from 'mā nisedhe'.

2. cp. H. T. 'kartā purūṣa' (a deer).

3. See VK, PP. 92-93 for references and other similar passages.

Rv. III, 33, 9.

(ओ) विद्वांसो यूयम् (कर्मते) शिल्पिने (स्वसार इव) भगिनीवद्-
 तमाता अङ्गुलयः (स्रोत्यानिः) स्रोतः सु भवाभिर्गतिभिः
 (सिन्धुवः) नद्यश्च इव (अधो अक्षाः) अधोऽर्वाचीना अक्षाः
 इन्द्रियाणि येषान्ते (सुपातः) शोभनः पातः पालनादिकर्म येषां ते
 (सु) (भवत) यः (अनसा) शकटेन (त्येन) (द्रात्) (वः) युष्मान्
 (ययौ) प्राप्नोति तं (सु) (शृणोत) तत्र (नि) (नमस्त्वद्)।

The prose order of this verse is very complicated and appears to be unnatural.

'Svasārah' is a synonym of 'fingers' in (aṅguli) in Nigh. II, 5. In III, 29, 13; IV, 6, 8 and IV, 22, 7 its Nominative plural form has been explained on this authority. In I, 164, 3 he has interpreted it as 'bhaginyah iva vartamānāh kalāh'. In this interpretation too he has relied upon Nigh. II, 5 and has interpreted the word 'aṅguliḥ' as 'kalā'. Dayānanda is justified in doing so since 'aṅguli' in Nigh. II, 5 is used in its etymological sense. In all other places in the Rg-Veda he has translated 'svasr' by 'sister'.

The accent shows that it is the Vocative form and ^{not} the Nominative form as taken by Dayānanda. But it does not alter the position of Dayānanda in any way. The accent can be treated as irregular. The verse falls under the category of 'pratyksakṛt' verses. Dayānanda is, thus, justified in interpreting it ^(svasārah) in the third person in the Nominative.

'Pārah' is derived from / pr pālanapūranay-
 yoh. 'Akṣa' is well known as a synonym of 'senses'. Dayānanda cites Nigh. V, 3 as his authority on this point. Yāska derives it as 'akṣā anuvata onāniti vā, abhyānuvata ebhiriti Va'.²

The gist given by Dayānanda in the Bhāvarth^{ah} can be inferred only by 'ārthi' Vyañjanā'.

1. Adapted from 'o sambodhane'.

2. N. IX, 7.

Rv. III, 33, 10.

हे (कातो) शिल्पविद्यासु कुशल! (ते) तव (वर्त्तीसि) विद्याप्रज्ञासु
 -कानि वचनानि (अनसा) [शक्तेन] (येन) (द्रात्) आगत्य
 वयम् (आ) समन्तात् (शृण्वाम) यथा त्वमस्मान् (यथाव)
 प्राप्नुयाः तथा वयं त्वां प्राप्नुयाम। यस्त्वम् (पीप्यानेव)
 विद्यावृद्धाविव (नि) (नंसैः) नमेः (ते) तुभ्यं वयमपि
 नमाम (योषा) मर्यायेव यथा पुरुषाय (कन्या) (शश्वचे)
 परिष्वङ्गय इव (ते) तुभ्यं वयमभिलषेम ।

'Kāro' *kā* is derived from / *kr* to do. Dayānanda has adopted this derivation of this word throughout his commentary. He takes his stand on N. VI, 6. He has translated its forms as 'energetic' in I, 165, 15 and I, 166, 15; as 'one who gives happiness (*sukha*) to all' in I, 167, 11; as 'an accomplishment of works of art' in I, 31, 9; and as 'a technician' or 'a worker' in all other places.

'Namsaiḥ' is the Aorist second person singular form without the augment of / *nam* *prahvate* 'sabde ca. 'Pīpyānā' is formed from / *o* *pyāyī* *vrddhau*. 'Śaśvacai' is used only in this verse. It is explained as an infinitive form of a root signifying 'embracing'. It is difficult to give the formation of this word in this sense. It may have something to do with 'śvaca gatau'. Śāyana also interprets it in as Dayānanda has done. Śāyana derives it from / *śvañja* *pariśvañge* by adding 'kviḥ' in 'bhāva' on the analogy of the words 'sāmpad' and the like. He explains all other irregularities by P. VI, 3, 109. It is not possible to accept this formation. It makes the form more complicated than it is. It can be safely explained as infinitive form having the suffix 'kai' from the / *śvaca gatau* preceded by 'sam' in (*samyak*) on the analogy of the infinitive form 'prayai' sanctioned in by P. III, 4, 10. W.M. Williams also derives it from this root and translates it as 'receive with open arms'. He has not explained how he forms it. In the derivation

group 1. Adopted from Rv. III, 33, 9. 2. See his commentary on Rv. III, 33, 10. 3. SED. PP. 1104 col. 3 under 'śvac'.

Rv. III, 33, 11.

हे (अङ्गः) मित्रः (यत्) यज्ञः (त्वा) त्वाद् (भताः) सर्वेषां धर्ताः
पोषकाः (सन्तो) मृयुः (सः) ग्रातः (गुण्यसमूह इव (इधितः) प्रेतिः
(इन्द्रजुतः) इन्द्रो विद्युदिव प्रतापयुक्तः (प्रसवः) प्रकृष्टैश्वर्यः
(सर्गतक्तः) जलस्य संकोचकः (गण्यन्) गौरिवाचान् अवान्
(अह) विनिग्रहे (अर्वात्) प्रामुयात् । हे विद्वांसः यथा ह्यहं
(यजियानाद्) यज्ञस्य साधकानां (तः) युष्माकम् (सुमतिम्)
शोभनां प्रजां (आ) स्रस्तात् (वृणे) स्त्रिकुर्वे तथा पूयं मम प्रजां
स्त्रिकुरुत ।

Here 'Bharatah' signifies 'learned men'.

Dayananda accepts the derivation of this word as given in U. III, 110. It is ~~thus~~ derived from / bhr̥ bharaṇe or / du bhr̥ dhāraṇaposaṇayoh. Dayananda has explained its forms as 'dharaka' in I, 96, 3; II, 36, 2; as 'dharakaposa' in III, 33, 12; VII, 8, 4; and VII, 33, 6 (of the body); as 'dhartā posaka' in III, 33, 11; ~~and~~ as 'senāyā dhartū raksakasya' in III, 53, 24; as 'dharāṇāya posanāya' in V, 54, 14; and as 'dhāraṇaposaṇakṛdbhyo manusyebhyah' in V, 11, 1. In I, 64, 13; I, 104, 3; I, 109, 7; II, 14, 1; 6, 7; II, 24, 13; II, 26, 3; V, 32, 9; VI, 41, 16, 41; VII, 24, 2 he interprets the words 'bharata', 'bharataṁ-am', and 'bharate' as verbs from / bhr̥ bharaṇe. His position in all these cases is the only correct one.

'Gavyan' is the Present Active Participle form of / gavya, the nominal root of 'go' -- 'gaurivācarati iti gavyati'. He has explained its forms in I, 131, 3; III, 31, 9; VI, 45, 26; and VI, 46, 10 according to this formation of the word. In IV, 1, 15 he has explained it as 'goh pracuro gavyam, tadā-tadācarati', i.e., he takes it as a form of the nominal root from 'gavya' which, ~~with~~ ^{too} also is 'gavya'. In I, 33, 1; IV, 17, 16; and VII, 32, 23 he explains the forms of 'gavyat' in the sense of 'desireous of' on the authority of P. III, 1, 8. In this case he has translated 'go' as 'senses' in I, 33, 1; and as 'speech' in or 'land' in VII, 32, 23.

'Sargataкта' occurs only four times in the portion of the Rg-Veda commented upon by Dayananda. In I, 65, 3.

he has explained 'sarga' on the authority of Nigh. I, 12 and 'takta' from / tañca sañkocane. In the other two places -- III, 33.4 and VI, 32.5 he has explained I 'sarga' from /srja visarge and 'takta' as a Vedic form from /taka hasane. Both the derivations are sound. In the present case he has adopted the first derivation.

In the gist he writes that people should become wise like learned persons who become so on account of their penetretion into knowledge. In this ^{way} all will be free from misery and will enjoy happiness and prosperity.

Rv. III, 33.12.

हे मनुष्याः यथा (गव्यवः) आत्मनो गां सुक्षि सुशिक्षितां वाचमि-
च्छन्तः (आताः) चाकपोषकाः नौकादिना (नदीनाम्) प्रवाहान्
(अतारिषुः) तन्तु यथा (सुत्थाः) शोभनं तपो यस्य सः
(विप्रः) मेधावी (सुमतिम्) श्रेष्ठां बुद्धिम् (सप्तभक्त)
सम्यग् भजते यथा (वक्षणाः) वहमाना नद्यः सहन्ति
तथा (इषयन्तीः) इषमनं कुर्वन्त्यः [स्त्रियः] (प्रपिन्वध्वम्)
सेवध्वम् सर्वान् (आ) पूजध्वम् पालयध्वम् शुभगुणान्
(शीघ्रम्) क्षिप्रम् (यात) प्राप्नुत ।

'Atārisuh' is the Let third person plural form of / tr plavana-santaranayoh. It has been correctly explained by Imperative.

'Gavyavah' is the nominative plural form of 'gavyuh' formed from 'go' by P. III, 1.8 and III, 2.170.

'Nadinām' has been explained as 'saritām iva vartamānānām viduṣīnām'. According to the Anvayaḥ and the Bhāvārthaḥ it should be explained as 'nadinām -- saritām'. The Hindi Translation of this word follows the Padārthaḥ. It also translates 'pravāhaḥ' as 'jñānapravāhaḥ ko'. It has resulted in a repetition of sense. Again, the words 'naukādinā' cease to serve any purpose in this translation.

1. According to some it is used in 'sahane' also. See DRK., PP. 62; and HSG. Appendix II.
2. Adopted from the H.T.

He has explained 'sarga' on the authority of Nig. I, 12
and 'tarka' from \ sarga sarkasane. In the other two
places -- III, 33.4 and VI, 32.5 he has explained 'sarga'
from \ sarga sarkasane and 'tarka' as a Vedic form from \ sarga
sarkasane. Both the derivations are sound. In the present case
he has adopted the first derivation.

In the first he writes that people should
become like the learned persons who become so on account
of their penetration into knowledge. In this all will be
free from misery and will enjoy happiness and prosperity.

IV, 11, 33, 12.
ॐ नमो भगवते वासुदेवाय (ॐ नमो भगवते वासुदेवाय)
ॐ नमो भगवते वासुदेवाय (ॐ नमो भगवते वासुदेवाय)
ॐ नमो भगवते वासुदेवाय (ॐ नमो भगवते वासुदेवाय)
ॐ नमो भगवते वासुदेवाय (ॐ नमो भगवते वासुदेवाय)
ॐ नमो भगवते वासुदेवाय (ॐ नमो भगवते वासुदेवाय)
ॐ नमो भगवते वासुदेवाय (ॐ नमो भगवते वासुदेवाय)
ॐ नमो भगवते वासुदेवाय (ॐ नमो भगवते वासुदेवाय)
ॐ नमो भगवते वासुदेवाय (ॐ नमो भगवते वासुदेवाय)

'Aśvattha' is the first thing which grows
from the seed of \ sarga sarkasane. It has been correctly
explained by Imperator.

'Sargava' is the nominative plural form
of 'sarga', formed from 's' by I, III, 1.8 and III, 2.170.
'Medhā' has been explained as 'wisdom'.
The Sanskrit translation of this word follows the Nigam.
It also translates 'prajñā' as 'wisdom'.
has resulted in a repetition of sense. Again, the words
'medhā' seems to serve any purpose in this translation.
According to some it is used in 'sarga' and 'tarka'.
I, 11, 33, 12, and III, 33, 12, adopted from the N. T.

'Sibham' has been translated on the authority of Nigh. II, 15.

The Hindi Translation shows that the word 'rādhah' has been used in the sense of 'dhana' (wealth).

The simili in 'vakṣanāḥ' is unnecessary. It should be taken as a substantive of 'isayantiḥ' and explained as 'women bearing the burden of their household'.

Rv. III, 33, 13.

हे स्त्रियो भवन्त्यः (शम्याः) शम्यां कर्मणि भवाः (आपः)
जलानीव दुःखम् (हन्तु) दूरीकुर्वन्तु यः (वः) युष्मान्
(अग्निः) ताङ्ग इव उत्साहेन (यो ज्ञाणि) योजनानि यूयम्
(मुञ्चत) त्यजत । हे स्त्री पुरुषौ युवाम् (अदुष्कृतौ)
अदुष्टाचारिणौ दुष्टम् [कर्म] (ता) (आ) (आताम्) प्राप्नुताम्
(व्येनसा) विनष्टपापाचरणेन (अध्यौ) हन्तुमनर्हे सत्यौ
पतिः पत्नी च द्वौ (शून्म्) सुवाम् (उत्) (आ) (आताम्)
प्राप्नुताम् ।

'Urmih' is explained as 'tarāṅga ivotsāha'. In Hindi too 'tarāṅga' is used in the sense of 'utsāha'.

'Samī' is given as a synonym of 'karma' in Nigh. II, 1. Throughout his commentary he has given this sense to the forms of this word. Yaska has not explained its derivation. It appears to have been derived from /samu now used in 'upasama' only. Dayānanda appears to agree with it when he explains 'samyā' in I, 83, 4 as 'sānti-yuktakriyayā'.

'Samyāḥ āpah hantu' should be constructed as 'āpah iva samyāḥ vighnāḥ hantu' or as 'samyāḥ bhavantiyāḥ āpah iva dukham hantu'. 'Hantu' is used as a verb of the first Conjugation.¹

'Yoktrāṇi' has been explained as 'yojanāni'. The sense is not clear. It is translated as 'jodanom ko' in Hindi. This word in Hindi means 'fabricating false stories and statements in order to instigate, give pain to or con-

1. See Akhyātika PP. 195 line 27; SK. PP. 885 line 13. It can also be justified by P. III, 1, 85.

2. Adopted from the H.T.

sure some one'. M.M. Williams writes that the word 'yojana' has been used in the sense of 'instigation and stimulation' in the Sāhitya Darpaṇa.¹ It is derived from / yuj to cen- sure (10 A)³ or from any other 'yuj' root given in the Dhātu- pāṭha. Dayānanda appears to have used the word 'yojana' in the sense of 'instigation' or 'censure.' These senses fit in the context very well.

'Aghnyau' is derived from / han to kill.

'Sūnam' has been explained by Dayānanda as 'sukham' in II, 28.11; II, 29.7; and III, 33.13; and as 'var- dhana' in I, 105.3; and II, 27.17. In the latter case it is de- rived from / tu o śvi gativṛddhyoh by adding 'kta' by P. VII, 2.14. Sāyana also gives the same derivation but translates it as 'poverty' in II, 27.17; II, 28.11; II, 29.7 though in III, 33.13 and VIII, 45.36 he assigns the sense of 'vṛddhi'. Veṅkaṭa Maṇḍa Mādhava has explained it from the 'vṛddhi' sense of the root, throughout his commentary on the Rg-Veda. In the first three cases Dayānanda relies upon Nigh. III, 6. In this case the padapāṭha will have to be emended as 'sūnam'. The word 'sūne' in VII, 1.11 has been explained as 'sū sadyah- karanam vidyate yasminstasmin saine'. It is derived from 'su' (swift-ness given in Nigh. II, 15) by adding the suffix 'na' in the sense of 'possessing'. But the explanation of the word does not fit in the context. The sense of 'growing army' will be more appropriate.

In the gist he writes that men and women should cut off the bonds of misery, and leaving evil-life they should advance knowledge and always obtain happiness.

The legend of Urvasī, Mitravaruna and Vasistha.

A reference to the birth of Vasistha is inferred from Rv. VII, 33.11. Though Yaska has introduced this verse while explaining it in N. V, 13-14 with this legend he has not interpreted the verse in the light of the legend in its external sense.² Dayānanda's interpretation of this

1. SED PP. 858 col. 1. 2. Also see VIN. PP. 188-196; VN. PP. 38.

3. See HSG. Appendix II, PP. 106.

verse is as follows:-

Rv. VII. 33. 11.

हे (ब्रह्मन्) सकल वेदवित् (वसिष्ठ) पूर्णविद्वन् ! यो (मित्रावरुणः)
मित्रावरुणयोः प्राणोदानयो (यं वेत्ता त्वम् (उर्वर्याः) विशेषविद्यायाः
(उत्) अग्नि [च] (मनसः) अन्तः कण पुरुषार्थात् (अभिजातः)
प्रादुर्भूतः (असि) तैश्च (त्वा) तैश्च (विश्वे) सर्वे (देवाः) निष्ठांसः
(ब्रह्मणा) ब्रह्मा चेतने (दैव्येन) देवैर्विद्वद्भिः कृतेन [व्यवहारेण]⁷
(पुष्करे) अमन्तरिक्षे (स्कन्धम्) प्राप्तम् (द्रुप्तम्) कर्तनीयम्
[प्रदार्थम्]⁸ (अददन्त) दद्युः ।

His interpretation of 'vasistha' is supported by " yadvai nu śreṣṭhastena vasistho-¹ the yadvastṛtamo vasati teno eva vasisthaḥ; " " yena vai śreṣṭhastena vasisthaḥ "² and " sã hã vāguvāca. yadvā aham aham vasisthāsmi tvam tadvasisthositi "³ This word is the superlative form of 'vasuḥ'. The word 'vasuḥ' is explained by as 'dhana' (wealth)⁴ and as 'vāsavitā' (one who lives).⁵ Any one who has wealth in the form of cash, kine, kind, or knowledge is a vasu. Any one who lives either in the world or in a house or in knowledge, or celibacy and so on ~~acquires same excellence~~ is also a vasu. The word in 'vasistha' is thus, translated ^{by Dayānanda} as 'one who lives and lets live excellently' in II, 9.1; VII, 1.5; VII, 7.7; VII, 22.3; VII, 23.1; 6; VII, 33.5; 13; VII, 39.7; VII, 42.6; VII, 59.3; as 'most highly learned' in VII, 12.3; VII, 26.5; VII, 33.1; 2; 7; 8; 9; 10; 11; 14; as 'extremely rich man' in VII, 9.6; VII, 13.4; 21; VII, 33.4; 6; 12; as 'one who is excessively devoted to righteous actions and the like' in I, 112.9; as 'one who

1. SB. VIII, 1.1.5.

2. GB. II, 3.9;

3. SB. XIV, 9.2.14.

4. Nigh. II, 10.

5. AB. I, 28.

6. P. T. has no visargas.

7. Adopted from the H. T.

8. Adopted from the H. T.

lives in excellently in celibacy' in VII, 33.3; and as 'one possessed of excellent good qualities and actions' in VII, 37.4.

'Mitrāvaruṇau' have been interpreted as 'prānodānu' in the Brāhmaṇas.¹ One who knows about them is therefore, a 'maitrāvaruṇa'.

In IV, 2 Dayānanda has referred to Nigh. IV, 2 where 'urvasī' is included in the list of 'padas'. He offers two etymologies for this word. In V, 41.9 he derives it from the words 'uruṣ' and 'vāsa' compounded together and explains the word occurring twice in this verse as 'uravo bahavo vāse bhavanti yayā sā vānī' and as 'bahuvāśakartrī prajāna'. In IV, 2, 18 and VII, 33.11 he derives it from /asūn vyāptam saṅghate ca preceded by 'uru', explained as 'many' on the authority of Nigh. III, 1, as the first word (upapada).² The desired form will be obtained by P. III, 2.1 and IV, 1.15. He translates it as 'bahuvyāpikā' in IV, 2, 18 and as 'viśeṣavidyāyā' in VII, 33.11. In the last case the explanation is purely subjective and is determined on the basis of the interpretation of other words in the sentence. In both these derivations Dayānanda has followed the etymologies of this word given by Yāska in N.V, 13.

'Manasaḥ' here stands for its actions. It signifies 'resolution of purpose' or 'determination'.

Dayānanda has translated 'puṣkarāt' as 'antarikṣāt' in VI, 16.13 also. This translation is quite proper in that verse. By the words 'puṣkare skannaṃ padārthan' Dayānanda perhaps refers to lightening or electricity treated in VI, 16.2 13. It would have been better if 'puṣkara' was explained as 'puṣṇātīti puṣkaram' and formed by adding 'karaṇ' to / puṣa poṣane by U. IV, 4. It would have signified 'engaged in actions that gives strength etc.' The Anvaya Anvayaḥ could be reconstructed as 'puṣkare poṣake karaṇi skannaṃ prāptam tvam drapsam kamaniyam padārthan dadyuh'. Yāska

1. See VK, PP, 409.

2. See Dayānanda on Yv. V, 2.

3. Yāska seems to agree with this construction. See N.V, 14.

gives an excellent in collation, in VII, 33, 34 and so on. It is possessed of excellent good qualities and actions, in VII, 34. 'Mitravandana' have been interested as

'Mitravandana' in the Bṛhadaranyaka. One who knows about them is therefore, a 'Mitravandana'.

These 'Mitravandana' have been referred to in IV, 2 where 'Mitravandana' is included in the list of 'padas'. He offers two etymologies for this word. In V, 41, 9 he derives it from the words 'mitra' and 'vanda', compounded together and explains the word occurring twice in this verse as 'mitra' having been derived from 'mitra' and 'vanda' as 'vanda' being derived from 'vanda'. In IV, 2, 18 and VII, 33, 11 he derives it from 'mitra' on the authority of Nigh. III, 1, as the first word of 'vanda'. The desired form will be obtained by P. III, 2, 1 and IV, 1, 10. He translates it as 'Mitravandana' in IV, 2, 18 and as 'Mitravandana' in VII, 33, 11. In the last case the explanation is merely subjective and is determined on the basis of the interpretation of other words in the sentence. In both these derivations 'Mitravandana' has followed the etymology of this word given by Yaska in N. V, 13.

'Mitravandana' here stands for its actions. It signifies 'resolution of purpose' or 'determination'.

The 'Mitravandana' has translated 'Mitravandana' as 'Mitravandana' in VI, 10, 13 also. This translation is quite proper in that verse. By the words 'Mitravandana' referring to lightning or electricity treated in VI, 10, 13. It would have been better if 'Mitravandana' was explained as 'Mitravandana' and formed by adding 'vanda' to 'mitra' as given by U. IV, 4. It would have identified 'Mitravandana' in actions that gives strength etc. The 'Mitravandana' could be reconstructed as 'Mitravandana' and 'Mitravandana' as 'Mitravandana' and 'Mitravandana' as 'Mitravandana'. It seems to agree with this construction. See N. V, 13.

Iskandirgatisasanayoh
 'Skunnam' is derived from ~~/skun-~~ ~~āpravane~~
 by adding the suffix 'kta'.

'Drapsa' is ~~an~~ a naughty problem in Vedic exegesis in the modern times. Dr. Shama Sastry has translated it as 'a cycle of eclipses' and has advocated that the Vedic religion and culture is based upon such cycles ~~referred~~ referred to in Vedic hymns.¹ Dayānanda's translation differs vitally from the modern translations of this word. He translates it as 'moha' in Rv. I, 64.2; V, 63.4; VI, 41.3 and VII, 33.11; as 'harsa' in Rv. I, 14.4; I, 94.11; Yv. XIII, 5⁽ⁱ⁾; and ~~XIII~~ XIV, 5; as 'utsāha' in Yv. XIII, 5(ii); as 'harsakārī rasah' in Yv. I, 26; as 'pārthivam bhūgolam' in ~~XIII, 26~~ Rv. IV, 13.2; and as 'yajñapadārthasamūha' in Yv. VII, 26.

Dayānanda derives it from ~~as~~ 'drpyati mohayati harsayati' ~~ti~~ ~~va~~ ' by adding the suffix 'sa' by 'bahula' to ~~/~~ ~~drpa~~ ~~harsanamohanayoh~~ by U. III, 62.² Pt. Brahmadata ~~and~~ Jijnāsu suggests that the ~~/~~ ~~drpa~~ given by Dayānanda in this connection should be ~~/~~ ~~drpa~~ sandipane of the Tenth Conjugation.³ This suggestion holds good in the case of Yv. XIII, 5 (ii) only. But here too the root pointed out by Dayānanda is capable ~~to~~ ^{to} denote the required sense.

Dayānanda depends for his translation of 'drapsa' in Rv. IV, 13.2 on SB. VI, 1.2.6-8 where all the Vasus, Rudras and Adityas have been called 'drapsas'.

For his translation of the word in Y. VII, 26 he depends on GB. II, 4.7; II, 2.12 and SB. IV, 2.5.2 as well as on the etymology given in N. V, 13.⁴ His explanation in Yv. I, 26 is supported by SB. I, 2.4.19. The Brāhmanas add two more interpretations of this word -- 'āditya (sun)' in SB. VII, 4.1.20; and 'speech' in GB. II, 6.16. Dayānanda's

1. See Drapsa by Dr. S. Sastry. 2. See his commentary on Rv. I, 14.4 and Yv. I, 26. 3. YEB, I, pp. 118 ft. 1.
 4. He derives it from ~~/~~ ~~psa~~ bhaksane.

... is derived from ...
by adding the suffix 'ka'.

'Draṇa' is not a naughty problem in Vedic
exegesis in the modern times. Dr. Srinivasan has translated
it as 'a cycle of ecstasies' and has advocated that the

Vedic religion and culture is based upon such cyclical
referred to in Vedic hymns. Dr. Srinivasan's translation differs
vitally from the modern translations of this word. He even

states it as 'moha' in RV. I. 64.3; V. 63.4; VI. 41.3 and VII.
38.11; as 'haras' in RV. I. 14.4; I. 64.11; V. 31.1; and

XIV. 11.5; as 'vataha' in RV. XII. 8.11; as 'haras' in
RV. I. 20; as 'pāṇāyān' in RV. I. 20; as 'pāṇāyān' in RV. I. 20;
and as 'vāṇāyān' in RV. VII. 20.

Dr. Srinivasan derives it from an 'dṛavān'
... by adding the suffix 'ka'.

... to 'dṛavān' by U. XII. 8.11.
Dr. Srinivasan in this connection should be 'dṛavān'

of the Tenth Conjunction. This suggestion holds good in
the case of RV. XII. 8 (11) only. But here too the root
pointed out by Dr. Srinivasan is capable of denoting the required
sense.

Dr. Srinivasan depends for his translation of
'dṛavān' in RV. IV. 13.3 on GB. VI. 1.3.3 where all the
various, roots and suffixes have been called 'dṛavān'.

For his translation of the word in V. VI.
38 he depends on GB. II. 4.7; II. 4.12 and GB. IV. 2.3 as
well as on the etymology given in N. V. 13. His explanation
in V. I. 20 is supported by GB. I. 2.4.10. The Dr. Srinivasan

add two more interpretations of this word -- 'dṛavān' and
in GB. VII. 4.1.20; and 'speech' in GB. XI. 8.11. Dr. Srinivasan

1. See Dr. Srinivasan's paper in the
RV. I. 14.4 and IV. 1.20.
2. See his comment on
RV. I. 14.4 and IV. 1.20.

interpretation of this word is thus correct and traditional.

In the gist of the stanza he writes that those who incessantly acquire desirable knowledge with a pure heart like the 'prāṇa' and the 'udāna' become happy like learned men.

The interpretation of Dayānanda of other relevant verses in this connection is given below:-

Rv. VII, 33, 12.

हे मनुष्याः ! यः (उभयस्य) जन्मद्वयस्य (प्रविद्वान्) प्रकृष्टो
विद्वान् (प्रकेतः) प्रकृष्टप्रज्ञः (सहस्रयानः) असंख्यप्रदः
(उत) (वा) (सदानः) दोनेन सह वर्तमानः (यमेन) वायुना
विद्युता वा सह (तस्मै व्याप्तम् (परिधिम्) (वयिष्यन्)
व्ययं करिष्यन् (वसिष्ठः) अतिशयेन वसुमान् (अप्सासः)
अन्तरिक्षचराद्वायोः (पि) सर्वतः (जज्ञे) जायते
स सर्वैः सेवनीयो ऽस्ति ।

Dayānanda has failed to express himself in this translation. His sense of the verse is fully grasped with the help of his ~~Kidar~~ Hindi Translation and 'Bhāvārthah' of this verse.

By the two births he means the birth from father and mother and the birth from the teacher after initiation as is described in Av. XI, 5, 3. After this birth on the third day of initiation the boy is known as a 'dvi-jammā' or 'dviija' (twice-born).

The word 'yama' is formed from /yama upa-
rame (to check, to offer, to lift up, to go, to show)¹.
Yāska has explained it as 'yamo yacchatīti satah'.² 'He

1. Kale HSG. Appendix II, PP. 104.

2. N. X, 19.

Interpretation of this word is thus correct and traditional.
In the list of the names he writes that
those who incessantly acquire desirable knowledge with a
pure heart like the 'gurus' and the 'sadhus' become happy
like learned men.
The interpretation of the verses of other
relevant verses in this connection is given below:-

RV. VI. 33. 12.

हृदयं (हृदयं) शरीरं (शरीरं) अन्तरात्मा (अन्तरात्मा) : ॥ १ ॥
शरीरं (शरीरं) अन्तरात्मा (अन्तरात्मा) : ॥ २ ॥
अन्तरात्मा (अन्तरात्मा) : ॥ ३ ॥
अन्तरात्मा (अन्तरात्मा) : ॥ ४ ॥
अन्तरात्मा (अन्तरात्मा) : ॥ ५ ॥
अन्तरात्मा (अन्तरात्मा) : ॥ ६ ॥
अन्तरात्मा (अन्तरात्मा) : ॥ ७ ॥
अन्तरात्मा (अन्तरात्मा) : ॥ ८ ॥
अन्तरात्मा (अन्तरात्मा) : ॥ ९ ॥
अन्तरात्मा (अन्तरात्मा) : ॥ १० ॥

Interpreted has failed to express himself
in this translation. His sense of the verse is truly gross
with the help of his mind translation and 'Interpreted'
of this verse.

By the two births he means the birth from
father and mother and the birth from the teacher after
initiation as is described in RV. VI. 33. After this birth
on the third day of initiation the boy is known as a 'twice-born'.

The word 'Yama' is formed from 'Yam' (to check, to order, to lift up, to go, to show).
Yama has explained it as 'Yama Yachati'.

who knows and controls is Yama'. 'He who goes or shows himself is also Yama'.¹ Dayānanda has also interpreted it in these senses. In the present verse he interprets this word as 'one who knows how to control and put in to use air and lightening.' Such a man can acquire immense (tatam) wealth (paridhi) which he can spend at his will.

In other places he has translated it as 'a controller' (niyantā and allied words) in I,66.4; I,73.10; I,83.5; I,163.3; I,164.15; 46; II,5.1; V,61.2; as 'air' in I,35.6; I,38.5;² as 'excellent disciplined conduct' (suniyama) in III,27.3; as 'a judge or a magistrate'³ in V,57.4. All these senses are allied to the sense 'niyantā'. The SB. XIV,1.3.4 supports this interpretation of the word 'yama' given by Yāska and Dayānanda by observing 'eṣa hīdam sarvaṃ yamayati'.

In I,116.2 he has translated 'yamasya' as 'uparatasya mṛtyoriva śatrusamūhasya'. Here he appears to take recourse to the sense of 'death' associated with it in the classical literature. This ~~sar~~ sense, too, follows directly from the sense of 'niyamana'.

'Paridhi' means 'a collection of wealth' (dhanakoṣa) since wealth is stored in it from all sides (paritaḥ samantāt dhīyante dhanānyasmin).

'Pari jāñe' has been translated in Hindi as 'prasiddha (famous) hotā hai'.

In his commentary on U. IV,237 he explains the formation of 'apsarāḥ' as follows:-

'apsarati viruddham gacchatityapsarāḥ. Upasargāntya-
lopaḥ. atha vā apsu jāleṣu prāṇeṣu vā sarantītyap-
sarasaḥ. kiranā vā.'

In this verse as well as in verse VII,33.9 he follows the second derivation and explains it as 'the wind that

1. cp. SB. XIV,2.2.11.

2. cp. SB. XIV,2.2.11.

3. cp. SB. VII,1.1. 4.

that moves in the sky' in the present verse and as 'learned men who move in the sky (by means of aerial vehicles)' in verse 9. 'Apah' is a synonym of 'antarikṣa' in Nigh. I, 3.

Rv. VII. 33. 13.

यदि (जातौ) प्रसिद्धौ¹ (इषिता) इषितावध्यापकोपदेशकौ
(नमोभिः) अन्नादिभिः² (सन्ने) दीर्घे अध्यापनाध्ययना-
-ल्लो यज्ञे (ह) (खलु) (कुम्भे) कलशे (रेतः) (स्मानम्)
उदकमिव विज्ञानम्³ सिषिचतुः⁴ सिञ्चेताम् (ततः) (ह)
यः (ज्ञानः) यो गन्धते सः (उदियाय) उदेति (ततः)
तस्मात् (प्रध्यात्) जातम् प्रादुर्भूतम् (नसिष्ठम्)
उत्तमं विद्वांसम् (त्रयसिम्) वेदाय वेताम्
(आहुः) ।

In the Bhāvarthah Dayānanda makes the sense of the translation clear by writing that people become learned by the teachings and instructions of teachers and preachers just as a child is born from a man and his wife. The similit here is suggested by pun on words like 'isitā' 'retah' and 'kumbha'.

The word 'isitā' in can be explained as 'isati gacchati jānāti anena iti isan jñanam, tadasyāstīti isitah. tau.' It is formed by adding 'itac' to 'isa' by P. V, 2. 36.

'Nanah' is a synonym of 'anna' in Nigh. II, 7. This part of the translation refers to Av. XI, 5. 14 where it has been laid down that it is the sacred duty of a teacher to support his students during the period of education.

'Retah' means 'speech', 'yajña' and 'water'.

1. Adopted from H. T. 2. Explained as 'smānam' in Anvayah.
3. SB. I, 5. 2. 7 etc. see VK. PP. 457. 4. SB. VII, 3. 2. 9; also see VK. PP. 456-458.

5. Nigh. I, 12.
2. The Padārthah reads: ' (रेतः) उदकमिव विज्ञानम्... (स्मानम्) वृत्त्यम्'.
The Anvayah is 'रेत इव स्मानम् विज्ञानम्'.

The word 'kumbha' has not been translated properly. It can be derived as 'kam śabdām jñānam umbhati' or as 'kum kutsitam ajñānādikaṁ umbhati' by adding 'an' to by ~~RV. III, 1, 134~~ P. III, 2, 1 or by adding 'ac' by P. III, 1, 134 to / umbha pūrāṇe preceded by 'ka' or by 'ku';* or as 'kumbhayati ācchādayatīti' by adding 'ac' to / kubhi ācchādane by P. III, 1, 134. It should, therefore, be translated as 'ignorant heart'.

Dayānanda has explained 'māna' and its forms as 'grateful' (yo manyate sah) in I, 184.5; and VII, 33.13; as 'a quantitative measure' (parimāṇa) in I, 39.1; and II, 15.3; as 'respect, honour' (satkāra, pūjā, prasamsā) in I, 100.14; I, 117.11; I, 165.14, 15; I, 166.15; I, 167.11; I, 169.8; I, 177.5; I, 184.4; V, 85.5; and ~~RV. VII, 18.20~~ VII, 18.20; as 'a learned man' in I, 182.8; and I, 189.8; as 'a thoughtful man' in I, 171.5; and as 'worth-knowing' in I, 168.10. It is derived from any of the roots / mān māne śabde ca; / mān māne; and / māna pūjāyām. Dayānanda's interpretation of this word follow from the senses of these roots.

Agastya is considered to be a son of Māna on the authority of I, 117.11; I, 189.8; and VII, 33.13. Dayānanda's interpretation of the first two verses is as follows:-
Rv. I, 117.11.

हे (सन्ता) सुष्ठु लिखन्तौ! (सूतोः) स्वापत्यस्येव (ज्ञानेन)
सत्कोणेन (विप्राय) मेधाविते (वाजम्) सत्यं नो धाम्
(गृणाना) उपदिशन्तौ (ध्रुणा) सुखं चान्तौ (नासत्ता) सत्य-
पायणौ¹ (वावृचाना) वद्मन्तौ (ब्रह्मणा) वेदेन (अगस्त्ये)
अगस्तिषु ज्ञातव्येषु व्यवहारेषु साधुनि कर्मणि² (विशपत्नाम्)
विशां पालिकां विद्याम् (अश्विना)³ व्याप्तवन्तौ मित्रत्वेन
प्रजया सह (समीरणीतम्) संगच्छेथाम् ।

1. Adapted from H.T. 2. P.T. -- 'sādhūni karmāni'. It makes no sense. See H.T. (uttamaśrma ke nīmitta). 3. P.T. 'nāsvina'.
* See AK. II, 4.35; II. 8. 37; and III, 3. 134.

'Radantā' is derived from / rada vilekhane. Dayānanda has translated the forms of / rada invariably in the sense of 'vilekhana' except in I, 61.12 where he explains it as 'samsedha' in the Padārthah and as 'hanana kijiye' in Hindi. This sense also follows from 'vilekhana'. It can also be derived from / radha himśasaurādhyah.

'Bhurana' is derived from / bhurana. Yaska has assigned the sense of 'motion' to 'bhuranyati' in Nigh. II, 14 and of 'swiftness' to 'bhuranyuh' in Nigh. II, 15. But he has not quoted any verse from the Rg-Veda to illustrate the use of these words. The Śatapatha Brāhmaṇa has rendered 'bhuranyuh' occurring in Yv. XV, 51; XVIII, 53; and XIII, 43 as 'bhartr' (supporter) in VIII, 6.3.20; IX, 4.4.5; and VII, 5.2.19 respectively. Dayānanda follows this sense and has derived the word 'bhurana' and the forms of 'bhuranyati' etc. from / bhurana dharanapasanayoh of the Antraik Kandvādi Conjugation. He has explained them in both the senses of this root. V.M. in I, 68.1; I, 121.5; and Śa. in I, 59.6; I, 121.5 maintain this position.

'Brahma' has been assigned the senses of 'speech, a Rk, a Yajuh, the Veda, and the Vedas' in the Brāhmaṇas.¹ Dayānanda has chosen the last sense in the present case. The other senses which Dayānanda has assigned to it are² 'the Brāhmaṇa caste' in I, 3.5; I, 157.2; 'the prayers (stotras) contained in the Vedas' in I, 3.6; 'food' in I, 47.2; 'wealth' in II, 18.7; 'Vedic utterances' in VII, 29.2; 'Vedic knowledge' in I, 10.4; 'the teaching of Vedas' in I, 88.4; 'the Supreme Lord' in I, 105.15; 'practical scientific knowledge' in II, 41.18 (in Hindi); 'universe' in III, 52.12; V, 46.3; 'consciousness known as saccidānanda' in V, 42.2; 'wealth of knowledge' in VI, 53.8; 'the moving world'

1. See V.M. PP. 365 - 370 for references.

2. The references given against each sense are not exhaustive but are merely indicative.

the word 'phrasa' and the form 'phrasa' etc. from
respectively. Phrasa follows this sense and has derived
'phrasa' (supposed) in VIII.6.3.30; IX.4.4.8; and VII.6.3.30
'phrasa' occurring in IV. IV.31; VIII.31; and VIII.43 as
the use of these words. The change the Phrasa has undergone
But he has not quoted any verse from the 10-Yoda to illustrate
it, 16 and of 'swiftness' to 'phrasa' in III. VIII. 11, 12.

has acquired the sense of 'motion' to 'phrasa' in VIII.

'Phrasa' is derived from 'phrasa' in VIII.

(jagat) in I, 40.5; 'created beings' (prajā) in II, 24.2; 'wealth of state' in II, 24.13; 'caste-system' in II, 25.4; 'knowledge of Vedas and God' in VI, 45.4; 'all prosperities' VII, 41.1; 'great strength' in II, 24.3; 'the assembly of Brāhmanas' in I, 108.7; 'a Vedic scholar' in IV, 4.6; 'the accent and the relation between the word and its sense of the Vedas' in VI, 45.7; 'the study of the Vedas' in I, 152.6. Venkata Mādhava invariably translates it by 'stotra' where as both Skanda and Sayana translate it by 'food' and 'prayers'; Sa. adds 'actions' as another sense in I, 165.4 and 14; Har. translates it as 'a Vedic verse' in VI, 75.19; as 'Veda' or 'the cause of the world' in VII, 35.7; and as 'words of praise' in VII, 35.14. Dayānanda has relied upon the Brāhmanas and the Nighantū for his interpretation. Where these do not help him he takes recourse to its derivation.

V.M. and others regard 'vispalā' as a proper name. Dayānanda considers it a common noun and explains its forms as 'vispalā prajāḥ pātyanena sainyena tallāti yavā tām' in I, 112.10; as 'knowledge that protects people' in I, 117.11; as 'people' in I, 118.8; and as 'the policy that brings happiness to people' in I, 116.15. The word 'vispalāvasū' is explained as 'vispālā pālayitāraṁ ca tau vāsakaṁ' in I, 182. He has thus explained it on the analogy of the words 'vispati' or 'vispatnī'.

Rv. I, 189.8.

हे गनुस्यायः (मानस्य) विज्ञानवतो जनस्य (सूनुः) तम्
(अस्मिन्) (सहसने) सहमाने (अग्नौ) पातक इव विदुषि
(निवचनानि) पीक्षया निश्चितानि चर्म्यन्वसि यथा
वयम् (अतोच्चात्) उपदिशेम (अरिभिः) वेदार्थं विद्भिः
सह (सहस्रम्) असंख्यम् (सनेन) संप्रजेम (इषम्)
इहं सुखम् (वृजनम्) शरीरात्प्रबलम् (जीयानुम्)
जीवात्मानम् च (विद्याम्) तथा मूयन्वाचय ।

1 The interpretation of this refrain is adopted from
Rv. I, 184.6.

The phrase 'iṣam vrjanam jīradānum' occurs in a number of verses. In I, 165, 15 'iṣam' and 'vrjanam' have been explained as 'food' and 'strength' respectively by the commentators. 'Jīradānum' is translated as 'kṣipradānam' by V.M.; as 'jīvayatīti, tam' by Mah.; as 'jayasīladānam' by Śa.; and as 'jīvitadātṛkarma ca' by Uvata. In Yv. XXXIV, 48 (= Rv. I, 165, 15) Dayānanda has followed the commentators in the explanation of 'iṣam' and 'vrjanam' and Mah. in the explanation of 'jīradānum'. But in the verse under examination he has departed in the explanation of 'iṣam' and has explained it on the basis of its derivation. It is formed from / iṣu icchāyam. The senses of 'food' and 'knowledge' also fit in the context.

The Legend of Saptavadhrih and Vadhriṃatī.

Prof. H.D. Velankar has interpreted an account of this legend in Rv. V, 78. He thinks that Saptavadhrih the husband of Vadhriṃatī is no other than Atri. The hymn is an invitation to the Asvins to a Soma-sacrifice performed by Saptavadhrih in recognition of the help received from them by him and his wife in times of need.

The seer of this hymn is Saptavadhrih Ātreya and the deity is 'asvinau'. The hymn contains 9 verses. Dayānanda's analysis of the subjects treated in these verses is as follows:-

- | | | |
|--------------------------------|----------|----------|
| a. 'Manuṣyāḥ kim kartavyam' | verses 1 | 1, 2, 3. |
| b. 'Strīpuruṣāḥ kim kartavyam' | | 4, 5. |
| c. 'Vidvāṃsāḥ kim kuryuh' | | 6. |
| d. 'Kidarso garbhāḥ jama ca' | | 7, 8, 9. |

His interpretation of these verses is as follows:-

Rv. V, 78, 1.

हे (ना सत्या) सत्य व्यवहार युक्तौ (अश्विनौ) वायूदके
इवोपदेष्टृ पदेशकौ¹ युवाद् (इह) अस्मिन्
संसारे (हंसौ इव) हंसवत् (आगच्छतम्)

The Legend of Santa Fe and the Santa Fe Trail

1. The interpretation of these verses is as follows:

(सुतान्) निष्पन्नान् पदार्थान् (उपाडपततम्) [प्राप्तौ
प्रततः]² (मा)³ (वि) (वेनतम्) विरुद्धं⁴ मा
कामयेयाम् ।

Dayānanda has translated 'Nāsatya' as 'those who are free from falsehood' in I, 3, 3; as 'truthful heads of assembly and the army' in I, 46, 5; as 'those who hate falsehood' in I, 184, 3; as 'those who have no false actions' in III, 58, 7; as 'heads of the state-assembly and justice' in IV, 37, 8; as 'two leaders to the path of righteousness' in V, 73, 6; ^{as} 'teacher and preacher' in V, 74, 2; as 'learned men' in V, 57, 7; as 'technicians' in I, 34, 7; as 'fire and water' in II, 34, 10; as 'heads of the state and ^{the} religious assemblies' in I, 116, 10; as 'protectors of truth' in I, 116, 11; as 'those who kindle the light of knowledge by destroying the false knowledge' in I, 116, 13; as 'those who have true knowledge' in I, 116, 22; as 'those who accept truth by discarding untruth' in I, 116, 23; as 'those of true knowledge and actions' in I, 183, 3; as 'lovers of truth' in I, 183, 5; and as 'sun and moon' in I, 173, 4.⁵

In all these places he derives this word as 'avidyamānasatya'. His derivation is quite correct and is supported by Yāska.⁶

Rv. V, 78, 2.

हे (अश्विना) यजमान त्विजौ! युनाम् (हंसानिव)
(सुतान्) निष्पन्नानैश्वर्यादीन् (उपापततम्)
(यवसम्) सोमलताम् (अनु) (हरिणाशिव)

1. P. T. + 0 dayānanda.

2. Adapted from the H. T.

3. Adapted from 'mā nigedhe'.

4. See Anvaya.

5. The references are merely indicative and ^{not} exhaustive.

6. See N. VI, 13.

यथा हरिणो ध्यातः (गौराविव) यथा गौरौ
मृगौ ध्यातः (आपततम्) ।

This translation needs a few modifications.
It should be reconstructed as follows:-

हे (अश्विना) यजमानर्विजौ युवां (हंसाविव)
(यवसमनु) सोमलतामनु (गौरौ हरिणौ इव)
गौरौ मृगौ इव (सुतान्) निष्पन्नानैश्वर्यादीन् (उप)
(आपततम्)।

Dayānanda's authority for the interpretation
of 'asvinan' is SB. II 1.1.2.17.¹

In the Rg-Veda the word 'yavasa' ends in 'a'.
Dayānanda has associated it with an article of food which
varies according to the animal for whom it is meant. Thus it
has been translated as 'anna' or 'dhānya' in I, 94, 11; II, 16,
8; and III, 45, 3; as 'basa' (chaff) in IV, 41, 5; IV, 42, 10;
V, 53, 16; and VI, 2, 9; as 'ghāsa' (grass) in I, 38, 5; I, 91, 13;
V, 9, 4; VII, 3, 2; and VII, 18, 10. It is only in the present
verse that it has been translated as 'soma creeper'. It is
not known whether this creeper is specially dear to the deer.
If so the translation will be quite correct. But if not it
can be translated as 'grass'. In Classical Sanskrit Litera-
ture and lexicons it has been used in the sense of 'grass'
and 'fodder'.²

Rv. V, 78, 3.

हे (नाजिनीवसू) यौ विज्ञान क्रियां वासय तस्तौ
(अश्विना) अध्यापकोपदेशकौ युवाम् (इष्टये)
इष्ट सुख प्राप्तये (यज्ञम्) विज्ञान संगति-
मयम् (आजुषेयाम्) सेवेयाम्³ (हंसाविव)

1. For more references see VK. PP. 52-53.

2. See M. VII, 75 with the commentary of Kulluka; AK. II, 4, 167
M.M. Williams SED. ; V.S. Apte Students SED. PP. 456; etc. etc

3. See H.T.

(सुतान्) पुत्रवद् वर्तमानान् शिक्षणीयान् शिष्यान्
(उपपततम्) [प्राप्तौ भवतः] 2

The word 'vājinivasū' is composed of two words -- 'vājini' and 'vasu'. The words 'vājin' and 'vājini' are derived from 'vāja'-- the former is the masculine and the latter is the feminine form. The word 'vāja' is derived from / vaja gatai and has been used in several senses including those of 'food' (Nigh. II, 7); 'strength' (Nigh. II, 12); 'a battle' (Nigh. II, 17); The word 'vājī' is a synonym of 'asva' in Nigh. I, 14; the words 'vājini' and 'vājinivati' are synonyms of 'ugas' in Nigh. I, 8. The word 'vājinah' is included in the list of 'padas' in Nigh. V, 6. The words 'vājini' and 'vājin', thus, admit of several senses following from the sense of the root 'vaja gatai'. Dayānanda has translated 'vājini' as 'dawn' in I, 22.5; III, 52.5; as 'a speedy and powerful action' in II, 37.5; I, 48.16; V, 36.6; as 'in the nature of acquiring' in III, 6.1; as 'an action having profuse food and the like' in V, 76.6; I, 92.13; as 'food and wealth' in II, 41.18; V, 74.7; as 'supplies full of food and the like' in V, 75.3; as 'scientific experiments' (vijñāna-kriyā) in I, 3.10; I, 92.15; I, 120.10; I, 122.8; V, 78.3; VI, 61.3; 4; as 'practical knowledge' in III, 61.1; IV, 55.9; and VI, 61.6. Dayānanda's explanations of the word are corroborated by the etymology 'vājī vejanavān' of the word 'vājī' given by Yaska in N. II, 28.

Rv. V, 78.4.

हे (अश्विना) सूर्या चन्द्रमातिनाध्यापको पदेशकौ! (यत्)
यः (अग्निः) अविद्यमानं त्रिविधं दुःखतः (नाम्)
युताम् (अतोहन्) अतोहं कुर्वन् (योषा)

1. See H. T.

2. See H. T.

3. For the derivation of the word see Dayānanda's commentary on Rv. I, 92.15. For other senses of 'vāja' and allied words see M. M. Williams SED.

(नाथमानेन) याचमानेन (चरनीसद्) सलद् (अजोह
-वीत्) धृशमाह्वयति तेन सह (श्येनस्य) (नूतनेन)
(शान्तमेन) अतिशयेन सुखकोण (चित्) मानेन¹
आगच्छतद् ।

'Avarohan' means 'approaching you'. 'Mānena' signifies 'manner'; or it may be amended as 'mānasena' (with a mind).

'Rbīsa' has been explained by Dayānanda here, in I, 116.8 and I, 117.3 on the authority of N. VI, 35.

Dayānanda has given the following seven derivations of the word 'atri':-

a. avidyamāna / tri (three types of miseries) = a/tri = atri. in I, 45.3; I, 51.3; I, 112.7; 16; I, 117.3; I, 118.7; I, 119.6; V, 2.6; V, 7.8; V, 22.4; V, 39.5; V, 40.7; V, 72.1; V, 73.6; and V, 78.4.

b. / ata sātatyagamane / trip. = at/tri = atri in I, 183.5; V, 4.9; V, 7.10; V, 22.1; V, 40.6; 8; 9; V, 51.8; V, 67.5; V, 74.1; VI, 50.10.

c. na / tri (three) = a/tri = atri in I, 180.4. Here it is translated as 'one who is free from present, past and future miseries.'

d. / ada bhakṣane / trip. = ad/tri = atri in I, 116.8; I, 139.9; and II, 8.5. It is translated as 'enjoyer'.

e. na / trih (three times) = a/trih = atriḥ. in V, 73.7. It is translated as 'not three times'.

f. / ava rakṣana.... / trip = av/tri = at-ri in V, 15.5. It is translated as 'a protector'.

g. / ada bhakṣane / trini = ad/trin = atrin in I, 21.5; I, 36.14; 20; I, 86.10; I, 94.9; VI, 16.28; and VI, 51.14.

In these derivations (a), (c) and (e) relate to compounds;

(d) and (g) are directly sanctioned by U. IV, 68; (b) and

(f) can be formed by U. IV, 68 by 'bāhulaka'. The sense of

1. The H. T. translates it as 'mana se'. The Skt. Text should therefore, be 'mānasena'.

14-00000 (a) (c) (d) (e) (f) (g) (h) (i) (j) (k) (l) (m) (n) (o) (p) (q) (r) (s) (t) (u) (v) (w) (x) (y) (z) (aa) (ab) (ac) (ad) (ae) (af) (ag) (ah) (ai) (aj) (ak) (al) (am) (an) (ao) (ap) (aq) (ar) (as) (at) (au) (av) (aw) (ax) (ay) (az) (ba) (bb) (bc) (bd) (be) (bf) (bg) (bh) (bi) (bj) (bk) (bl) (bm) (bn) (bo) (bp) (bq) (br) (bs) (bt) (bu) (bv) (bw) (bx) (by) (bz) (ca) (cb) (cc) (cd) (ce) (cf) (cg) (ch) (ci) (cj) (ck) (cl) (cm) (cn) (co) (cp) (cq) (cr) (cs) (ct) (cu) (cv) (cw) (cx) (cy) (cz) (da) (db) (dc) (dd) (de) (df) (dg) (dh) (di) (dj) (dk) (dl) (dm) (dn) (do) (dp) (dq) (dr) (ds) (dt) (du) (dv) (dw) (dx) (dy) (dz) (ea) (eb) (ec) (ed) (ee) (ef) (eg) (eh) (ei) (ej) (ek) (el) (em) (en) (eo) (ep) (eq) (er) (es) (et) (eu) (ev) (ew) (ex) (ey) (ez) (fa) (fb) (fc) (fd) (fe) (ff) (fg) (fh) (fi) (fj) (fk) (fl) (fm) (fn) (fo) (fp) (fq) (fr) (fs) (ft) (fu) (fv) (fw) (fx) (fy) (fz) (ga) (gb) (gc) (gd) (ge) (gf) (gg) (gh) (gi) (gj) (gk) (gl) (gm) (gn) (go) (gp) (gq) (gr) (gs) (gt) (gu) (gv) (gw) (gx) (gy) (gz) (ha) (hb) (hc) (hd) (he) (hf) (hg) (hh) (hi) (hj) (hk) (hl) (hm) (hn) (ho) (hp) (hq) (hr) (hs) (ht) (hu) (hv) (hw) (hx) (hy) (hz) (ia) (ib) (ic) (id) (ie) (if) (ig) (ih) (ii) (ij) (ik) (il) (im) (in) (io) (ip) (iq) (ir) (is) (it) (iu) (iv) (iw) (ix) (iy) (iz) (ja) (jb) (jc) (jd) (je) (jf) (jg) (jh) (ji) (jj) (jk) (jl) (jm) (jn) (jo) (jp) (jq) (jr) (js) (jt) (ju) (jv) (jw) (jx) (jy) (jz) (ka) (kb) (kc) (kd) (ke) (kf) (kg) (kh) (ki) (kj) (kk) (kl) (km) (kn) (ko) (kp) (kq) (kr) (ks) (kt) (ku) (kv) (kw) (kx) (ky) (kz) (la) (lb) (lc) (ld) (le) (lf) (lg) (lh) (li) (lj) (lk) (ll) (lm) (ln) (lo) (lp) (lq) (lr) (ls) (lt) (lu) (lv) (lw) (lx) (ly) (lz) (ma) (mb) (mc) (md) (me) (mf) (mg) (mh) (mi) (mj) (mk) (ml) (mm) (mn) (mo) (mp) (mq) (mr) (ms) (mt) (mu) (mv) (mw) (mx) (my) (mz) (na) (nb) (nc) (nd) (ne) (nf) (ng) (nh) (ni) (nj) (nk) (nl) (nm) (nn) (no) (np) (nq) (nr) (ns) (nt) (nu) (nv) (nw) (nx) (ny) (nz) (oa) (ob) (oc) (od) (oe) (of) (og) (oh) (oi) (oj) (ok) (ol) (om) (on) (oo) (op) (oq) (or) (os) (ot) (ou) (ov) (ow) (ox) (oy) (oz) (pa) (pb) (pc) (pd) (pe) (pf) (pg) (ph) (pi) (pj) (pk) (pl) (pm) (pn) (po) (pp) (pq) (pr) (ps) (pt) (pu) (pv) (pw) (px) (py) (pz) (qa) (qb) (qc) (qd) (qe) (qf) (qg) (qh) (qi) (qj) (qk) (ql) (qm) (qn) (qo) (qp) (qq) (qr) (qs) (qt) (qu) (qv) (qw) (qx) (qy) (qz) (ra) (rb) (rc) (rd) (re) (rf) (rg) (rh) (ri) (rj) (rk) (rl) (rm) (rn) (ro) (rp) (rq) (rr) (rs) (rt) (ru) (rv) (rw) (rx) (ry) (rz) (sa) (sb) (sc) (sd) (se) (sf) (sg) (sh) (si) (sj) (sk) (sl) (sm) (sn) (so) (sp) (sq) (sr) (ss) (st) (su) (sv) (sw) (sx) (sy) (sz) (ta) (tb) (tc) (td) (te) (tf) (tg) (th) (ti) (tj) (tk) (tl) (tm) (tn) (to) (tp) (tq) (tr) (ts) (tt) (tu) (tv) (tw) (tx) (ty) (tz) (ua) (ub) (uc) (ud) (ue) (uf) (ug) (uh) (ui) (uj) (uk) (ul) (um) (un) (uo) (up) (uq) (ur) (us) (ut) (uu) (uv) (uw) (ux) (uy) (uz) (va) (vb) (vc) (vd) (ve) (vf) (vg) (vh) (vi) (vj) (vk) (vl) (vm) (vn) (vo) (vp) (vq) (vr) (vs) (vt) (vu) (vv) (vw) (vx) (vy) (vz) (wa) (wb) (wc) (wd) (we) (wf) (wg) (wh) (wi) (wj) (wk) (wl) (wm) (wn) (wo) (wp) (wq) (wr) (ws) (wt) (wu) (wv) (ww) (wx) (wy) (wz) (xa) (xb) (xc) (xd) (xe) (xf) (xg) (xh) (xi) (xj) (xk) (xl) (xm) (xn) (xo) (xp) (xq) (xr) (xs) (xt) (xu) (xv) (xw) (xx) (xy) (xz) (ya) (yb) (yc) (yd) (ye) (yf) (yg) (yh) (yi) (yj) (yk) (yl) (ym) (yn) (yo) (yp) (yq) (yr) (ys) (yt) (yu) (yv) (yw) (yx) (yy) (yz) (za) (zb) (zc) (zd) (ze) (zf) (zg) (zh) (zi) (zj) (zk) (zl) (zm) (zn) (zo) (zp) (zq) (zr) (zs) (zt) (zu) (zv) (zw) (zx) (zy) (zz)

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'sun' in VI, 50.10 follows from derivation (b).

The word three in the compounds under (a) category is explained as 'three types of miseries -- adhibhautika, adhidaivika and adhyātmika' in I, 51.3; I, 112.7; I, 118.7; I, 119.6; V, 2.6; V, 7.8; V, 22.4 (i); V, 39.5 (i); V, 40.7; V, 72.1; V, 73.6; and V, 78.4; as 'desire, anger and greed' in V, 22.4 (i); as 'the evil tendencies (dosa) on account of the three primary attributes, sattva, rajas and tamas' in V, 39.5 (ii); and as 'the defects of soul, speech and body' in I, 112.16; and I, 117.3. The word formed in (b) has been translated as 'broad on account of education' in V, 22.1; V, 40.8; 9; as 'pervading in knowledge', i.e., (a learned man) in V, 67.5; and V, 74.1; as 'a constant mover' in I, 183.5; V, 4.9; and V, 40.6; as 'pervading' in V, 72.1; as 'always energetic' in V, 7.10. The word formed in (g) is explained as 'my enemy' ~~for 21, 5~~ because he enjoys the rights or wealth of others through injustice (I, 36.14); and because he destroys the happiness of others (I, 86.10). Dayānanda's interpretations are supported by Brāhmaṇa passages like 'atrino vai rakṣāṃsi';¹ 'pāpmano-trināh';² 'rakṣāṃsi vai pāpmātrināh';³ vāgevatirvācā hyannamadyatettirha vai nāmaitadyadatririti'⁴

Rv. V, 78.5.

हे (अश्विना) विद्याव्यापिनो वध्यापक पीक्षकौ ! (ने)
मम (स्वम्) (श्रुतम्) (सप्तवध्रिम्) हत सप्तेन्द्रियम्
(च) (मुञ्चतम्) । हे (वसस्पते) (सूष्यन्त्याः)
प्रसवन्त्याः स्त्रियाः (इव) इव (योनिः) काणां त्वम्
(विजिहीष्व) [युतोऽस्य]⁵ ।

The gist of this translation says that people should desire to sit by the side of learned teachers and preachers and thus remove their ignorance like a women delivering a child. In the light of this gist the translation should be modified as follows:-

1. SVB. III, 1. 2. ibid. 3. AB. II, 2. 3. SB. XIV, 5.2.2.
4. Adopted from the Bhāvarthah.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1

हे विद्या व्यापिना वध्यापकपतिक्षकौ। मम हवं श्रुतम्। (सप्तवर्णि)
हत्सप्रेन्द्रियं मां च (मुञ्चतम्) पापात् मुञ्चतम्। हे (वनस्पते)
विद्वांसौ प्रसवतयाः स्त्रियाः इव (योनेः) अविद्याकारणं वा
दूतोऽस्यतः।

Here 'vanaspate' is to be taken as an adjective to 'asvinan'. The singular for the dual can be accounted for P. III, 1, 85. 'Vanaspatih' has been identified with 'agni' in KB. X, 6. 'Agni' stands for a learned man'. Dayananda has not explained this word in this verse. But in the first part of the translation a teacher and preacher have been addressed. The addressee denoted by 'vanaspate' can be these two only. Dayananda has translated 'vanaspati' as 'a teacher or preacher' in I, 142, 11; and as 'a learned man who protects useful articles or objects' in I, 91, 6; III, 8, 1.

Dayananda has translated 'vanaspati' and its forms in places other than those already cited as 'trees' in I, 28, 6; I, 39, 5; I, 90, 8; I, 157, 5; II, 3, 10; III, 34, 10; V, 41, 8; V, 42, 16; V, 84, 3; VI, 47, 27; VI, 48, 17; VII, 34, 23; as 'yo vanānām vīkṣaṇṣādyādīsamūhānām adhikavṛstihetutvena pālayitāsti so-puṣpaphalavān' on the authority of M. I, 47 in I, 13, 11; as 'a cloud' in I, 90, 8; as 'God' the protector of useful articles and forests' in I, 91, 6; as 'a philanthropist who protects forests' in I, 91, 6; I, 188, 10; III, 4, 10; III, 8, 6; 11; III, 53, 20; V, 5, 10; V, 7, 4; VI, 47, 26; as 'a man who utilizes the rays (of sun etc.)' in II, 37, 3; as 'made of wood' in I, 28, 8; as 'a protector of wealth' in III, 8, 3; and as 'sun' in VI, 15, 2. He derives it from 'vana' and 'pati'. 'Vana' is derived from / vana sabde, / vana sambhaktau, / vanu yācane, / vana himsārthah. It thus has several senses. Dayananda generally applies the sense of 'sambhakti' in explaining both 'vanaspati' and 'vana'. His interpretations of the word 'vana' are as follows:-

1. The original text has been given so that a correct idea of this translation may be had. Dayananda refers to trees that bear fruit without flowers. He holds that such trees are helpful in increasing country's rainfall.

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" World in I, 24.7; I, 29.6; articles worth-
using in I, 54.1; I, 67.1; I, 70.2; I, 171.3; VI, 6.3; rays in I,
29.6; I, 54.5; I, 58.5; I, 66.1; I, 70.2; I, 103.5; I, 127.4; I,
128.3; II, 14.9; III, 23.1; III, 29.6; III, 55.4; IV, 7.6; V, 41.
10; 11; V, 58.6; V, 60.2; V, 85.2; VI, 3.3; VI, 48.5; VI, 60.10; VII,
4.2; VII, 7.2; forests in I, 64.7; I, 65.4; I, 66.1; I, 88.3; I,
103.5; I, 127.3; I, 143.5; I, 148.4; II, 1.1; II, 4.6; II, 38.7;
III, 1.13; III, 6.7; III, 34.3; IV, 7.1; V, 1.5; V, 9.4; V, 57.3;
V, 85.2; VI, 2.9; VI, 6.5; VI, 31.2; VI, 33.3; VI, 39.5; VII, 1.19."

'Kāraṇam' means 'the ~~an~~ cause of ignorance';
the substantive qualified by 'saptavadhriḥ' is 'mān'. The
seven senses are the five senses of knowledge, mind and
intellect ¹.

Rv. V, 78.6.

हे (अश्विन्ना) अध्यापकोपदेशकौ (युवम्) युवाम् (मायामिः)
प्रज्ञामिः (प्रीताय) प्राप्त भयाय (नाद्यमानाय) उपतप्य-
गानाय (सप्तवध्रये) पञ्च जनेन्द्रियाणि मनो बुद्धिश्च
सप्त त्ता यस्य तस्मै (ऋषये) वेदार्थविदे (च)
(सप्तचयः) (सिगच्छेयाम्)²; (वृक्षाम्) यो वृक्षच्यते
तम् (व्यचयः) [वियोजयतम्]²।

A 'saptavadhriḥ' is one 'whose seven senses
are destroyed, i.e., are not functioning properly' on account
of being let loose (ह- / hana gataḥ). If 'ṛṣaye' is consider-
ed as an adjective to 'māyām' it ceases to have any propri-
ety in the translation. The defect can be removed by trans-
lating 'ṛṣaye' as 'a seeker after knowledge'. This sense is
given to this word by SB. VI, 1.1.1 by writing 'te yatpura-
ṣṇāt sarvasmādidamicchantah śramena tapsārīṣaṁstasmādrṣayah'.

A 'vṛkṣa' is ^{that} which is worthy of being cut.
Hence it signifies 'ignorance'. The Hindi Translation of
'vyacathah' is incorrect.

1. Vide his commentary on the next verse.
2. Adopted from H. T.

[illegible]

हे मनुष्याः (यथा) येन प्रकारेण (नातः) वायुः (पुष्कलिणीम्)
 अल्पान् तडागान् (सर्वतः) (समिञ्जयति) सम्पक् चालयति
 तथा (एव) (ते) तव (गर्भः) यो गृह्यते स गर्भः¹ (एजतु)
 कम्पताम् (दशमास्यः) दशसु मासेषु भवः (नितु)
 निर्गच्छतु इति विजानीतः ।

This verses and the following two verses deal with the delivery of a child from the womb of his mother. A child takes ten months for its full development. The number ten, however, does not signify the completion of ten months. According to the Indian authorities on medical science the regular or due time of delivery is the ninth and the tenth month. The SB. IV, 5, 2, 4 while commenting on Yv. VIII, 28 also maintains the same position. But according to the modern authorities the due time of delivery is the end of the tenth month or 280 days.² The more the intensity of labour-pains the easier is the delivery. This translation may be compared with the translation of Yv. VIII, 28 where the same idea has been conveyed.³

(verses 5 - 9)

This hymn is also known as the 'garbhasrāvini Upaniṣad'.⁴

हे (दशमास्य) दशसु मासेषु जात ! (यथा) येन
 प्रकारेण (नातः) वायुः (यथा) (तनम्) जङ्गलम्
 (यथा) (समुद्रः) उदधिः (एजति) कम्पते चलति वा
 तथा (एव) (तम्) (जायुणा) देवानां सह
 (अत्र इहि) आगच्छ ।

1. See H. T. 2. See Mādhava Nidāna Vol. II, PP. 841
 -- Madhukosa Vyākhyā on LXIV, 2.
 3. The reference to the SB. given at the end of the commentary on Yv. VIII, 28 should be IV, 5, 2, 3-5.
 4. See Rg-Veda (text only) edited by Satvalakar PP. 329.
 5. For the derivation of 'garbha' see his commentary on Yv. VIII, 28.

The embryo must come out at the time of delivery. It is necessary for the safety of the mother,

Rv. V, 78.9.

हे मनुष्याः यः (जीवः) यः प्राणान् धारति [सः] (अधि) उपरि
(यातरि) (यशः) (मासान्) (शशयानः) कृतशयनः (अक्षतः)
क्षतवर्जितः (कुमाः) (निरैतु) निर्गच्छतु सः (जीवः)
(जीवन्त्याः) (अधि) जीवति ।

For the safety and full development of the child after birth the mother contributes the lion's share. Many women die at the time of delivery. Due care must, therefore, be taken to save the life of the mother. A child born after operation is not regarded as normal.

Rv. I, 112.7; I, 116.8; and I, 117.3 have also been connected with this legend.¹ Dayānanda's interpretation of these verses is as follows:-

Rv. I, 112.7.

हे (अश्विना) विद्यादि दत्तावस्थापकोपदेशकौ युनाम् (यामिः)
(अतिभिः) [क्षाभिः] (अत्रये) अविद्यमानानि त्रीण्याद्यात्मिकाधि-
मौतिकाधि दैविकानि दुष्टानि यस्मिन् व्यवहो तस्मै (शुचन्तिम्)
पवित्रकाकम् (चनसाद्) यो चनानि सनेति विप्रजाति तम्
(सुषंसदम्) शोभना ससद् यस्य तम् (तप्तम्) ऐश्वर्य-
युक्तम् (चर्मम्) प्रशस्ता चर्मा यज्ञा विद्यन्ते यस्य तम्
(ओम्यावन्तम्) ये अवन्ति ते ओमानस्तान् ये याति प्राप्नुवन्ति
त ओम्याः एते प्रशस्ता विद्यन्ते यस्य तम् जनम् (प्रशिनगुम्)
अन्तर्दिष्टे गन्ताम् (पुरुकुत्सम्) बहवः कुत्सा वज्राः
शस्त्रविशेषा यस्मिन् तम् च (आततम्) पालयतम्
(तार्मिः) (उ) (सु) आगतम् ।

1. See Griffith's translation of V, 78.4 ft. on 'the cavern'.
2. Adopted from V, 78.2, I, 112.2. 3. Adopted from V, 78.1, I, 112.1
X.4.P.T. 'yaaya ghatam'. S.P.T.

COPIES

The gist of this verse given by Dayānanda¹ is 'vidvadbhirdharmātmarakṣaṇena dāṇaṇena ca satyavidyā² prakāśanīyāh³'.

'Dhanasām' is formed by adding 'vit' to / ṣaṇu dāne preceded by 'dhana'. It should have been derived from / ṣana sambhaktan as is done in I, 112, 10.

'Taptam' has been derived from / tapa ais-varye by adding 'kta' to it.

'Gharma' has been explained by Dayānanda as 'pratāpa (sun, lustre, heat, influence, prowess etc.)' in I, 112, 1; I, 119, 6; I, 64, 26; 28; V, 19, 4; V, 30, 15; V, 43, 7;² as 'sun' in III, 26, 7; as 'day' in I, 180, 4; III, 53, 14;³ as 'well-cooked' in I, 112, 7; IV, 55, 6; V, 43, 7; V, 54, 1; V, 73, 6; V, 76, 1;⁴ as 'well-cooked (pradiptam) or fried article of food having a good smell' in I, 119, 2; and as 'sin' in VII, 33, 7. U. I, 149 derives it from / ghr kṣaranadiptyoh.⁵ All the above senses of this word follow from the senses of this root.

The compound 'gharmastubhe' in V, 54, 1 is explained as 'yo dharmam yajñam stobhati stauti tasmāi';⁶ in IV, 55, 6 'gharmasvarasah' / as 'gharme yajñe svakiye rasē yasya sah'. The sense of this compound is not clear. The word 'avarasah' may have something to do with the medical term 'avarasah'.⁷

The worded 'gharman' in the present verse is taken as a denominative form of 'gharma' and has been explained as 'gharman vidyate-ayeti gharmanah' and is formed by adding 'ac' to 'gharma' by P. V, 2, 127.

Dayānanda derives 'omyāvantam' from 'oman' which is formed from / ava rakṣana-gati-kānti-priti-trptya-vagana..... by adding 'manin' by P. III, 2, 75. He has

1. P. T. 'vidyā'. 2. H. T. is 'tapa'. 3. See Nigh. I, 9.
4. Translated as 'dharmā'. 5. Explained as 'the duties of house-hold'. For authority see Nigh. III, 17.
6. Dayānanda's commentary on U. I, 149; also see the Bāla Manu-rāma commentary on U. 146.
7. See Sārṅgadhara Saṁhitā, II, 1, 1-2. It is difficult to give a decisive opinion at present.

explained its forms as 'rakṣantam vidyāpravesakam kriyā-
gamakam vyavahāram' in I, 34.6; as 'rakṣanādisatkarmapālakam'
in I, 118.8; and as 'rakṣādikartāram' in VI, 50.7. The words
'o-māsaḥ' and 'omabhiḥ' are also derived from the root 'ava'.
Dayānanda has given the following note on 'omāsaḥ' in I, 3.7:-

"(Omāsaḥ) rakṣaka jñānino vidyākānā upa-
deśaprītayō vijñānatīptayō yāthātathyāvagaṇaḥ subhaguna-
praveśaḥ sarvavidyāśrāvaṇaḥ paramesvaraprāptau yamān vyava-
hāre ca puruṣārthinaḥ subhavidyāgunayācināḥ kriyāvantāḥ sarvo-
pakāramicchukā vijñāne prasastā āptāḥ sarvasubhagunālīngino
duṣṭagunahimsakāḥ subhagunadātāraḥ saubhāgyavanto jñānavṛddhāḥ
ava rakṣanagatikāntiprītitīptavyavagamapraveśaśravanasvānyartha
yācanakriyecchādīptavyavāptyalīnganahimsādānabhāgavṛddhiḥ.
avisivisisuṣibhyaḥ kit. ityanenaunādikena sūtrenāvadhātoroma-
śabdaḥ siddhyati. omāsaḥ iti padanāmsu pathitam. Nighaṇo IV, 3".
He has, therefore, explained 'omabhiḥ' in V, 43.13 as 'rakṣanā-
dikārakāḥ sahā'. His explanation of 'omyāvantam' in the
present verse is based on the above interpretations of 'oma'
and 'oman'. Likewise he has explained 'omyāvatīm' in I, 112.20
as 'avanti te omāsteṣu bhavā prasastāvidyā tadvatīm'.

The word 'prāṇi' is translated as 'sun' in
I, 160.3; and I, 168.9; as 'one that touches' in I, 84.11; and
as 'sky' in I, 23.10; I, 38.4; I, 85.2; I, 89.7; I, 164.43; II, 2.4;
II, 34.2; 10; IV, 3.10; IV, 5.7; 10; V, 47.3; V, 52.16; V, 57.2; 3;
V, 58.5; V, 59.6; V, 60.5; VI, 6.4; VI, 48.22; VII, 66.1.3; VII, 18.
10; VII, 35.13; VII, 56.4. The first and the last senses are
based upon Nigh. I, 4 explained in N. II, 13. The second
follows from its derivative sense. U. IV, 52 derives it from
/ spr̥sa samsparsane or from / spr̥sa grahaṇasamālepanayoh.
Dayānanda does not hesitate to further amplify the above
translations. Thus in I, 168.9 it is explained as 'like the
sun'; in V, 60.5 as 'an intellect like the sky'; in VI, 66.3
and VII, 35.13 as 'having space space like the sky'; in VII,
56.4 as unagitated deep minded (āśaya) person like the sky';
as 'milk born in the sky' in II, 34.10; and as 'creations

existing in the sky' in VI, 48.22.

The compound 'prānigāvaḥ' in VII, 18.10 is explained as 'antarikṣavad gāvaḥ yeśānto'; 'prāniniḥpresitāsah' as 'antarikṣe nitarāṃ presitā yaiste' in VII, 18.10; and 'prānimātarah' as 'wind born in sky' in I, 23.10; I, 38.4; I, 85.2; I, 89.7; V, 57.3; and V, 59.6; and as 'scholars to whom the sky is like a mother' in V, 57.2. In the present verse the compound 'prānigūḥ' is expounded as 'prāṇaḥ antarikṣe gacchatīti! tam'. The form is quite regular.

Dayānanda has explained 'purukutsa' and its forms throughout the commentary by taking them as compounds of 'puru' (many) of Nigh. III, 1 and 'kutsa' (vakra) of Nigh. II, 20. 'Kutsa' has been translated as 'weapons' in V, 33.8; VI, 20.10; and VII, 19.3; as 'rays' in I, 174.2; as 'condemned'; in I, 63.7; &c 'condemned works' in the Hindi Translation of IV, 42.9. The exact sense of the translation is not clear. The word 'purukutsāni' is used in the feminine and is applied to the Supreme Soul. The Hindi Translation is thus incorrect. It can be interpreted as 'Who bestows profusely; punishes the wicked sternly and gives light to all'. The word 'kutsa' is derived from √ kutsa avakṣepane by U. III, 66. All the senses attached to it by Dayānanda follow from this root.

Rv. I, 116.3.

हे (अश्विना) यज्ञानुष्ठानशीलौ युताम् (हिमेन) शीतेन
उदकेन (अग्निम्) (चंसम्) रात्र्या दिनम् च (आवायेयाम्)
निनायेतम् (असौ) (पितुमतीम्) प्रशस्तान् युताम् (अर्जम्)
पराक्रमाख्यां नीतिम् (अधत्तम्) पोषयतम् (चरनीसे) दुर्गत-
मासे व्यवहारे (अत्रिम्) अत्ताम् (अवनीतम्) अर्वाक् प्रापितम्
(सर्वगणम्) सर्वगणा यस्मिंस्तत् (स्वस्ति) सुतम्
च (उत्तिन्यधुः) ऊर्ध्वं नयतम् ।

The sense of the translation is clarified by the Bhāvarthah which says that the scholars for the wel-

existing in the sky in VI, 42, 22.
The compound 'pramāṇa' in VII, 10, 10 and
explained as 'pramāṇa' (pramāṇa) 'pramāṇa' as
as 'pramāṇa' (pramāṇa) 'pramāṇa' as
'pramāṇa' as 'pramāṇa' in I, 22, 10; I, 22, 10; I,
22, 10; I, 22, 10; and V, 22, 10; and as 'pramāṇa' as
from the sky is like a mother in V, 22, 10. In the present
verse the compound 'pramāṇa' is explained as 'pramāṇa' etc.
nine 'pramāṇa' etc. The form is quite regular.
Dyāvananda has explained 'pramāṇa' as a
form throughout the commentary by taking them as compounds
of 'pramāṇa' (pramāṇa) of 'pramāṇa' (pramāṇa) of 'pramāṇa' (pramāṇa)
II, 20, 'pramāṇa' has been translated as 'pramāṇa' in V, 22, 10;
VI, 20, 10; and VII, 22, 10; as 'pramāṇa' in I, 22, 10; as 'pramāṇa'
in I, 22, 10; as 'pramāṇa' in the Hindi translation of
in the last verse.
IV, 22, 10. The exact sense of the translation is not clear.
The word 'pramāṇa' is used in the feminine and is applied
to the Supreme Soul. The Hindi translation is thus incorrect.
It can be interpreted as 'the bestowal of knowledge; pramāṇa' etc.
which eternally and gives light to all. The word 'pramāṇa' is
derived from 'pramāṇa' (pramāṇa) by U. III, 10, 10. All the senses
attached to it by Dyāvananda follow from this root.

प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं)
प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं)
प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं)
प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं)
प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं)
प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं)
प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं)
प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं)
प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं)
प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं) प्रमाणं (प्रमाणं)

The sense of the translation is
by the Sanskrit which are the sources for the

fare of the world should remove the heat with water purified by sacrifices and ~~sk~~ by growing forests; they should ~~in-~~ increase the vitality (of people) by well cleansed food-grains; they should remove the three types of miseries by performing 'yajñas' and thus promote happiness.

Dayānanda has followed Yāska whom he also quotes at length. The ambiguity of the translation of Dayānanda is removed by Yāska's remarks that the 'heat' here relates to the summer season and is removed by rain which also helps plants etc. to grow.¹ M. III, 76 brings out the import very clearly.

'Ghransa' has been explained as 'day' in this verse as well as in V, 34, 3 and V, 44, 7 on the authority of Nigh. I, 9.

'Himena' is explained in I, 119, 6 as 'āitena'. The word 'himāh' has been translated as 'years' in II, 33, 2; and V, 54, 15; as 'the autumn season (amounting to years)' in I, 64, 14; and VI, 48, 8; and as 'progress (vrddhih)' in VI, 48, 8. The phrase 'hinya iva' is explained as 'like the very cool nights found in the winter season' in I, 34, 1. He quotes Nigh. I, 7 as his authority. There 'hima' and 'himā' have been given as synonyms of 'night'. Dayānanda refers to 'himā'.² This word is derived from / hana himsagatyoh by U. I, 147. The sense of 'progress' follows from the sense of 'motion' implied by the root.

Rv. I, 117, 3.

हे सौ (विद्यानेता) सुतस्य वर्षकौ (चोदयन्ता)
विद्यादि शुभ गुणेषु प्रेरयन्तौ! (आशितस्य) सर्वसौ दुःख-
प्रदस्य (दस्योः) उत्कोचकस्य (मायाः) कपरादियुक्तः
क्रियाः (मिनन्ता) हिंसन्तौ (अनुपूर्वम्) अनुकूलाः
पूर्व वेदोक्त आप्त सिद्धान्ता यस्य तद् (पाञ्चजन्यम्)

1. See N. VI, 35-36;
It should be 'himeti'.

2. The P. T. reads 'hinyeti....'.

care of the world should remove the heat with water by
by sacrifices and by growing forests; they should
increase the vitality (of people) by well cleaned food-
stuffs; they should remove the three types of miseries by
performing 'yajnas' and thus promote happiness.
Bhagavata has followed Yajnas when he also
quotes at length the explanation of the translation of
Bhagavata removed by Yajnas' remarks that the 'heat' here
related to the summer season and is removed by rain which
also helps plants etc. to grow. V, 11, 10 brings out the
import very clearly.

'Chandra' has been explained as 'day' in
this verse as well as in V, 34, 3 and V, 44, 7 on the authority
of Nigh. I, 9.

'Nimant' is explained in I, 11, 6 as 'night'.
The word 'nimant' has been translated as 'years' in I, 33, 3
and V, 34, 13; as 'the autumn season' (amounting to years) in
I, 34, 14; and VI, 43, 3; and as 'progress' (yajnas) in VI, 44, 3.
The phrase 'nimant' is explained as 'like the very cool
night found in the winter season' in I, 34, 1. No doubt
Nigh. I, 9 as his authority. There 'nimant' and 'nimant' have
been as synonyms of 'night'. Bhagavata refers to 'nimant'
this word is derived from 'nimant' himself by V, 34, 1.
The sense of 'progress' follows from the sense of 'motion',
implied by the root.

IV, 1, 11, 7.

इति (निमन्तः) यजन्तः (यजन्तः) यजन्तः (यजन्तः)
यजन्तः (यजन्तः) यजन्तः (यजन्तः) यजन्तः (यजन्तः)
यजन्तः (यजन्तः) यजन्तः (यजन्तः) यजन्तः (यजन्तः)
यजन्तः (यजन्तः) यजन्तः (यजन्तः) यजन्तः (यजन्तः)
यजन्तः (यजन्तः) यजन्तः (यजन्तः) यजन्तः (यजन्तः)

It is V, 34, 3 and V, 44, 7 on the authority
of Nigh. I, 9.

पञ्चसु जनेषु प्राणादिषु मर्ता प्राप्तयोगसिद्धिम् (अत्रिम्)
 अविद्यमानान्यात्मनः शरीरदुःखानि येन तद् (गणेन)
 अन्याद्यापक विद्यार्थि समूहेन [सह वर्तमानम्] (अत्रिम्)
 वेदपाठ्यापकम् (अत्रिम्) नह विद्या प्रकाशाद्
 विद्यारूपात् (अहम्) विद्याध्ययन निरोधकाद्
 विद्याख्यात् पापात् (मुच्यते) ।

Dayānanda explains 'pañcajanya' in I, 100.12 as 'pañcasu sakalavidyestadhyāpakopadesakarājasabhāsenādhi-
 sarvajanādhiṣeṣu janeṣu bhavaḥ' by the Vārtika on P. IV, 3.58;
 'pañcajanya' in V, 32.11 as 'pañcajanāḥ prāṇāḥ balavanto yasya
 tadapatyam'; and 'pañcajanya' in III, 53.16 as 'pañcasu
 janeṣu² prāṇeṣu bhavāsu'. His interpretation of these words
 is, thus, the same throughout except in I, 100.12. Both the
 explanations are reasonable. The five 'breaths' are the 'prāṇa'
 the 'apāna', the 'udāna', the 'vyāna', and the 'samāna'. The
 reading of the commentary in the present translation is not
 correct. 'Prāptayogasiddhim' is an adjective to 'atrim'. It
 is, therefore, used in the masculine gender. But the words
 'pañcasu prāṇeṣu bhavāṃ' are in the feminine and hence cannot
 refer to 'prāptayogasiddhim'. 'Bhavāṃ' should, therefore, be read as
 'bhavām'.

The word 'pañca janāḥ' has been explained
 as 'the five senses and men' in I, 89.10; as 'the five senses
 and scholars' in III, 59.8; as 'persons like the five
 breaths' in VI, 11.4; and VI, 51.11.³ In the first two cases
 'pañca' and 'janāḥ' have been treated as separate words. The
 word 'pañcajātā' in VI, 61.12 has been explained as 'pañcabhyah
 prāṇebhyah jātā prasiddhā'. The final words of analogous com-
 pounds 'pañcakṛstīnām', 'pañcakṣitīnām' and 'pañcacarṣaṇīh'

1. Adopted from the H. T.
 2. The P. T. reads 'dineṣu' which makes no sense and appears
 to be a printing or copying mistake.
 3. Cp. Rv. III, 53.16.

have been translated as 'men' except in VI, 46.7 where 'ksiti' has been translated as 'land' and in I, 7.9 where 'ksitinām' has been translated as 'prthivīlokāmām'. The word 'pañca-hotrīn' in II, 34.14 has been split into two separate words -- 'pañca' and 'hotrīn' and explained as 'prāṇāpāṇāgnyāno-dānasaṁānān' and 'ādātīn' respectively.

In the Bhāvarthah Dayānanda writes that it is the foremost duty of the officers of a government to protect from misery those who propagate knowledge and education; to make them happy; to destroy the thief and the wicked and such other evil persons; to acquire knowledge and righteousness and to promote the acquisition of the four-fold aim of human life by making the learned persons propagate knowledge, education and righteousness.

It is clear from the above discussions that the Vedic hymns contain no serious legends. Whatever legends appear to exist there are full of inconsistencies and contradictions. They are the mystic utterances of the Vedic seers and contain some truth phenomenal or otherwise couched in a very fluid language. They must, therefore, be interpreted in the way shown by Dayānanda.

have been translated as 'man', except in IV, 40, 7 where 'man' has been translated as 'land', and in I, 7, 9 where 'man' has been translated as 'patriarch'. The word 'patriarch' in II, 34, 14 has been split into two separate words as 'patriarch' and 'man', and 'patriarch' and 'man' respectively.

In the Śāṅkhya Sūtras it is the foremost duty of the officers of a Government to protect from misery those who possess knowledge and education; to make them happy; to destroy the thief and the wicked and such other evil persons; to acquire knowledge and righteousness and to promote the education of the four-fold aim of human life by making the learned persons propagate knowledge, education and righteousness.

It is clear from the above discussion that the Vedic hymns contain no serious legends. Moreover, legends appear to exist there are full of inconsistencies and contradictions. They are the mythic speculations of the Vedic seers and contain some truth, phenomena, or objects of nature in a very crude language. They must, therefore, be interpreted in the way shown by Śāṅkhya.

XVII Cycles of Vedic Eclipses in the Hymns of the Rg-Veda.

Dr. Shama Sastri observes that 'the Vedas are nothing but a record of the religious spells performed and the prayers sung to help the gods to free themselves from the demons of eclipses.'¹ He thinks that the ancient Vedic seers were well aware of the eclipse-cycle upon which the structure of their religious, philosophical, musical, medical, ethical, metaphysical and mythological literature was based but suppressed the truth~~ful~~ feeling that if the truth were laid bare their culture would fall to the ground and people's faith in God and morality would be no more. He has listed a number of Vedic verses wherein he sees a reference to eclipses. He ~~is~~ depends upon the translation of the Rg-Veda by Mr. Griffith. Dayananda's interpretation of the verses listed by Dr. Shama Shasti is as follows:-²

Rv. I, 10, 2.

[यथा]³(यथेन) सुखप्रापक पदार्थं समूहेनायवावायुगणेन सह
(वृष्णिः) वर्षति सुखानि वर्षयति वा । सूर्य किण समूहः
(सानोः) पर्वतस्य शिखरात् (सानुम्) पर्वतस्य शिखरात् (भूति)
बहु (आरुहत्) आरोहति (अस्पष्ट) स्पष्टते⁴(एजति)
कंपते चलति चालयति वा । तिथा⁵ यो मुमुक्षुः (यत्) यस्मात्
सानोः कर्मणः सिद्धेः (सानुम्) (कर्त्तव्यं) कर्तुं योग्यं कार्यं कर्त्तव्यं
[इत्यर्थः]⁷(भूति) बहु (आरुहत्) आरोहति [आरुहते इत्यर्थः]
(अस्पष्ट) स्पष्टते⁸(एजति) चालयति तस्मै (इन्द्रः) परमात्मा (तत्)
तस्मात् (सानोः) सति भागान् (सानुम्) (अर्थः) गुणं ज्ञातुं प्रव्यं
प्राप्नुवां (भूति) बहु (चेति) संज्ञायति प्रकाशयति वा ।

Dayananda has translated 'vṛṇi' as 'one

who gives happiness' in I, 10, 2; I, 103, 6; V, 35, 4; VI, 44, 21;

1. Vide Drapsa PP. 9.

2. The order in which these verses have been listed by Dr.

Shastri has been retained in this chapter.

3. Not given in the Anuvāṇa. Adopted from the H.T. and the Bhāṣya. 6. It is superfluous. The H.T. omits it at both these places. It is used for कर्त्तव्य & अर्थम् respectively. 4. The H.T. — 'स्पष्टं करता वृत्ता'. 5. H.T. क्रम से अपनी कक्षा में घूमता और घुमाता है। 7. It avoids the superfluity of 'सानु' in this place. 8. See H.T.

SOLE AGENTS

VII, 19.6; as 'one who causes rain-fall' in I, 64.1); III, 35.7; IV, 50.6; V, 12.1; V, 35 31.5; as 'one who sprinkles the body and soul (sarīrātmasecakāḥ)' in I, 100.17; as 'one who possesses great strength (anantavīrya)' I, 154.3; I, 165.11; I, 175.1; III, 16.20; as 'one who makes the strong prosper' in II, 14.1; as 'one who injects semen' in III, 1.10; as 'strength' in III, 1.20; III, 30.2; VI, 44.20; as 'one who showers knowledge' in III, 7.9; as 'a Brahmachārī of 40 years' in III, 57.3; as a man who imparts true and correct instructions' in V, 1.12; as 'one that gives strength and the like' in VI, 41.3; VI, 44.19; It is derived from $\sqrt{\text{vr̥ṣa}}$ śaktibandhane or from $\sqrt{\text{vaṛṣa}}$ snehane. It is used to signify the specific sense of 'bestower of happiness'. It is, thus, a sābhiprāya adjective.

In the Bālaṃanorāṇa commentary on U. I, 3 derives 'sānu' from $\sqrt{\text{saṇu}}$ dāne. Śaṇa agrees with this position. But Dayānanda derives it from $\sqrt{\text{saṇu}}$ dāne as well as from $\sqrt{\text{saṇa}}$ sambhaktau. His position is quite correct. Both these roots assume the form $\sqrt{\text{san}}$ after the removal of the anubandhas. There is no other word in the text of the sūtra which may limit the import of the word $\sqrt{\text{sani}}$ in the sūtra to $\sqrt{\text{saṇu}}$ dāne only. Dayānanda has thus correctly explained $\sqrt{\text{sānu}}$ as 'samvibhāgāt'. He has given another derivation of this word as $\sqrt{\text{saṇu}}$ ntakarmanītyasmād-bāhulakānnuḥ. He has translated it as 'an action' in I, 54.4; as 'top of a cloud' in I, 5.8; as 'top' in I, 62.5; I, 117.16; I, 128.3ⁱⁱ; I, 155.1; II, 3.7; IV, 55.7; V, 60.3; VI, 61.2; VI, 67.6; VII, 36.1; as 'worthy of being used' in II, 35.12; III, 5.3; as 'division' in VI, 6.4; as 'parts' in I, 32.7; I, 80.6; VI, 75.13; as 'wealth' in VII, 2.1; as 'knowledge' in VII, 7.2; as 'division of the parts of a cloud' in I, 80.5; as 'clouds like mountains' in VI, 39.2; as 'outskirts' in VI, 7.6; as 'world' in I, 146.2; as 'an elevated place' in II, 31.2; x VII, 43.3.

'Aspaṣṭa' is from / spaṣa bādhanaspaṣa-
yoh.

Rv. I. 13. 4.

मनुष्यैर्यः (अग्ने) भौतिकोऽयमग्निः (मनु)¹
निर्द्दिष्टः क्रियासिद्ध्यर्थं यो मन्यते (होता) सुख-
दाता (इन्द्रितः) मनुष्यैरव्येष्टितोऽधिष्ठितः अस्ति
सः (सुखतेजः) भतिशयितानि सुरानि यस्मिन्
[तस्मिन्]² (रुचे) गमनहेतौ रमणसाधने विमाना-
दे (हितः) धृतः स्थापितः सन्³ (देवान्) विदुषो भोगान्वा
(भावह) सम्मन्ताद् वहति देशान्तरं प्रापयति।

"Ratha" is from / ramu kṛīḍayām formed
by adding 'kthan' by U. II, 2.

In the Padapāṭha 'manurhitah' has been
taken as one word and has been analysed as 'manuh / hitah'.
Dayānanda has translated it as 'one who has placed thought-
ful beings like men' in I, 14. 11; as 'beneficial to men'
in I, 14. 11; and III, 2. 15; as 'beneficial to the mind' in
I, 106. 5; and as 'established for men' in VI, 70. 2. He, thus,
follows the Padapāṭha of Śākalya in all these places. But
in the present case he takes 'manuh' and 'hitah' as separate
words. Both these can, however, be taken as one word and
explained as 'vidvadbhiḥ hitah sthāpitah'. The SB. VIII,
6. 3. 18 interprets 'manavaḥ' as 'vidvāṃsaḥ' and AB. II, 34
interprets 'manuvṛtam' as 'manuḥyairvṛtam'.

Dayānanda has explained the word 'manu'
as 'a learned man who knows all types of conducts by the
light of knowledge' in I, 31. 4; as 'a thoughtful man' in all
other
/verses except in I, 36. 10; 19; I, 112. 16; 18; I, 130. 8; II, 33. 13;
and IV, 26. 1; as 'administration of a state worthy of medita-
tion and recognition' (manana) in I, 36. 10; as 'a holy
king who is the protector of his subjects'⁴ in I, 112. 16; as
'a protector of the subjects by science and justice (or by
scientific justice) in I, 36. 19; as 'a scholar of

1. Omitted in the Anvayaḥ. 2. Adopted on the basis of 'yat-
tadornityaḥ sambandhaḥ'. 3. The Padārthaḥ contains the
word 'hitakārī' after 'san'. But it has been omitted in the
Anvayaḥ. 4. op. SB. VI, 6. 1. 19.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 8, 1907.

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medical science' in II, 33.13; as 'one who knows the main science of warfare' in ~~III~~ I, 112.18; as 'one who exhibits and propagates a knowledge of all lores (vidyā) like a thoughtful learned man' in IV, 26.1.

In the commentary on U. ^{I, 10} ~~XXXX~~ Dayānanda has explained the derivation of this word as 'manyate carācaram jagajjānātīti manurīśvarah. manute-vabudhyate sāstramīti manurvidvān rājarsih;' and as 'bāhulakāmanadhātorapi -- manyate jānātīti manuh. manuṣi! in his commentary on U. II, 115. In the last case it ends in 'g'. It is thus derived from / mana jñāne, / mang stambhe and / manu avabodhane. His translations of this word are further corroborated by SB. VIII, 6.3.18 'ye vidvānsaste manavaḥ'; SB. VI, 6.1.19 'prajāpatiṛvai manuḥ sa hīdaṁ sarvaṁmanuta' and SB. XIV, 1.3.25 'asvā ha vā iyaṁ (prthivī) bhūtvā manumuvāha'so-asyāḥ patih prajāpatiḥ'. Yaska explains it as 'manurmananāt'! It is also included in the synonyms of 'Padaḥ' in Nigh. V, 6.

Rv. I, 14.11.

हे (अग्ने) पूजनीयतम! यः (त्वद्) जगदिश्वरः (मनुर्हितः)
मनुषो मनन कर्ता ते मनुष्यादयो हिता धृता येन सः
(होता) सर्वस्य दाता (यज्ञेषु) क्रियाकाण्डादि विज्ञानक्षेत्रेषु
संगमनीयेषु (सीदसि) अवस्थितोऽसि (सः) जगत्-
स्रष्टा चर्ता च त्वद् (नः) अस्माकम् (इन्द्र) अस्मा-
नुष्ठीयमानम् (अध्वान्) अहिंसतीमं सुख हेतुं (यज्ञ)
संगमयास्य सिद्धिं संपादय ।

The sense of this verse given by Dayānanda in the Bhāvārthah is that 'the God has created all beings and supports them all. He is adorable. He alone gives happiness and comforts to all'.

1. N. XII, 33.

Dayānanda has explained 'yajña' as 'the visible¹ world' in I, 18.7; III, 3.6; II, 3.2; II, 5.2; as 'an art accomplished by contacts (saṅgati)' in I, 47.4; I, 107.1; as 'continence' in I, 156.1; as 'the sun' in I, 164.35; as 'duties of a state' in I, 173.11; as 'elevated by a comingling of the duties of a state and technical works' in I, 177.4; as 'philanthropic actions'² in I, 181.1; VI, 10.6; as 'fire' in I, 188.2; as 'an adorable person' in III, 12.2; as 'the bringing-together of objects' in III, 32.12; 13; as 'worthy of his being approached' in I, 128.4(11); I, 162.4; I, 185.7; II, 3.6; III, 4.2; XV, 11.4; IV, 56.7; V, 5.7; V, 9.2; V, 22.1; V, 72.8; VI, 11.5; VI, 41.4; VII, 1.12; VII, 7.3; VII, 10.2; as 'teaching and preaching' in I, 22.3; IV, 34.3; as 'a worthy conduct' in I, 122.1; I, 139.11; III, 8.8; III, 32.12; IV, 21.3; 24.4; 27.8; 29.16; V, 12.1; VI, 7.2; 16.1; VII, 15.5; 37.2; 23.1; VI, 20.10; and I, 127.6; as 'company' in II, 21.5; III, 22.4; VI, 6.1; VI, 10.1; VI, 15.16; VI, 16.4; VI, 21.4; VI, 70.5; VII, 59.11; as 'good company and the like' in III, 1.2; V, 21.3; VI, 38.4; as 'actions which increase good education and conduct' in IV, 34.6; VI, 40.4; as 'a pupil' in VI, 68.1; as 'adorable' in VII, 16.2; as 'protection of the state' in III, 27.5; IV, 34.11; IV, 50.10; V, 77.1; VII, 34.17; as 'knowledge' in I, 93.6; I, 96.6; VII, 34.6; VII, 43.2; as 'justice' in IV, 1.9; IV, 39.5; VI, 2.3; VI, 40.5; as 'glory of technical education' in I, 3.10; 11; as 'actions' in I, 3.10; 11; I, 26.10; I, 91.19; I, 94.9; as 'skill in actions' in I, 10.4; as 'havana (offerings to fire) and technical education or art' in I, 13.8; VI, 52.1; VII, 35.7; as 'accomplished with efforts' in I, 20.2; III, 43.3; as 'technical education' in I, 12.1; I, 15.7; I, 22.13; as 'that which helps in the accomplishment of art and the like' in I, 34.3; as 'roads' in I, 'saṅgatah'. 2. H. T. appears to be wrong. It is 'dravyamaya yā vānimaya yajña'.

I, 34.9; as 'reading, teaching, listening and preaching' in I, 40.3; *, 76.1; I, 86.2; IV, 33.3; VI, 2.2; as 'an administration that destroys enemies and protects the best' in I, 41.5; IV, 20.3; as 'imparting of education and protection' in I, 84.2; as 'a protector of education or knowledge' in I, 91.10; as 'that which is accomplished by art' in I, 91.10; III, 35.2; as 'full of all knowledge' in I, 105.4; as '~~meanings~~ means of receiving education and the like' in I, 142.8; II, 2.11; as 'the fourfold human aim' in I, 164.50; as 'means of approach' in I, 170.4; as 'which helps in the acquisition of wealth' and the like' in I, 188.7; as 'actions, worship and knowledge' in ~~II~~ I, 24.14; II, 5.8; as 'hospitality to the learned' in ^{I, 128.4(11)} II, 36.6; VI, 5.5; VI, 34.4; as 'reading, teaching and company' in II, 41.20; as 'justice and sympathy which are free from attachment and enmity' in III, 1.22; as 'living in ~~any~~ company' in II, 2.1; / III, 17.2; III, 26.6; V, 43.10; ~~III~~ VI, 69.1; as 'sugupti (state of deep sleep) and the like' in III, 19.2; as 'honour to the learned, good company, good qualities and charity' in I, 113.19; III, 11.3; II, 15.4; III, 21.1; III, 25.4; III, 39.8; IV, 9.7; V, 17.1; V, 52.10; VI, 13.4; VI, 34.2; VII, 57.1; VII, 60.12; as 'righteous conduct' in III, 12.3; III, 29.8; VI, 23.8; VII, 11.5; as 'protection based on education and modesty' in III, 40.3; as 'care of subjects or offsprings' in IV, 20.2; V, 3.5; as 'the relation between a king and his subjects' in IV, 29.2; as 'that increases education and intelligence' in IV, 34.1; as 'conduct free from the evils of enmity and the like' in ~~x~~ IV, 37.1; as 'reading and teaching' in I, 21.2; II, 41.19; IV, 44.4; VII, 34.5; as 'charity of excellent objects like food' in V, 4.5; as 'spreading of education' in III, 8 9.6; V, 5.2; V, 41.7; VII, 42.3; as 'the duties of a house-holder' in V, 5.5; VI, 65.2; as 'education' in V, 43.11; as 'efforts' in V, 52.4; as 'respect, honour, or welcome' in I, 151.8; II, 36.2; V, 52.5; VI, 7.2; VI, 44.15; as 'knowledge and

... as : reading, teaching, listening and preaching
in I, 40, 2; VI, 2; IV, 32, 3; VI, 2; as : in reading
... that destroys enemies and protects the best
I, 41, 3; IV, 30, 3; as : imparting of education and protec-
tion; in I, 34, 3; as : a professor of education or knowledge
in I, 31, 10; as : that which is accomplished by etc. in I,
31, 10; III, 32, 3; as : full of all knowledge; in I, 105, 4
as : numerous means of receiving education and the like
in I, 142, 3; II, 2, 1; as : the town-folk human etc. in I,
144, 30; as : means of approach; in I, 150, 4; as : which
helps in the acquisition of wealth and the like; in I, 152,
7; as : religious, worship and knowledge; in II, 32, 14, 15,
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company' in V,78.3; as 'conduct that declares truth' in V,87.9; as 'pleasure-giving' in VI,15.18; as 'true-conduct' in ^{IV,37.2;} ~~VII~~ VI,16.22; as 'meals and movements' in VI,41.1; as 'harmonious conduct' in VI,62.2; ~~as~~ VI,18.15; as 'company of the learned' in ~~X~~ I,131.2; I,166.14; VII,21.1;2; as 'non-violence' in III,27.2; III,29.5; as 'worldly conduct' in IV,56.2; as 'perfect knowledge' in V,11.2; as 'conduct in general' in V,11 15.2; as 'sacrifices beginning from Agnihotra and ending with Asvamedha' in I,15.7; I,44.3; I,128.7 (1); as 'knowledge of yoga or of art and worship' in I,44.3; as 'the means of science and art' in I,76.3; as 'art' in I,21.2; I,109.5; I,111.2; III,35.6; as 'knowledge gathered from company' in III,30.15; as 'a truthful man' in VI,40.1; as 'reading, teaching, and honour' in I,101.9; as 'charity of knowledge' in I,142.5; as 'the stage of household' in IV,14.4; as 'rain and other functions of water' in IV,58.2; as 'shining (divya) objects like Agni' in I,164.50; as 'praiseworthy associated or joint (saṅgata) actions' in I,151.8; II,35.12; III,31.3; IV,50.6; V,6.10; VI,18.15; VII,20.6; as 'service to the learned, true expression and the like' in VI,3.2; as 'united measures and sub-measures' in VI,4.1; VII,2.2; as '~~beginning~~ beginning with Asvamedha and ending with art' in I,44.10; as 'prayer, worship, and such other good actions' in VI,14.2; as 'propagation of education and righteousness' in VI,16.3; VII,43.1; as 'reading, teaching and preaching' in I,86.2; as 'good deeds' in VII,2.7; as 'giving and receiving knowledge' and the ~~like~~ like' in VII,39.4; as 'propagation of knowledge and education' in I,83.5; as 'reading, teaching, preaching and living in company' in I,173.10; as 'honour to the learned, artistic actions, knowledge and the like, and charity' in III,32.5; as 'the study of scriptures, good company and practice of yoga' in III,62.12; as 'service and the like to the ~~x~~

learned' in VI,12.4; as 'actions leading to the acquisition of wealth' in VI,23.6; as 'performance of good actions' in VI,24.6.

In compounds he has translated it as 'justice' in IV,1.9; as 'conduct' in III,6.10; as 'education' in IV,1.2; as 'administration' in IV,1.2; as 'efforts' in III,27.6; as 'good company' in I,85.2; H.T.); as 'objects offered to the fire' in I,15.11; III,8.3; as the glory of world-sovereignty' in I,4.7; as 'company of the learned' in I,145.3; as 'knowledge and the like' in I,96.3; as 'protection and care of the subjects' in I,114.4; as 'worthy conduct' in V,5.9; and as 'yajña' in I,15.12; I,86.2; I,128.2; I,136.1; I,168.1; III,24.1; IV,47.4; IV,51.11; V,41.1; VI,21.2; VI,48.1; He has translated ^{it} (the word 'yajña') and its forms as 'three types of yajña (sacrifice)' in I,1.1;⁴ I,12.10; I,13.2; 12; I,15.2; 3; 6; I,44.11; I,132.3; I,142.2; 3; I,162.5; II,1.10; II,5.7; II,34.12; III,2.5; 6; III,4.5; III,11.1; III,35.10; IV,14.1; IV,58.10; V,12.6; V,13.6; V,20.3; V,72.3; V,74.7; VI,15.11; VI,49.2; VII,44.2; and VII,51.1. Dayānanda has enumerated these three types as 'ijyate-sau yajñastasya mahimnah karmāṇo viduṣāṃ satkārasya saṅgatasya satsaṅgatyotpannasya śilpakriyotpādyasya vā'.¹

He has accepted Yaska's interpretation of 'adhvara' given in N. I,8 and has translated it as 'free from the defects of injury and the like' in I,1.4; as 'unimpaired happiness' in I,14.11; I,23.17; as 'world based on actions (kriyājanya jagat)' in I,18.8; as 'sacrifice' in I,1.8; I,19.1; I,44.2; 3; 13; I,135.7(1); I,162.17; III,6.10; III,11.1; III,53.1; IV,7.1; 3; V,22.1; ~~III,14.1~~ V,71.1; VII,14.2; VII,56.12; ~~sau yajñastasya~~ and in I,12.7; I,15.7; ~~It~~ I,16.3; as 'one who does not inflict injury' in I,74.1; I,135.5; as 'a sacrifice that increases education and knowledge like Agnihotra

1. RVB. I, pp. 13.

... in VI, 12, 4; as 'action leading to the ...'
... in VI, 22, 6; as 'performance of good ...'
... in VI, 24, 6.

In compounds he has translated it as

'justified' in IV, 1, 9; as 'conduct' in III, 6, 10; as

'emulation' in IV, 1, 2; as 'administration' in IV, 1, 3;

as 'effort' in III, 27, 6; as 'good company' in I, 23, 1;

N.T.; as 'object offered to the fire' in I, 13, 11; III,

8, 2; as the glory of world-superiority' in I, 4, 7; as

'company of the learned' in I, 143, 2; as 'knowledge

and the like' in I, 96, 2; as 'protection and care of

the subjects' in I, 114, 4; as 'worthy conduct' in V, 2, 6;

and as 'virtue' in I, 11, 12; I, 22, 6; I, 122, 2; I, 122, 11; I,

122, 1; I, 122, 11; IV, 4, 1; IV, 5, 1; IV, 5, 2; IV, 5, 3; IV, 5, 4;

He has translated the word 'yajña' and its forms as

'three types of yajña (sacrifice)' in I, 1, 11; I, 12, 10;

I, 12, 11; I, 12, 12; I, 122, 2; I, 122, 11; I, 122, 12; I,

122, 13; I, 122, 14; I, 122, 15; I, 122, 16; I, 122, 17; I,

122, 18; I, 122, 19; I, 122, 20; I, 122, 21; I, 122, 22; I,

122, 23; I, 122, 24; I, 122, 25; I, 122, 26; I, 122, 27; I,

and I, 122, 28. He has translated these three words

as 'sacrifice' and 'yajña' and 'yajña' and 'yajña' and

'yajña' and 'yajña' and 'yajña' and 'yajña' and

'yajña' and 'yajña'.

He has accepted Yajña's interpretation

of 'adhvāra' given in N. 1, 2 and has translated it as

'free from the defects of injury and the like' in I, 1, 1;

as 'uninterrupted happiness' in I, 1, 11; I, 1, 12; as

'world based on actions (karma)' in I, 1, 13; I, 1, 14; I,

as 'sacrifice' in I, 1, 15; I, 1, 16; I, 1, 17; I, 1, 18; I,

I, 1, 19; I, 1, 20; I, 1, 21; I, 1, 22; I, 1, 23; I, 1, 24; I,

I, 1, 25; I, 1, 26; I, 1, 27; I, 1, 28; I, 1, 29; I, 1, 30; I,

and in I, 1, 31; I, 1, 32; I, 1, 33; I, 1, 34; I, 1, 35; I,

I, 1, 36; I, 1, 37; I, 1, 38; I, 1, 39; I, 1, 40; I, 1, 41; I,

I, 1, 42; I, 1, 43; I, 1, 44; I, 1, 45; I, 1, 46; I, 1, 47; I,

I, 1, 48; I, 1, 49; I, 1, 50; I, 1, 51; I, 1, 52; I, 1, 53; I,

and such other (actions)' in I,74.4; as 'conduct' in ~~I,45.12; I,45.4; I,93.12; I,142.13; III,3.8; III,4.4; III,20.1; IV,2.10; IV,7.7; IV,9.6; IV,15.1; V,1.7; VI,49.2; VII,71.4; VII,39.4; VII,42.1;~~ as 'truthful conduct' in IV,55.1; as 'reading and teaching' in I,101.8; III,53.10; as 'protection of the state' in I,135.3; V,28.4; as 'non-violence' in I,135.7(i); I,151.3; III,2.7; III,10.4; 7; III,14.7; III,16.6; III,17.5; III,27.4; IV,37.1; V,26.3; V,44.3; V,49.4; V,51.2; VI,2.3; VI,15.7; 14; VI,66.10; VI,68.10; VII,7.4; VII,16.5; VII,24.2; VII,43.2; as 'united and worthy actions' in I,151.7; as 'a conduct accomplished by art (śilpasādhya)' in II,2.5; as 'righteous conduct' in I,165.2; III,10.1; III,28.5; IV,6.1; V,14.2; VI,16.2; VI,63.4; VII,41.6; as 'protection and care' in III,54.12; V,4.8; as 'justice' in III,60.7; IV,9.7; VI,52.12; VII,7.1; as 'respectable conduct' in IV,15.2; as 'conduct or duties of the household and the like'¹ in I,48.11; IV,51.2; VII,2.7; as 'preaching' in VII,42.5; as 'one that can not be injured' in ^{I,77.2;} I,128.4; III,8.8; IV,9.4; VI,7.2; VI,10.1; as 'use of art' in III,23.2 1; V,28.6; VII,3.1; as 'a state that cannot be injured' in IV,3.1; IV,7.8; as 'conduct in general' in VII,11.1; as 'religious-minded persons' in I,1.8; as 'sacrifices commencing with the protection of the state, Agnihotra and ending in art' in I,27.1; VII,10.5; as 'imparting of education and knowledge, protection of subjects and the like' in I,44.9; as 'uninjured conduct' in VII,2.3; as 'artistically manufactured praiseworthy vehicles' in I,47.2; as 'uninjurible righteous sacrifice' in I,57.3; as 'constant worship free from injury and' in I,94.13; as 'battle' in I,94.13; VII,1.16; as 'protection of subjects' in I,121.1; as 'protection free from injury' in I,121.7; as 'reading, teaching, state-protection and the like' in III,8.1; as 'visible world' in III,27.12; as 'sympathetic treat-

1. Duties of the next two stages of human life viz., the Vanaprastha and Sanyāsa appear to be referred to by Dayānanda in this phrase.

and such other (persons) in I, 14, 15, as 'conduct' in
 1, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

ment' in III, 28.3; as 'worthy conduct' in III, 57.4; as 'yoga indicated by non-injury'¹ in VI, 16.46; as 'receiving or acquiring education or knowledge' in III, 62.5; VI, 50.9; as 'worth-performing actions' in I, 58.7; as 'a conduct based on qualities of friendship and the like' in III, 27.8; as 'ordained (vidhi) sacrifices' in III, 27.8; as 'harmonious actions' in III, 29.7; as 'protection of subjects and justice' in V, 4.1; as 'uninfrable world-empire' in I, 47.8.

Rv. I, 23.14.

यतः अयम् (आचृणः) सप्तन्ता दृणयो दीप्तयो यस्य सः
(पूषा) यो जगदीश्वरः तामिव्योस्या सर्वात् पदार्थात्
पोषयति स पद्मेश्वरः (गुहा) गुहायामन्तरिक्षे
बुद्धौ वा (हितम्) स्थापितं स्थितं वा (चित्रबर्हिषम्)
चित्रमेकैकं सिद्धं बर्हिषतमैर्कर्तुं क्रियते येन तम्
(अपगूढम्) अपगतश्चासौ गूढश्चरति (राजानम्)
प्राणं जीवं वा (अविन्दत्) जानाति तस्मात्
सर्वशक्तिमान् वर्तते ।

Dayānanda has translated the forms of 'āghrṇī' as 'who has rays and light on all sides' in I, 23.13; as 'who propagates the science of Zoology on all sides' in VI, 53.9; as 'shining on all sides' in I, 138.4; III, 62.7; VI, 48.16; VI, 53.3; VI, 55.1; as 'spreading justice all round' in VI, 53.8; as 'shining with his knowledge' in VI, 55.3; He has not worried himself about the accent in these translations. He has, thus, explained the accented form 'āghrṇe' in the Nominative in I, 23.13; VI, 53.9; and in the Vocative in VI, 55.1; and the unaccented 'āghrṇe' in the Nominative in I, 138.4; III, 62.7; VI, 48.16; VI, 53.3; x in the Vocative in VI, 53.8; VI, 55.3; and in the Locative in VII, 40.6. He can be justified in 1. Dayānanda refers to the eight-fold yoga described in Yoga Darsana II, 29.

his explanation on the authority of the three-fold classification of Vedic Mantras given in N. VII,1.

The allied word 'ghṛṇi' has been explained by Dayānanda as 'shining sun' in II,33.6; VI,16.38; and as 'shining' in VI,15.5. It has been listed in the synonyms of 'jvalataḥ' (shining) in Nigh. I,17; in those of 'ahah' in Nigh. I,9 and in those of 'krodha' in Nigh. II,13; In U. IV,52 Dayānanda has explained its derivation as 'jighartī kṣarati dīpyate vā sa ghṛṇiḥ.' It is thus derived from $\sqrt{\text{ghṛ}}$ kṣaranadīptyoh.¹ Sayana explains this word as 'āgatadīptiḥ' (glowing). But Prof. N.N. Chaudhuri derives it from $\sqrt{\text{hr}}$ to be angry with the prefix 'ā' and the suffix 'ni' and explains it as 'wrathful'. He cites 'ugra' in VI,53.4 meaning 'fierce' in support of this derivation.² This derivation relates to only one of the senses of the word 'āghṛṇi' which too follows from the 'dīpti' sense of the $\sqrt{\text{ghṛ}}$.³

The word 'guhā' stands for the Locative Singular 'guhāyām'. Mr. Griffith and others have translated this word as 'cave'. Yāska in his interpretation of Rv. I,164.45 in N. XIII,9 explains this word as 'guhā gūhateḥ'. Kaiyyāṭa, the author of Pradīpa Tīkā on the Mahābhāṣya of Patañjali explains it as 'ajñānameva guhā tasyām'; the author of the Udyota Tīkā explains it as 'guhā ajñānam hrdayādirūpā ca'.⁴ Dayānanda's interpretations of this word are corroborated by K.U.P. I,2.20; I,1.14; Muṇḍaka Up. II,1.10; III,1.7; and other authorities. These passages also convey the central idea of the present verse. Dayānanda has translated its forms as 'mid region' in I,6.5; I,23.14; as 'intellect' in I,23.14; I,67.2; I,4; I,130.3; I,141.3; I,164.45; II,4.9; II,24.6; III,1.9(1); III,1.14; III,56.2; IV,5.9; 9; 12; IV,7.6; IV,18.5; IV,21.7;

1. See the Bala Manoramā commentary on this aphorism.

2. The Interpretation of Some Aśvins of the Aśvins & hymns' IX, A.T.O.C.

3. It is used in this sense in S.D. VIII,4.

4. Mahābhāṣya Navāhnikā, Bombay PP.40.

5. The text of the commentary here is 'mahattattvākhyāyam samastibuddhan'.

V, 11.6; V, 15.5; as 'all objects' in I, 65.1; as 'knowledge' in I, 67.4; as 'that covers' in I, 123.7; as 'a secret-place' in I, 167.3; II, 11.5; as 'the cavity of the heart' in II, 12.4; as 'a cave' in III, 1.9 (ii); as 'the womb' in V, 2.1; and as 'mind' V, 8.3.

The word 'barhih' is formed from $\sqrt{\text{br̥hi}}$ by U. II, 109. It can also be derived from $\sqrt{\text{br̥hu}}$ udyamīne by 'bahula'. Dayānanda has explained 'citrabarhiṣam' in I, 23.13 as 'citrāmāścaryam barhīrantarikṣam bhavati yasmāt tat'. He has translated 'barhih' and its forms as 'the intermediate region' in I, 12.4; I, 13.5; I, 16.6; I, 31.17; I, 47.4; I, 63.7; I, 85.6; I, 108.4; I, 173.1; II, 3.8; II, 36.2; III, 4.4; III, 11.1; III, 13.1; III, 14.2; III, 35.6; III, 41.3; III, 41.9; III, 42.3; III, 43.1; IV, 6.4; V, 11.2; V, 26.8; V, 44.1; VI, 63.3; VII, 2.6; VII, 21.2; VII, 43.2; VII, 46.4; as 'actions' in I, 23.14; as 'a good place' in I, 13.7; I, 44.13; III, 53.3; V, 72.1; VI, 52.13; VII, 24.3; as 'a good house' in I, 135.1; I, 142.7; VII, 59.6; as 'in every house' in I, 13.9; as 'a good seat' in I, 26.4; I, 45.9; I, 177.4; II, 41.2; IV, 9.1; V, 44.1; V, 46.5; VI, 52.13; VII, 42.5; VII, 57.2; as 'things' in I, 47.8; II, 3.3; III, 41.2; as 'knowledge' in I, 51.8; I, 53.6; I, 83.6; I, 188.4; V, 2.12; V, 18.4; VII, 11.2; as 'large' in I, 142.5; II, 11.16; VII, 18.11; as 'increase' in I, 117.1; I, 144.6; III, 9.9; as 'best' in I, 101.9; III, 24.3; as 'water' in I, 116.1; II, 3.4; III, 35.7; V, 62.5; VII, 17.1; as 'ghee' in VI, 11.5; VII, 2.4; as 'extremely wide' in VI, 67.2; as 'an oblation' in VII, 7.3; as 'space' in VI, 12.13; VI, 68.11; VII, 24.3; as 'an action that makes all prosperous' in VII, 39.2; as 'those who increase knowledge' in VII, 33.1; as 'great man' in VII, 43.3; as 'the state of salvation' in I, 31.17; as 'best conduct' in I, 44.13; I, 86.4; V, 72.2; VII, 44.2; as

1. H. T. 'andhakāra se samsāra ko dhāmpane vālī'

2. The commentary adds 'barhiriti padanāmasu pathitam. Nigh. V, 21. tasmādatra jñānārtho gṛhyate.' The import of the last part is not clear.

3. See Nigh. I, 12.

' which brings prosperity when at hand (upavardhayitre)' in I, 109.5; as ' regions in the mid-space' in II, 6.8; as ' a good assembly' in VI, 16.10; VII, 13.1; as 'sacrifice' in III, 13.1. The words 'barhayah' in I, 53.6 and 'barhih' in IV, 16.12 have been taken as verbal forms.

In the Bhāvarthah Dayānanda gives the central idea of this verse as ' the God , the Creator of the world is all-knowing since He knows the shining breath which is the cause of nourishment (pustihetu) and is stationed in the heart as well as He knows the individual soul.'

Rv. I, 24.10.

वयं पृच्छामः (अमी) दृश्यादृश्याः (ये) (उच्चाः) ऊर्ध्वं¹
स्थिताः केन (निहिताः) यथायोग्यं स्व स्वकक्षासु²
स्मापिताः (रक्षाः) सूर्याचन्द्रनक्षत्रादिलोकाः (नक्ताः)
रात्रौ (दृश्ये) दृश्यन्ते ते (पिता) क्षिप्ते (कुह) क्व (चिन्ते)
(ईयुः) यान्ति इति । यानि (वरुणास्य) परमेश्वरास्य
सूर्यस्य वा (अदब्धानि) अहिंसनीयानि (व्रतानि)
कर्माणि नियमा वा यैः (नक्ताम्) रात्रौ (विचाकशात्)
निशिष्टतया प्रकाशमानः सन् (चन्द्रमाः) चन्द्रादि-
नक्षत्र समूहः (एति) प्रकाशं प्राप्नोति स त्रयिता
स च प्रकाशयितास्तीत्युत्तमम् ।

The words 'yathayogyam svasvakaksasu' have been supplied to complete the sense.

'Rkṣa' has been used in V, 56.3 also where Dayānanda has ^{translated} it as 'pasuvisesah'.

Dayānanda has translated 'adabdhā' as 'one that cannot be injured' in I, 24.13; I, 89.1; I, 95.9; II, 27.9; II, 28.3; III, 1.6; IV, 2.12; V, 19.4; VI, 7.7; as 'uninjured' in I, 76.2; I, 89.5; I, 128.1; II, 9.1; 6; II, 27.

1. Omitted in the Padārthah.

2. Adopted from the H. T.

3. The Anvayah reads 'na' after 'naktam'.

stationed in the heart as well as the mind
which is the cause of enlightenment (purnima) and is
the world is all-knowing since He knows the shining
central idea of this verse as 'the God, the Creator of
In the Bhagavad Gita ends with the

OLAS E VII

The words 'yab-yoy' are

where Reynolds had ~~been~~ ^{the} ~~been~~ ^{enrolled} as "convinced".

22. 11. IV : 4. 21. V : 21. 9. VI : 9. 1. VII : 1. 10. VIII : 10. 22. IX

Electrolyte not used at bed time.

1. Adopted from the M. J.

3. The answer was: "no" after "no."

13; III, 54.16; IV, 50.2; IV, 55.3; VI, 51.1; 3; VI, 67.5; VII, 36.2; as 'one who does not injure' in I, 143.8; IV, 4.3; VI, 8.7; VI, 67.5; VI, 71.3; VII, 60.5; as 'uninjured non-violent' in VI, 51.4; 9; as 'non-injury' in VI, 48.10. It is the Past Passive Participle form of / dabh to injure (Nigh. II, 19) compounded with 'na'.

'Dadrisre' is formed by P. VI, 4.76.

Rv. I, 32.10.

मोः सप्रेशत्वया यथा यस्य (वृत्रस्य) मेचस्य (अनिवेश-
नानाम्) अविद्यमानं निवेशनमेकत्र स्यात् यासां तासाम्
(अतिष्ठन्तीनाम्) चलन्तीनामपाम् (निर्णये) निश्चितान्त-
र्हितम् (शीघ्रम्) (शीघ्रते) हिंस्यते यत तत्र (काष्ठाणां)
दिशाम् (मध्ये) अन्तः (निहितम्) स्थापितमस्ति यस्य
च शीघ्ररण्या (आपः) जलानि (दीर्घम्) महान्तम्
(तिष्ठः) अन्धकारम् (विचान्ति) विविधतया गच्छन्त्या-
गच्छन्ति सः (इन्द्रशत्रुः) इन्द्रः शत्रुर्यस्य सै मेचः
तासामपां मध्ये समुदायावयत्³ व्रितपेक्ष (आशयत्)
सामन्तात् शेते तच्चा प्रजायाः द्रोण्याः ससहायो-
श्शत्रवो वच्चा काष्ठाणां मध्ये शाययितव्याः ।

'Indrabatuh' has been explained xxxxxx in I, 32.6 as it has been done here.

'Ninya' has been translated as 'concealed' in I, 164.37; as 'definitely concealed' in I, 32.10; as 'a definite form' in I, 95.4; as 'definitely inside' in VII, 33.9; as 'definite or decided' in IV, 16.3; IV, 16.3; and VII, 56.4. It is included in the synonyms of 'nir-
nita' and 'antarkhita' in Nigh. III, 26.

'Dayānanda has explained 'vrtra' as 'a cloud' on the authority of Nigh. I, 10 in I, 4.8; I, 7.5; I, 23.9; I, 32.5; 7; 8; 10; 11; 13; I, 51.4; I, 52.6; 8; 10; I, 54.10; I, 56.5; 6; I, 61.6; 12; I, 63.4; I, 80.3; 4; 5; 10; 11; I, 85.9; I,

1. Vrtrasya is omitted in the Anvaya.

2. P. T. 'sūmūdaya...!'

3. P. T. = वि-

the West Indicative Participle form of 'to do' to injure
(Ktā, II, 12) compounded with 'to do'.
Indicative is formed by P. VI, 4, 10.

VI, 4, 10.

अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)
अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)
अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)
अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)
अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)
अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)
अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)
अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)
अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)
अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)
अभिहितं (अभिहितं) अभिहितं (अभिहितं) अभिहितं (अभिहितं)

Indicative has been explained as 'to do' in I, 3, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

I, 174.2; II, 11.9; 18; II, 14.2; II, 19.4; II, 30.2; 3; III, 30.8; III, 37.5; 6; III, 49.1; IV, 16.7; IV, 17.8; 19; IV, 18.7; IV, 19.8; V, 42.5; VI, 13.3; VI, 17.1; VI, 37.5; VI, 44.14; VI, 60.6; VI, 72.3; VII, 19.5; VII, 58.4; as 'a foe' in I, 4.8; I, 8.2; I, 36.8; I, 52.15; I, 61.10; I, 80.10; 11; III, 30.4; III, 32.4; III, 53.11; IV, 17.1; IV, 21.10; VI, 56.2; VI, 68.3; VII, 20.2; VII, 21.6; as 'hostile army' in III, 30.22; IV, 22.9; IV, 41.2; VII, 19.4; VII, 22.2; VII, 30.2; as 'those who overpower righteousness' in VI, 26.8; as 'one who takes water' in I, 80.2; as 'one who enjoys happiness (derived) from subjects or children' in I, 80.2; as 'crooked' in I, 80.13; as 'ignorance' in IV, 18.11; as 'a cover' in VI, 20.2; as 'actions leading to victory over enemies' in I, 53.6; as 'waters' in I, 84.13; as 'wealth' ^{on} the authority of Nigh. II, 10 in I, 187.1; III, 47.3; IV, 16.34; IV, 24.10; IV, 42.7; VI, 19.13; VI, 22.10; VI, 25.6; VI, 29.6; VI, 33.1; 3; VI, 57.3; VI, 46.1; VI, 60.1; VI, 73.2; VII, 19.4; VII, 23.3; VII, 48.2; ~~and the author~~ In compounds it has been explained in one or the other of these senses. Thus 'vrtrakhādah' has been translated as 'a ray or wind that removes clouds' in III, 45.2; and as 'one that makes the clouds firm' in III, 51.9; 'vrtrataram' as 'extremely covering' in I, 32.5; 'vrtraturam' as 'which hastens a cloud or wealth' in IV, 42.8; as 'by which cloud-like enemies are destroyed' in VI, 20.1; 'vrtratūrā' as 'killers of enemies powerful like clouds' in VI, 68.2; as 'vrtratūrya' and its forms as 'destruction of enemies' in II, 26.2; as 'a battle where enemies are routed' on the authority of Nigh. II, 17 in I, 106.2; VI, 13.1; VI, 18.6; VI, 34.5; VI, 38.5; as 'the destruction of clouds' in VI, 61.5; 'vrtraputrā' as 'the earth to whom the cloud is like a son' in I, 32.9; 'vrtrahatya' as 'the destruction of clouds' in V, 29.7; as 'battles in which enemies are routed like the clouds' in I, 52.4; I, 53.6; I, 109.5; IV, 19.1; IV, 24.2; VI, 18.9; VI, 23.2; VI, 25.1; 8; VI, 36.2; VI, 47.2; VII, 1.10; VII, 19.10; VII, 32.15; 'vrtrahatyan' ~~hathanan~~

hathānām' as 'those who have killed cloud-like enemies' in III, 16.1. 'Vrtrahan' and its forms ~~kan~~ have been explained as 'a person who ~~removes~~ behaves like the sun who removes clouds' in III, 31.14; as 'the sun that removes clouds' I, 16.8; I, 59.6; I, 78.4; I, 91.5; ~~I, 12.4~~ I, 186.6; II, 1.11; II, 20.7; IV, 42.9; V, 86.3; VI, 16.14; 19; 48; VI, 47.6; as 'one who completely routs his enemies as the sun does the clouds' in I, 59.6; I, 81.1; I, 84.3; I, 106.6; I, 121.12; IV, 30.7; 19; 22; V, 40.4; IV, 32.19; V, 40.4; VI, 17.11; VI, 45.5; VII, 31.6; VII, 32.6; as 'a king like the sun who removes clouds' in III, 31.18; III, 54.15; IV, 30.1; IV, 32.1; V, 38.4; 'as 'a person who obtains wealth' in III, 40.8; III, 41.4; III, 52.7; IV, 32.21; V, 35.6; V, 40.1; as 'by which vrtra is killed' in VI, 20.9; as 'the head of the state-assembly and the army who destroys wicked persons' in III, 12.4; as 'those (two) that kill clouds' in I, 108.3; VI, 60.3; as 'actions' by which clouds are destroyed' in VI, 60.3; as 'a remover of the darkness of ignorance like the sun that kills clouds' in I, 74.3; as 'one who kills the unrighteous persons by bestowing the fruits of their actions' in I, 100.2; as 'a scholar like the cloud-removing sun' in II, 1.11; III, 31.11; 21; III, 47.2; as 'the Supreme Soul who is like the cloud-removing sun' in III, 20.4; and as 'like the sun' in III, 30.50.

Rv. I, 36.10 (ab).

हे (हव्यवाहन) हव्यान्पादा तुर्महीणि वस्तूनि वहति प्राप्नोति
तत्सामुद्भौ । सभ्यजन (यद्) मननशीलम् (यजिष्ठम्)
अतिशयेन यज्ञात् (त्वा) सात् (देवासः) विद्वांसः (मनवे)
मननयोग्याय राजशासनाय (इह) अस्मिन् संसारे
(दधुः) दध्यासुः ।

The translation is quite clear.

Rv. I, 42.2.

हे (पूषन्) विद्वंस्त्वम् (यः) अच्यः) अच्यं पापं विद्यते
यस्मिन् सः (दुःश्रोतः) दुःवि शाययितुमर्हः (वृकः)

स्तेनः आत्मान् (आदिदेशति) अतिस्तेजोदत्तानतिदेश्य पीडयेत्
(तं) दुष्टस्वभावम् (पथः) चर्तताजप्रजा मार्गात् (अप-
-जहि) विनाशाय वा ह्यदूरे निक्षिप ।

Dayānanda's interpretation of 'pūṣan' here is corroborated by TB. II, 5.7.4 'pūṣā viśam vitpatih'.

The word 'ama' explained as 'eva' in the Padārthah has been omitted in the Anvayah. It can be easily fixed up at the end.

The word 'duhṣevah' has been used only in this Mantra. The word 'sevam' is included in the synonyms of 'sukha' in Nigh. III, 6. Dayānanda has translated 'sevah' as 'one that gives happiness' in I, 69.2; as 'a happy, pleasant and virtuous teacher or preacher' in I, 73.2 (H.T.).¹ The word 'sevam' is translated as 'happy' in I, 58.6; as 'happiness' in III, 7.5; V, 64.2. In U. I, 152 it is derived from 'śi'. Dayānanda has thus correctly explained this word.

Rv. IV. 27.3.

हे मनुष्याः (यत्) यः (शेनः) शेन इव वर्तमानः (अवस्व-
-नीत्) शब्दयेदुपदिशेत् (अथ) (यत्) यः (द्योः) प्रकाशस्य
(पुण्ड्रिम्) बहुधा (जागृत्) सृजेत् (यत्) यः
(ता) शत्रुबलं कम्पयेत् अस्मै (ह) तिलु (ज्याम्) धनुषः
प्रत्यश्वात् (अतक्षिपत्) प्रैषति (अतः) (कृशानुः) शत्रूणां
कर्षक इव (मनसा) अन्तःकरणेन (मुण्यन्) पिदाधीन²
अस्मै चान् पुत्यन् वा सन् (अस्ता) प्रक्षेप्ता (व्यतक्षिपत्)
[विशेषेण क्षिपति]³ यदि तमन्यः (अहुः) वहन्ति तर्हि
स सर्वत्र विजयी स्यात् ।

'Manasā' means 'after due thought';

'padārthān' means 'battle-equipment'; 'asmai' means 'for

1. It has been omitted from the P.T. of the Padārthah.

2. Adopted from the H.T.

3. Adopted from the H.T. The Padārthah reads '(वि) (अव) (क्षिपत्) प्रैषति'.

the army of enemies'; 'viśeṣeṇa kṣipati' means 'throws arrows at the enemy'.

'Kṛṣānu' is explained as 'kṛṣyati¹ tanūkarotīti kṛṣānuh' in the commentary on U. IV, 2. It is thus derived from / kṛṣa tanūkarane by adding 'ānu'. ~~Dayānanda~~ Dayānanda has translated it as 'weak' in I, 112, 21; and as 'lightening' in I, 155, 2.

Dayānanda has explained 'purandhih' and its forms as 'knowing several branches of knowledge or highly educated' in I, 116, 13; IV, 50, 11; as 'extremely intelligent' in I, 117, 19; I, 134, 3; V, 42, 5; as 'who upholds the word' in I, 181, 9; II, 38, 10; VI, 49, 14; as 'who holds cities (pura)' in I, 158, 2; II, 31, 4; IV, 26, 7; as 'who possesses several ^{good} qualities' in III, 61, 1; as 'one who holds much' in IV, 27, 2; 3 VII, 9, 6; as 'administration' in IV, 34, 2; as 'the sky in which objects in large numbers are sustained' in VII, 35, 2; as 'various types of intellect' in I, 5, 3; I, 116, 7; III, 62, 11; IV, 22, 10; V, 35, 3; VII, 32, 20; as 'knowledge' in I, 180, 6; as 'the sun that upholds all' in VI, 21, 9; as 'who profusely enjoys happiness' in VII, 36, 8; VII, 39, 4; as 'who perform actions dependent upon the body' in I, 123, 6; as 'heaven and earth' in V, 41, 6; and as 'by which perfect knowledge is thought of' in II, 1, 3; It is formed from / du dhān dhāraṇaposaṇayoh and / dhyai cintāyām (in II, 1, 3 only) preceded by pur or pura or puru.

The last part of the translation has become obscure. In the gist Dayānanda gives the central idea of this verse as 'the persons who find a king who propagates truth, administers true justice, wins enemies and protects his subjects become happy on all sides'. The translation needs some modifications in the light of this Bhāṇvārthah.

Rv. I, 43, 8.

हे (इन्दो) [सुशिक्षया]² आर्द्रिकाक सभायक्ष (तः) अस्मान्

1. The P. T. reads 'kṛṣati'.

2. Adopted from the H. T.

(सोमपरिबाधः) ये सोमानुत्तमान् पयार्धान् पीतः सर्वतः
बाधन्ते ते विरोधिर्नै (मा) न (जुहुन्त) प्रसह्यकारिणो
भवन्तु ये (नः) अस्माकम् (आतपः) शत्रवः सन्ति
तस्वै कयाचित् (मा) (आभज) सेवस्व ।

The Anvayah omits ' (vāje) yudhe' which
should be placed between 'tāmstvam' and 'kadācit'.

'Somaparibādhaḥ' occurs nowhere else. Dayā-
nanda's interpretation is quite reasonable.

Rv. I, 45.1.

हे (अग्ने) विधुद्वर्तमान विद्वन्! (तद्) (रह) [अस्मिन्
संसारे] (नसून्) कृतचतुर्विंशतिवर्षब्रह्मचर्यान्* पण्डितान्
(तद्) आचरितचतुश्चत्वारिंशद्वर्षब्रह्मचर्यान् महा-
बलान् विदुषः (आदित्यान्) सप्ताचरिताष्टचत्वारिंशत्
संवत्सरा ब्रह्मचर्या रक्खितव्रतान् महाविदुषः (उत)
अपि (द्यूतप्रुषद्) यो यज्ञसिद्धेन पृथेन प्रुष्णाति
स्निह्यति तै (मनुजातद्) यो मनोर्मननशीलान्मनुष्या-
दुत्पन्नस्तै (स्वधनाद्) शोभना पालनीया अध्वना
यस्य तद् (जनद्) पुरुषार्थिनं सततम्
(यज) संगच्छस्व ।

'Svadhvaram' has been translated as 'uttama-
yajña ko siddha karane hāre'.

'Ghrtaprus' has been explained as 'those
who fill the water' in VI, 44.20; as 'sprinkled with water
and ghee' in VII, 47.1; as 'filled with lustre' in II, 3.2.

Rv. I, 51.1.

हे मनुष्याः! यूपद् (अर्णवद्) समुद्रवर्तमानद् (त्यै) तद्
(मेघै) वृष्टिद्वा सेक्ताद् (पुरुहूतद्) पुरुभिर्बहुभि-
र्विद्विः स्तुतद् (उरगिमयद्) य उरगिभिर्मीयते तद्

1. Adapted from (mā) nigedhe. 2. Adapted from the H.T.

(सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि)
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'Sanskritization' occurs no where else. But
 should be placed between 'Sanskrit' and 'Hinduism'.
 The above cases (VI) and (VII) are

(सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि)
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'Sanskritization' has been explained as 'those
 who fill the water' in VI, 44, 30; as 'saturated with water'
 and 'those' in VII, 47, 1; as 'filled with water' in IX, 2, 2.

(सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि) (सिद्धि)
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(मंहिष्ठम्) अतिशयेन महान्तम् (इन्द्रम्) सूर्यमिव शत्रूणां
विदायिताम् पामैश्वर्यवन्तं एजान् (गर्भिः) वाग्भिः
(अग्नि)मिदम् सर्वतो हर्षयत सूर्यस्य (द्यावः) किणान्
(न) इव यस्य (भुजे) भोगाय (मानुषा) मनुष्याणां
हितकाकाणि (विचरन्ति) तस्य (वस्वः) वसो धनस्य
दाताप्ति (विप्रम्) मेधाविनम् (अर्चत) सत्कुरुत ।

By 'mesa' Dayānanda perhaps means 'one who bestows wealth etc.' In other places he has translated it as 'one who sprinkles all with happiness and water' in I, 52.1; as 'competitors' in I, 116.10; as 'rams' in I, 43.6; & I, 117.17; 18.

The forms of 'rigmin' have been explained as 'those who possess (i.e. study) Mantras of the Rg-Veda' in I, 100.4; as 'who ~~composes~~ composes the Mantras of the Rg-Veda' in I, 9.9; as 'one who is known by the Mantras of the Rg-Veda' in III, 2.4; VI, 8.4; and as 'worth-praising by eulogies' in III, 45.7.

The word 'bhujē' has been translated as 'who is enjoyed' in I, 30.20; as 'for enjoying the happiness of knowledge in the body' in I, 127.8; as 'for protection' in I, 127.11; V, 48.4; as 'for enjoyment' in I, 155.3; V, 73.2; 'bhujah' as 'actions for enjoyment' in V, 74.10; 'bhujantaḥ' as 'protectors' in VI, 62.6; and 'bhujam' as 'subjects worth-possessing (bhoktavyāṃ prajāṃ)' in I, 104.6; and as 'earth that protects' in III, 2.9. It is derived from / bhujā pālanabhyavahārayoh.

'Vasvāḥ' has been interpreted as a form of 'vasu' in the Nominative and Accusative plurals and in the Genitive Singular. He has translated it as 'objects which make one live happily' in I, 27.5; I, 71.9; I, 90.2; I, 113.7; I, 143.4; as 'wealth' in II, 1.7; II, 14.11; II, 20.4; III, 4.1; III, 19.3; III, 43.5; IV, 17.11; IV, 20.8; IV, 21.10; IV, 41.9; IV, 52.3; V, 34.4; VI, 19.10; VI, 36.4; VII,

6.4; VII, 15.4; VII, 20.29; VII, 39.1; and as 'earth and the like' in V, 15.1; . He has explained 'vasvī' and its forms as 'relating to earth and the like' in I, 84.10; 11; 12; VI, 16.25; VI, 64.1; as 'relating to wealth' in V, 74.10; VII, 20.10; as 'having manifold objects' in V, 41.6; and as 'actions leading to wealth' in III, 13.5.
Rv. I, 52.1.

Dr. Sham-Sastry lays stress on the words 'mesa' and 'svarvidam' translated by Griffith as 'the ram who finds the light of heaven'.

Dayānanda has explained 'svarvidam' as 'by which the mid-regions are reached'. He takes it as an adjective to 'ratham' explained as 'aerial ^{vehicle} ~~vehicles~~ and the like'.

His interpretation of this verse is as follows:-

हे विद्वन्! (यस्य) इन्द्रस्य सेनाध्यक्षस्य (शतम्) असंख्याताः
 (सुखं) ये जनाः सुष्ठु सुखं प्राप्नुयन्ति ते जनाः (सुवृत्ति-
 मिः) सुष्ठु शोभना वृत्तयो दुष्टवर्जानि यासु क्रियासु
 ताभिः (साकम्) सह (अत्यम्) अश्वम् (न) इव (असौ)
 रक्षणाध्याय (हवनस्यदम्) येन हवनं पन्थानं स्यन्दते
 तम् (वाजम्) वेगयुक्तम् (इन्द्रम्) पानैश्वर्यवन्तम्
 (स्वर्दिदम्) स्वान्तर्दिक्षिं विन्दति येन तम् (त्यम्)
 विमानादिकम् (इति) गच्छन्ति प्राप्नुवन्ति येन इन्द्र
 (ववृत्त्याम्) वर्तयेयम् (त्यम्) तं सप्ताध्यक्षम् (मेषम्)
 सुखजलाध्यां सर्वान् सेताम् त्वम् (सुग्रहम्)
 शोभनं पूजयोपकुलवा ।

'Havanasyadam' has been used only here. The word 'havanā' has been translated as 'worthy of giving and taking' in VI, 69.4; as 'objects worth receiving' in V, 56.2; VI, 35.3; as 'actions like charity' in VI, 34.4; II, 1. Adapted from (su) Sobhane.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

33.5 15; as 'for receiving' in VI, 63.2; as 'action worthy of reception' in I, 102.10; as 'study' in VI, 52.10; and as 'call' in I, 10.10; V, 75.5; VI, 59.10. Dayānanda's interpretation of 'havanasyadam' is thus different from any of the senses assigned to 'havana' by him. His interpretation here, however, follows from the root sense of the word.

Rv. I, 62.5.

हे (इन्द्र) शत्रूणां विदाक (यस्मा) उपक्षेतः सभायक्षवृ
(गृणानः) शब्देन उपदेशमित्यर्थः कुर्वीणः (त्वद्) (अङ्गिरोभिः)
प्राणैर्बलैः (उष्मा) दिनप्रभुत्वेन (सूर्येण) सूर्यप्रकाशेन (गोपिः)
किणौ (अब्धः) अलौ (वि) विविधैः वेः वृणोति तथा विद्युत्
(व्यप्रथयः) विविधं प्रथय यथा (भूम्याः) भूमिषु साधवः
(दिवः) प्रकाशस्य (सानु) शिखत् (जिः) सर्वं लोकम्
(उपात्) मेघात् (अस्तभायः) स्तभाति तथा धर्माज्य-
सेना (दिवः) विशेषेण वृणोति शत्रून् व्यस्तम् भून् भवान-
स्मभिः स्तुत्योऽस्ति ।

The H.T. places 'just as lightening' before the word 'aṅgirobhih'. But these are unnecessary. It incorrectly translates 'dhamarājyasena' as 'an administration based on justice and righteousness, and an army'. It can be taken as a Tatpuruṣa compound only on the authority of P. II, 4.25. The word 'vivaḥ' used for the second time in the Anvayaḥ should be replaced by 'vyapra-thayaḥ' as is done by the H.T.

Dayānanda has translated 'aṅgiras' and its forms as 'the essence of earth and the like limbs of the universe' in I, 1.6; I, 31.1; I, 74.5; as 'vital airs that are the essence of the limbs of the body' in I, 1.6; I, 51.3; I, 62.5; I, 100.4; III, 31.7; IV, 40.1; V, 8.4 (lit. moving in the limbs); VI, 2.10; VI, 17.6; VI, 35.5; 'x as 'the upholder of earth and the like' in I, 31.17; as 'a learned man' in I, 75.2; I, 112.18; III, 31.19; as 'a

1. Adopted from the H.T.

2. P.T. 'vidyuda'.

3. Adapted from '(vi) vividhārthe'.

learned man like vital airs' in I,132.4; V,11.6; VI,11.3; VII,42.1; as 'a scholar of the science of breath' in I,62.2; I,107.2; I,139.7; 9; as 'scholars possessing knowledge, righteousness and kingdom' in I,62.3; as 'those who have grasped the essence of the principles of knowledge' in I,121.1; as 'dear like breath' in I,121.3; II,23.18; IV,9.7; V,10.7; V,11.6; V,21.1; as 'mighty like breath' in I,78.3; III,53.7; as 'one who is like breath' in I,45.3; I,100.4; II,17.1; IV,2.15; IV,3.15; V,45.7; VII,52.3; as 'like the force of ~~vatax~~ vital airs' in I,62.1; as 'a son dear like breath' in I,83.4; as 'an owner, lord or head ~~kiku~~ dear like breath' in IV,51.4; as 'like lightening' in VI,16.11; as 'best' in I,31.2; I,130.3; as 'limb-like rays' in II,15.8; as 'wind' in I,71.2; II,11.20; II,49.11; IV,3.11; IV,16.8; V,45.8; VI,18.5; VII,44.4; as 'like wind' in VI,65.5; as 'living beings' in I,127.2; II,20.5; as 'movement of the vital airs' in I,31.17; as 'knowledge' in VI,17.6; as 'wind and lightening' in VI,73.1;

His interpretation as 'breath, wind and the like' is based on authorities like 'prāṇo vā āṅgirāḥ' (SB. VI,1.2.28; VI,5.2.3-4) and 'ye-āṅgirasah sa rasah' (GB. I,3.4.)¹

Yaska derives it from / aṅk to mark, stamp or from / aṅc to bend, cover, to go, move, tend.² Dr. C.S. Venkateswaram suggests that it may be derived from / aṅg to go.³ In both cases the word signifies 'a learned man' 'knowledge' and so on.

Commenting on Yv. XI,45 the Śatapatha Brāhmaṇa observes 'āṅgirā vā agniḥ' (VI,4.4.4). Agni has three forms, one of them is lightening.⁴ Dayānanda is thus justified in translating 'āṅgiras' as 'lightening'.

1. Also see GB. I,1.7 -- 'āṅgebhyo raso-kṣarat so-āṅgirasobhavat'. 2. N.III,17.

3. C.S. Venkateswaram, Rg-Veda words etymologically equated in both the Aitareya Brāhmaṇa and the Nirukta in BDCR I,547

4. See N. VII,16.

Dayānanda has translated 'dasma' as 'a destroyer or remover of troubles, difficulties and pains' in I,62.6; I,74.4; I,77.3; I,138.4; I,148.4; II,20.6; III,1.7; IV,1.3(i); IV,6.9; IV,41.6; IV,55.2; V,6.5; V,17.4; V,41.13; V,49.3; VI,1.1; VI,18.5; VII,3.4; VII,18.11; VII,22.8; as 'one who removes the difficulties of others' in II,9.5; as 'a destroyer of wicked nature' in I,4.6; as 'the killer of the painful wicked' in II,1.4; V,34.1; as 'the remover of darkness' in I,62.11; as 'the killer of enemies' in I,62.12; I,129.2; VII,31.9; as 'the remover of ignorance' in IV,1.3(ii); as 'the destroyer of material visible objects' in III,3.2; as 'the head of state-assembly' in I,62.5; as 'one who ignores'¹ in V,31.7; as 'an enemy' in I,42.10; and as 'destroyers'² in III,55.15. It is derived from / dasu upakṣaye by U.I,145. the word 'dasmā' in I,74.4 is derived from the same root by U. I,139 (bahula).

~~translating~~ The Rg-Veda has two words -- 'andha' and 'andhas'. The first is accented on the last syllable while the second is accented on the first syllable. The latter is included in the synonyms of 'food' in Nigh. II,7 and in those of 'pada' in Nigh. IV,2; Dayānanda has thus translated it as 'blind' in I,94.7; as 'juice or essence' in V,51.5; VI,63.2; as 'the earth and the like' in I,9.4; as 'udāna and other vital airs' in I,52.5; as 'food' in I,28.7; I,80.6; I,85.6; I,122.1; I,135.4; I,153.4; II,14.1;5; II,19.1; II,36.3; II,37.1; III,35.1; III,48.1; IV,1.19; IV,27.5; V,30.6; V,54.8; VI,68.11; VI,69.7; VII,21.1; and as 'food and the like' in I,52.1;3;5; I,82.5; I,155.1; III,40.1; III,41.6; IV,16.1; IV,20.4; IV,23.1; IV,31.2; IV,32.14; V,41.3; V,45.9; VI,42.4; VI,43.4; VI,63.3; VII,20.4; VII,21.1; VII,59.5.

The former is translated as 'devoid of knowledge' in I,117.17; I,148.5; I,164.16; as 'full of ignorance' in I,112.8; I,147.3; as 'blind' in I,116.16; I,117.18; II,13.12; IV,30.19; as 'one who causes darkness' in I,100.8; IV,19.9; and as 'darkness' in IV,16.4.

1. Vide H. T.

2. The H. T. 'nāśa hone vāle' is not correct.

Rv. I, 74, 3:

यः (णे णे) युद्धे युद्धे (अवज्जयः) यो अनेन जापयति
सः (वृत्रहा) मेघहन्ता सूर्यश्चाविद्यान्धकाणां प्राक् इव
(अग्निः) विजयप्रदो भगवान् परमेश्वरः (दाशुषे)
विद्यादिशुभगुणानां ^{स्ते} (गयम्) अगम् (उदजनि) उत्कृष्टं
जनयति । (उत) अपि यं विद्वंसि उपदिशन्ति तं (जन्तवः)
जीवाः अन्योन्यम् उप (ब्रुवन्तु) उपदिशन्तु ।

The words 'dasuse' and 'gayam' have been brought forward from I, 74, 2, the ~~previous~~ preceding verse. 'Gayam' is a synonym of 'wealth' in Nigh. II, 10.

The word 'dhanamjayah' has been translated as 'a conquerer of wealth' in III, 42, 6; and VI, 16, 15.

Rv. I, 78, 4.

हे विद्वन्! यस्तं (यस्पून्) महादुष्टान् (अवपूनुषे)
आति कम्पयसि^६ तं (वृत्रहन्तम्) अतिशयेन वृत्रस्य
[मेघस्य]^२ हन्तां [सूर्यपितॄन्]^२ (लो) तीम् (उ)^३ (युम्नैः)
यशसा प्रकाशमानैः शास्त्रज्ञैः वर्तमाना वयम् (अभि)
आभिमुख्येन^४ (प्र) प्रकृष्टम् (नोनुतः) मृशं स्तुतः ।

The translation is quite simple.

Rv. I, 130, 9.

हे (क्वे) विद्वन्! (यत्) यः (ओजसा) स्वबलेन
(अरुणः) रक्तवर्णः (तुर्वणिः) [मेघ] हिंसन्
(जातः) प्रकटः सन् (सूः) सूर्यः (विश्वेवाहा) पथा

1. Adapted from ' (ut) utkrste'. 2. Adopted from the H.T.

3. Padarthah is ' (u) vitārke'.

4. Adapted from ' (abhi) abhimukhye'.

5. Adapted from ' (pra) prkrste'.

6. P.T. 'ति'.

सर्वाणि दिनानि (प्रपित्वे) उत्तस्मिन् (बृहत्) (चक्रम्)
 चक्रवर्त्तमानं जगत् पृथिव्यादिकं प्रजनयतीव (तूर्वणिः)
 हिंसकः (गुण्येन) गुण्यवत् (विश्व) सर्वाणि (सुम्नानि) सुम्नानि
 (नाचम्) आजनयतु (मुषायति) मुषः (वण्डक इवाचरति इव वा
 (ईशानः) शक्तिमान् सन् (उशान्) [विद्यादिगुणैः कान्ति युक्तो
 भवान्] (अतर्प्ये) (क्षणाद्याय (पाततः) दूतः (अजगन्) २
 गच्छेत् दूशान् (मुषायति) वण्डक इवाचरति स सर्वैः
 सत्कृत्यः ।

Dayānanda has translated 'turvaniḥ' as
 'who gives happiness quickly' in I, 56.3; as 'who employs
 or takes resort to quick persons' in I, 61.11; as 'one who
 desires (to employ) quick officers and ministers possessed
 of good qualities' in V, 35.3; as 'destroying darkness and
 cold' in I, 128.3; as 'killer' in I, 130.9 (i); as 'killing'
 in I, 130.9 (ii); as 'quick-moving' in I, 186.3; as 'quick-
 worker' in IV, 20.1; as 'for slaying' in VI, 46.8. He has
 thus translated it differently in almost all cases. Yāska
 has explained it as 'tūrnāvaniḥ' in N. VI, 14. Dayānanda
 adds one more derivation -- 'turaḥ/vaniḥ = tur/vaniḥ'.
 It is included in the synonyms of 'pada' in Nigh. IV, 3.

Dayānanda has explained 'prapitva' as
 'excellent approach' in III, 53.24; as 'acquisition or
 attainment or gain' in V, 31.7; VI, 31.3; as 'excellent
 gain of prosperity' in VII, 41.4; as 'a time or place ^{excellent}
~~with~~ worthy of acquisition' in I, 104.1; as 'an/opportunity
 in I, 189.7; IV, 16.12; Yāska has translated it as 'prāpte'
 in N. III, 20.

'Sūnam' is a synonym of 'happiness' in
 Nigh. III, 6.

Ry. II, 23.14. आवण्डितसख्य विशाने (इन्द्र) पण्डितव्य युक्त!
 (मित्र) सर्वेषां सुहृत् (उत) (वरुण) सर्वोत्कृष्ट!

1. Adopted from the H.T. 2. P.T. 'ajagat'.

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[राजन्] त्वम् अस्मान् (मूल) सुखययत् (नः) युष्माकम्
 (कश्चित्) किञ्चित् (उरु) बहु (आगः) अपाधम् (वयम्)
 (चक्रम्) कुर्यात् तत् क्षम्यतां यतः (अभयम्) अभयवर्जितम्
 (ज्योतिः) प्रकाशयुक्तं दिनम् अहम् (अश्याम्) प्राप्तयाम् (नः)
 अस्माकम् (दीर्घाः) स्मृताः (तस्मिन्) रात्रयः (मा) (अभि)
 (नशन्) नश्यन्त ।

The H.T. supported by the Bhāvarthah places 'and' between 'aditi' and 'indra'. It goes against the singular verb 'mela'. It is better to take 'aditi' as an adjective to 'indra'.

In the Bhāvarthah Dayānanda writes that the day and night are free from all fears and the night passes peacefully where wise women dispense justice to women and learned men to men.

Rv. III. 31. 17.

हे (इन्द्र) पतिश्वर्ययुक्त राजन्! (यद्) ये ते (काम्याः)
 कमनीयाः (त्रयिण्याः) त्रयिन्सलान् व्यवहान् प्यायन्ते
 वर्धयन्ति ते (सत्वायः) सहृदः सन्तः (महिमान्) (अनु)
 (कृष्णे) कर्षिते उभे (यजत्रे) संगते (वसुधिति) वसुतां
 पदार्थानां चतुर्थौ द्यावापृथिव्यौ (सूर्यस्य) (महता)
 महत्त्वेन (वृजद्वयै) वर्जितुम् (परिजिहते) गच्छतः
 इव स्वस्ते वर्धयन्ति ते त्वया सत्कर्तव्या ।

Dayānanda has translated 'vasudhiti' as 'one who has wealth' in I, 128.8; IV, 2.2; I, 141.1; as 'one who holds or keeps things' in IV, 8.2; as 'teacher and preacher who possess wealth and the like' in I, 181.1; as 'heaven and earth that sustain objects' in III, 31.17; and as 'heaven and earth that sustain all regions' in IV, 48.3.

The word 'kr̥ṣṇa' and its forms have been translated as 'the sun that attracts' in I, 79.2; as 'one that drags or attracts' in I, 141.8; IV, 7.9; IV, 17.14; as

'Luna' nearly identical to white antip. heterophylla. T. H. Hart
at or slightly with homophyllous coop. te. 'arabum' Luna's leaves inserted
between stamens & sepals was no 'Stokes' what it called in te. 'alaba'

'the attribute of attraction'¹ in I, 58.4; as 'bad' in I, 73.7; ~~III, 31.21~~; as 'black' in I, 73.7; III, 31.21; IV, 3.9; VI, 47.21; as 'darkness' in I, 92.5; I, 115.5; I, 123.1; 9; III, 55.11; as 'black colour' in I, 140.5; as 'worthy to be dragged' in I, 164.47; as 'night' in I, 113.2; 14; VI, 9.1; as 'worthy of attraction' in VII, 3.2; as 'earth and the like having black colour or possessing the power of gravitation and black colour' in I, 35.4; 9; as 'military soldiers of black colour' in IV, 16.13; as 'attraction (karsana) of objects' in VI, 60.10; as 'attracted' in I, 130.8; III, 31.17; IV, 48.3; VI, 47.21; as 'fully ripe and ~~xx~~ uprooted (herbs)' in I, 62.9; as 'low subjects overpowered by ignorance and illiteracy'² in III, 15.3; as 'by which attracts or drags' in I, 35.2; as 'black region' in I, 35.2; as 'gravitation' in I, 35.2; as 'mutual attraction' and resistance (vilekhana)' in I, 62.8.

Dayānanda has translated 'rjipyah' as 'one who is good to the simple and straightforward' in IV, 27.4; IV, 38.7; as 'one who ~~protects~~ ^{is good to the protectors of} the simple and straightforward' in IV, 67.11; as 'born ^{or found} in the protector of the simple and straightforward' in VI, 67.11; as 'those who increase straightforward conduct' in III, 31.17; as 'who increase tenderness' in II, 34.4. In the last two cases it is formed from / o pyāyī vṛddhau ~~prada~~ preceded by 'rji'. In IV, 27.4 and IV, 38.7 it is formed from 'rjipa' by adding the Taddhita suffix 'yat' by P. IV, 4.4.98. The word 'rjipa' is formed from / rja gatiṣṭhānārjanopārjanēsu by adding the suffix 'kapaṇ' by U. III, 142 by 'bahula'. In other cases it is derived by adding the Taddhita suffix 'yat' by P. IV, 3.53 to 'rjipa' formed as 'rjīn pātīti' by adding 'ka' suffix by P. III, 2.3 to / pā rakṣaṇe preceded by the ~~stoj~~ object 'rji'.

Rv. III, 39.7.

हे (सोम वृद्ध) विद्यैश्वर्य वृद्ध (इन्द्र) पाणैश्वर्य युक्त

1. The Padārthah reads 'karsati vilikhati yena jyotiḥsamuhena tam'. I have followed the H.T. 2. The Padārthah reads 'nikṛṣṭavarnāsvakarsitāsu prajāsu'.

(सोमपा) ऐश्वर्यं पाति त्वम् (पुरुतमास्य) अतिशयेन बहुविद्या-
युक्तस्य (कातोः) काकस्य शिल्पिनः (इमाः) (गिरः)
वाचः (जुषस्व) सेनस्त यथा (विजानन्) विशेषेण
विद् (ज्योतिः) प्रकाशमिव विद्याम् अस्माकम् (आरे)
दूरे (अभीके) समीपे (दुस्तितात्) दुष्टाच्चात् पृथग्
शुक्ला श्रेष्ठाच्चात् (तमसाः) अन्यकात्तद्विद्याया इव
(ज्योतिः) प्रकाशमिव विद्याम् (वृणीतः) स्वीकुर्यात् तयैतस्यैतद्
सेवित्वा वयं विद्वांसः स्याम ।

The word 'jyotiḥ' after 'vijānan' should be placed before it. It can as well be omitted as is done in the H.T.

Dayānanda has explained 'somavṛddhaḥ' in VI, 19.5 as 'somenaiśvaryenaśadhyā vā pravṛddhaḥ'. It occurs no whereelse.

'Somapā' has been translated as 'a protector of objects' in I, 4.2; I, 10.3; I, 27.1; I, 21.3; I, 29.1; I, 30.11; as 'who protects all by the things originated in the world' in I, 30.12; as 'one who drinks soma' in I, 54.8; II, 12.13; IV, 49.3; VI, 42.2; as 'a guardian of prosperity' in III, 39.7; III, 41.5; III, 49.1; IV, 32.14; VI, 45.10; and 'who protects all objects by(his) rays' in I, 8.7.

IV.17.14.

हे राजन् भूमां यथायं (सूर्यस्य) मण्डलमिव (चक्रम्)
(इषणत्) इष्णाति प्राप्नोति (सस्तमान्) अश्वं गच्छन्तम्
(एतश्चात्) अश्वम् (नि) (रिपत) प्रापति (कृष्णः) कर्षकः
(जुहुताणः) कुटिलगतिः इव (ईम) जलम् (आजिघर्ति)
क्षाति (त्वचः) वाचः (जसः) लोक समूहस्य (अस्य)
(बुधे) (बुधे) अन्तरिक्षे (योने) स्मरेत - इति विज्ञायते
सत्कृत्य दुष्टं ताडय ।

1.P.T. 'dustācārācchresthācārāt'. It makes no sense. The reading should be 'śresthācāram'. See H.T.

'Isatiki Isapat' is formed from / isa gatau.

'Sasmanam' is the Frequentative Present Passive Participle from / sr gatau. 'Etasa' is included in the synonyms of 'asva' in Nigh. I, 14. Dayananda has explained it as 'horse' I, 61.15.; in I, 121.13; I, 168.5; IV, 17.14; VI, 15.5; as 'reaching' in II, 19.5; as 'a horse in relation to a rider' in V, 29.5; V, 31.11; as 'obtained everywhere' in V, 81.3; as 'one who possesses a horse having the qualities of speed and the like' in I, 54.6; as 'one who has acquired knowledge and is strong like a horse' in IV, 30.6.

'Juhuranah' is derived from / hvr kaultilye. 'Im' is included in the synonyms of 'water' in Nigh. I, 12.

Dayananda's interpretation of 'tvacah' in this verse has no direct authority. This word appears to have been used in this sense in Av. XVII, 2.4; and XX, 16.4 and probably in Av. IX, 4.14 also. JUB. I, 36.6 reads 'tvak prastavah'. Dayananda does not appear to have studied this Brāhmaṇa. He might have obtained this interpretation from his teachers. In other places he translates it as 'skin' in I, 79.3; I, 130.8; I, 145.5; III, 21.5; as 'one who overpowers righteousness' in I, 129.3 (H.T.); as 'amour' in V, 33.7; as 'back' in I, 28.9. ¹ It can be derived from tvaca sumoanare or / tvagi [gatau] Kampare ca.

'Yonih' has been translated as 'cause' in I, 65.2; I, 66.3; I, 104.7; I, 149.2; II, 3.11; II, 9.3; II, 35.10; II, 36.4; III, 1.11; III, 29.8; IV, 1.11; IV, 50.2; V, 21.4 (1, 11); V, 47.3; V, 67.2; V, 78.5; as 'cause of birth' in I, 144.4; as 'womb' in I, 164.32; as 'seat of justice' in I, 104.1; as 'the cause of children' in III, 53.4; as 'fire' in III, 5.7; as 'water' in III, 33.4; as 'clouds' in I, 79.3; as 'the causes or effects' in I, 15.4; as 'house' in I, 63.4; I, 113.1; I, 124.8; I, 140.1; I, 144.2; I, 164.35; I, 174.4; I, 178.2; III, 5.7; III, 29.8; 10; III, 54.6; III, 62.18; IV, 1.12; IV, 3.2; IV, 16.10; IV, 17.14; VI, 15.16; VI, 16.35; 41; VII, 3.5; VII, 4.5; and as 'support' in III, 1.7.

1. See VK. PP. 197.

2. H.T. 'cause'.

'Budhnaḥ' has been explained by Dayānanda as 'a cloud where waters are held up' in I, 24.7; as 'He who makes known the objects through the Vedas' in I, 96.6; and as '(the sun) whose residence is the mid-region' in III, 55.7; The word 'budhnyah' has been explained as '(a cloud) stationed in the mid-region' in I, 186.5; VII, 6.7; as '(a cloud) pervading the mid-region' in II, 31.6; as '(a cloud) born in the mid-region' in IV, 55.6; V, 41.16; VI, 49.14; VI, 50.14; VII, 35.13; VII, 38.5; VII, 56.24x 14; as 'body' in I, 52.6; as 'knowledge relating to the vital airs and strength' in I, 95.8, 9; as 'the mid-region' in I, 141.3; II, 2.3; III, 39.3; III, 61.7; IV, 1.11; IV, 17.14; IV, 19.4; VII, 34.16. It is derived from / budhir bodhane by U. III, 5. In other cases Dayānanda has depended upon N. X, 44 and has derived it from / bandha bandhane by U. III, 5.¹

'Ājighartī' is the Present Third person form of / ghr ksaranadīptyoḥ preceded by 'ā'.

~~REV~~ The translation of ~~this~~ this verse is somewhat obscure.

Rv. IV, 28.2.

हे (इन्द्रो) ऐश्वर्यवान् (त्वा) त्वाद् (युजा) युक्तेन (द्रुहः)
 द्वेष्टुः (अप) (द्यायि) क्षियते (ग्रहः) ग्रहत (वर्तमानम्)
 (विश्वायु) सर्वमायुः (अग्नि) उपरि (द्यायि) क्षियते (बृहता)
 महता (स्नुना) व्याप्तेन (सहसा) बलेन (सद्यः) शीघ्रं सूर्यसा
 (इन्द्रः) वियुत् इव (चक्रद्) यः (निरिवदत्) दैन्यं
 प्राप्नोति स इह सुखमाप्नुयात् ।

'Snunā' and its forms have been explained as 'desirous' in V, 60.7; as 'holy attributes' in V, 87.4. It is derived from / snu prasravane.

In the Bhāvarthah Dayānanda sums up the central idea of this verse by saying that the learned who are protected and taken care of by the king, who

1. Also see his commentary on U. III, 5.

possess knowledge, righteousness, and continence and enjoy long life win the enemies.

Rv. IV, 30, 4.

हे (इन्द्र) सूर्यवत् वर्तमानं [न्यायकारिणु] (पत्र) यस्मिन्
राज्ये (मुषाद्यः) यो मुचश्वाच्चरति (बाधितेभ्यः) पीडि-
तेभ्यः (कुत्साय) शस्त्रास्त्र युक्ताय (मुच्यते) युद्धं कुर्वते
जनाय (सूर्यान्) सूर्यमिव वर्तमानं न्यायं (चक्रात्) चक्र-
वद्वर्तमानं राज्यं वर्तयति तत्र (उत) अपि सुखं
न वर्धते ।

The sense of this translation is that a king who does not fulfil his duty towards his subjects and does not shine with good qualities like the sun but collects taxes can not be happy.

Rv. V, 1, 8.

हे (अग्ने) अग्निरिव वर्तमान ! (दमूनाः) दमनशीलः
(कवि प्रशस्तः) कविभिः प्रशंसनीयः कविषु प्रशस्तो वा
(शिवः) मङ्गलमयो मङ्गलकाली (अतिथिः) आविद्यमान-
नियततिथिः (सहस्रशृङ्गः) सहस्राणि शृङ्गानिव तेजोसि
यस्य सः (वृषभः) बलिष्ठो वर्षणशीलः (तदेजाः)
तदेवौजः पराक्रमो यस्य सः (मार्जाल्यः) संशोध्यकः
अग्निरिव जवान् (स्वे) स्वकीये (प्र) (मृज्यते) शुद्ध्यते
(सहस्र) बलेन (विश्वान्) सम्मग्रान् (नः) अस्मान्
(अन्यान्) च (प्र) प्राक्षन् (असि) तं वयं सेवेमहि ।

This verse deals with the nature of a true guest.

The words 'tadojāh' and 'mārjālyah' occur only in this verse. Dayānanda derives the latter word from / mrjūs suddhan. The former is quite simple.

Dayānanda has followed Yāska in the interpretation of 'damūnāh' who has explained it as 'damamānā vā, dānamānā vā, dāntamānā vā, api va dama

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iti grhanāma. tanmanā syāt'.¹ He has, therefore, translated it as 'a charitable person' in V, 42.12 (H. T); as 'm means of acquiring control over (senses, enemies and the like)' in ~~I, 123.3~~ I, 41.11; as 'a worthy friend' in I, 123.3; as 'one who controls or has controlled his senses and mind' in I, 60.4; I, 68.5; I, 140.10; III, 1.11; III, 2.15; III, 3.6; III, 5.4; III, 31.16; IV, 4.11; IV, 11.5; V, 1.8; V, 4.5; V, 8.1; VI, 19.3; VI, 71.4; and VII, 9.2. The U. IV, 235 derives it from / damu upāsane.

Rv. V, 29.10.

हे राजन् त्वं (सूर्यस्य) सूर्यस्येव (अन्यत्) (चक्रम्) (प्रावृहः)
प्रकृष्टं वर्धये (कुत्साये) वज्राय (अन्यत्) (विविधं) परि-
चरणं (पातवे) यातुं गन्तुं (अकः) कुर्याः (अनासः) अविद्य-
मानास्यान् (दस्यन्) दुष्टान् चोपान् (तप्तेन) (अमृणः) हिंस्याः
(दुर्योणे) ग्रहनयैने (मृध्रवाचः) हिंसावाचो जनान्
(नि) नितपात् (आवृणक्) वृद्धिम् ।

The ruler should increase the prosperity of his subjects and remove the Kantakas (enemies and the like) that may threaten his state.

Dayānanda has translated 'varivah' as 'service (paricarana, sevana) throughout the commentary. He has explained 'varivodham' in I, 119.1 as 'by which enjoyment of pleasures is borne'; 'varivovidam' in II, 41.9 as 'by which service or enjoyment is obtained'; and 'varivasyantu' as the Imperative form of 'varivah' in I, 175.5; ~~xxxxx~~ 'vaivovidā' in I, 1175.5 as 'strength'; 'varivovittara' in I, 107.1 as 'excellence of intellect which bows to the learned'. 'Varivasyan' and 'varivasyantah' have been ~~xxx~~ taken as the forms of the Present Active Participle of 'varivah'.

Rv. V, 32.5.

The central idea of this ~~xxx~~ verse is that the king should honour those technicians who offer

1. N. IV, 4.

2. The H. T. is evidently incorrect.

3. Adopted from the H. T.

their services for fighting against the enemy and who are thus friendly disposed towards him. Dayānanda translates the third and fourth feet of this verse which are cited by Dr. Sastri as follows:-

हे सुक्षन्त शोभन् क्षन्तं क्षत्रियकुलं धनं वा यस्य तत्सम्बु-
-द्धौ राजन्!... (ईद्) (मुयुत्सन्तम्) योद्भुमिच्छन्तम्
(तमसि) एतौ (हर्म्ये) प्रासादे (त्वय्ये) (चाः) चोहि ।

'Im' is used as a particle.

Rv. V. 40. 5.

हे (सूर्य) सूर्य इव वर्तमानः (अक्षेत्रवित्) यः क्षेत्रं रोवा-
गणितं न वेत्ति (मुग्धः) मूढः किमपि कर्तुं न शक्नोति
तथा (यत्) यः (स्वर्भानुः) यः स्वादित्यं भाति स
विद्युद्भूयः (आसुः) अनुद्युतरूपः (तमसा) एतन्मन्त्रकारेण
(अविद्यत्) युक्तो भवति येन सूर्येण (भुवनानि) लोकान्
(अदिद्युः) दृश्यन्ते, तं विद्वन् (त्वा) त्वां वयमा-
-श्रयेम ।

According to the reading found in the P.T. of the Rg-Veda-Bhāṣya by Dayānanda 'svarbhānu' is not used in any other Rk. The Vedic Index¹ lists I, 37.2; I, 82.2; V, 53.4; V, 54.1; VI, 48.12; VI, 64.4 as the places where this word occurs in the Rg-Veda. Dayānanda reads 'svabhānu' in all these places. He has translated 'svabhānu' as 'who possess the light of knowledge like the wind' in I, 37.2; as 'who possess their own light' in I, 82.2; V, 53.4; V, 54.1; VI, 64.4; and as 'having the light of his^{own} intellect' in VI, 48.12.

The word 'āsura' has been translated as '(fire) born in wind which is devoid of light and form' in III, 29.11; as 'whose form has not been manifested' in V, 40.5; as 'cloud-born' in V, 85.5. There is some contradiction in the Dayānanda's statement about the nature of wind made in I, 37.2 and in III, 29.11.

These passages for lighting against the sun, and the

the sun is only disposed towards the sun, and the

translated the third and fourth foot of this verse which

are cited by the author as follows:

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)

(11) (12) (13) (14) (15) (16) (17) (18) (19) (20)

(21) (22) (23) (24) (25) (26) (27) (28) (29) (30)

(31) (32) (33) (34) (35) (36) (37) (38) (39) (40)

The is used as a parallel.

1. 1. 1. 1. 1. 1. 1. 1. 1. 1.

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)

(11) (12) (13) (14) (15) (16) (17) (18) (19) (20)

(21) (22) (23) (24) (25) (26) (27) (28) (29) (30)

(31) (32) (33) (34) (35) (36) (37) (38) (39) (40)

(41) (42) (43) (44) (45) (46) (47) (48) (49) (50)

(51) (52) (53) (54) (55) (56) (57) (58) (59) (60)

(61) (62) (63) (64) (65) (66) (67) (68) (69) (70)

(71) (72) (73) (74) (75) (76) (77) (78) (79) (80)

(81) (82) (83) (84) (85) (86) (87) (88) (89) (90)

(91) (92) (93) (94) (95) (96) (97) (98) (99) (100)

(101) (102) (103) (104) (105) (106) (107) (108) (109) (110)

(111) (112) (113) (114) (115) (116) (117) (118) (119) (120)

(121) (122) (123) (124) (125) (126) (127) (128) (129) (130)

(131) (132) (133) (134) (135) (136) (137) (138) (139) (140)

(141) (142) (143) (144) (145) (146) (147) (148) (149) (150)

(151) (152) (153) (154) (155) (156) (157) (158) (159) (160)

(161) (162) (163) (164) (165) (166) (167) (168) (169) (170)

(171) (172) (173) (174) (175) (176) (177) (178) (179) (180)

(181) (182) (183) (184) (185) (186) (187) (188) (189) (190)

(191) (192) (193) (194) (195) (196) (197) (198) (199) (200)

(201) (202) (203) (204) (205) (206) (207) (208) (209) (210)

(211) (212) (213) (214) (215) (216) (217) (218) (219) (220)

(221) (222) (223) (224) (225) (226) (227) (228) (229) (230)

(231) (232) (233) (234) (235) (236) (237) (238) (239) (240)

(241) (242) (243) (244) (245) (246) (247) (248) (249) (250)

(251) (252) (253) (254) (255) (256) (257) (258) (259) (260)

(261) (262) (263) (264) (265) (266) (267) (268) (269) (270)

(271) (272) (273) (274) (275) (276) (277) (278) (279) (280)

(281) (282) (283) (284) (285) (286) (287) (288) (289) (290)

Rv. V, 40, 9.

हे विद्वांसः (स्वर्गानुः) आदित्येन प्रकाशितः (आसुरः)
 आसुरो मेघ एव (तपसा) अन्धकारेण (यद्) (सूर्यम्) सक्ति-
 -तम् (अविध्यत) विध्यति (तद्) (वै) निश्चयेन ¹ (अज्ञयः)
 विद्याविशालाः (अन्वविन्दन्) लभेन् (नहि) (अन्धे) एते
 ज्ञातुम् (अशक्तुवन्) शक्तुयुः ।

In the Bhāvarthah Dayānanda writes that
 ignorance overpowers the self of a man like a cloud en-
 veloping the sun. The learned men destroy the darkness
 of ignorance and generate the light of knowledge like the
 sun who spreads light by removing the clouds. The wise
 alone can distinguish between the functions of the two
 agents.

Rv. V, 45, 5.

हे मनुष्याः यथा (अद्य) (एतो) एते विद्यन्ते (नु) (सुध्यः)
 शोभना चरिष्यंते ते (प्रवात) ये (दुच्छुनाः) दुष्टाः श्वान
 इव वर्तमानाः तान् (प्र) (दिनवाता) हिंसेम (द्वेषा-
 -सि) द्वेषयुक्तानि कर्माणि (आरे) समीपे दूरे वा (अयात्)
 गमयेम (प्राञ्चः) प्राक्तना चिन्तापवः वयम्
 (सनुतः) सदा (वीर्यः) अतिशयेन ताम् (यज-
 -मानं) संगन्ताम् च (अच्छ) (दधान) तथा
 यूयमपि चत ।

Dayānanda has translated 'etoh' in as
 'departure' in II, 15, 5; and as 'this' in II, 38, 3. In II,
 15, 5 he has derived it from / 1 to go.

'Sudhyah' has been explained as here
 throughout the commentary.

1. Adapted from ' (vai) niscaye'. 2. Adopted from H. T.

'Ducchunāṣ' has been translated as 'who behaves like a wicked dog' in ~~IX~~ VII, 55.3; as 'like a wicked dog' in II, 23.6; as ' (men) who are like wicked dogs' in V, 45.5; ^{VI, 47.30;} as 'armies acting like wicked dogs' in VI, 12.6; as ' (the enemy armies) who have lost their happiness' in I, 116.21; as 'the armies of an enemy that cause pain' in II, 32.2; as 'whose movements are wicked' in I, 189.5. This word is thus formed from 'śvan' (a dog) and 'śuna' (happiness and movement) preceded by 'duh'.

'Sanutah' has been translated as 'constantly' in I, 92.11; II, 29.2; as 'always' V, 45.5; VI, 47.13; VI, 51.2; 'sanutyah' as 'found in persons possessing qualities like modesty' in II, 30.9; as 'along with worth-persuasion' in VI, 62.10; as 'found or good to the principles decided and secret' ^{principles} in VI, 5.4 on the authority of Nigh. III, 25; 'sanutrī' as 'one that makes a division in all conducts' in I, 123.2; 'sanutar' as 'possessing ancient knowledge' in IV, 38.4; as 'ancient' in V, 2.4; V, 87.8.

Dayānanda has translated 'yajamāna' as 'one who performs the three types of sacrifice for the benefit of others' in I, 24.11; ^{I, 51.8;} V, 77.2; VI, 51.12; VI, 54.6; VII, 16.6; VII, 57.2; as 'one who connects himself with all knowledge and qualities' in III, 1.15; as 'one who accepts all kinds of conduct' in I, 127.2; as 'one who connects' in III, 53.3; V, 45.5; V, 60.7; as 'connected with righteousness' in IV, 10.7; as 'one who places fire in an object' in III, 17.3; as 'associated conduct' in VI, 15.16; as 'one who enjoys the company of the good' in III, 3.3; as 'like one who connects' in IV, 17.15 (M.T.); as 'one who gives a guarantee of safety' in I, 130.8; I, 81.2; as 'one who imparts knowledge' in I, 156.5; as 'a charitable person' in I, 178.4; II, 20.7; V, 26.5; as 'one who gives happiness' in II, 30.6; as 'one who imparts good quality' in VI, 60.15; as 'one who honours' in V, 44.13; as 'advice

...has been translated as 'who
behaves like a wicked dog' in II, VII, 30, 3; as 'like a
wicked dog' in I, 32, 6; as 'men' who are like wicked
dogs' in I, 32, 6; as 'wicked dogs' in I, 32, 6;
VI, 12, 6; as 'the enemy' (the enemy) who have lost their
happiness' in I, 11, 3; as 'the enemy of an enemy' who
cause pain' in I, 32, 3; as 'whose movements are wicked'
in I, 12, 3. This word is thus formed from 'dhan' (a dog)
and 'dhan' (happiness and movement) preceded by 'dhan'.
...has been translated as 'con-
tinue' in I, 32, 11; II, 32, 3; as 'always' in I, 32, 11;
VI, 31, 3; as 'found in persons possessing
qualities like modesty' in I, 32, 3; as 'always with work-
formation' in I, 32, 10; as 'found or good to the
other detailed and secret' in I, 32, 4 on the authority
of I, 32, 11; as 'secret' as 'one that makes a distinction'
in all conduct' in I, 12, 3; as 'secret' as 'possessing
ancient knowledge' in I, 32, 4; as 'ancient' in I, 32, 4;
VI, 32, 3.

Jayabharata has translated 'rajadharma' as
'one who performs the three types of work' for the
benefit of others' in I, 32, 11; VI, 31, 3; VI, 32, 3;
VI, 32, 3; as 'one who connects himself with
all knowledge and qualities' in I, 12, 1; as 'one who
acquires all kinds of conduct' in I, 12, 3; as 'one who
connects' in I, 32, 3; VI, 32, 3; as 'connected with
righteousness' in I, 10, 7; as 'one who places him in
object' in I, 32, 3; as 'associated conduct' in I, 32, 3;
as 'one who enjoys the company of the good' in I, 32, 3;
as 'like one who connects' in I, 12, 3 (H.R.); as 'one
who gives a guarantee of safety' in I, 12, 3; I, 32, 3;
as 'one who reports knowledge' in I, 12, 3; as 'one who
gives' in I, 12, 3; as 'one who gives' in I, 12, 3;
as 'one who gives' in I, 12, 3; as 'one who gives' in I, 12, 3;
as 'one who gives' in I, 12, 3; as 'one who gives' in I, 12, 3;

or protector' in I,83.3; as 'an energetic man' in I,92.3; as 'beings' in I,93.7; as 'who knows well' in II,18.3; as 'one who follows associated righteous conduct' in III,29.8.

Rv. V,45.6.

हे मनुष्याः (यया) (मनुः) मनुष्यः (विशिशिप्रम्) विशिशिप्रे
 शोभते सुनासिके यस्य तद् (जिगाय) जयति (यया)
 (वङ्कः) धनेच्छुः (वणिक्) व्यापारी वैश्यः (पुलिषम्) पूर्ति-
 कमुद्यकम् (आपा) आप्नोति तां धियं वयं कृणवाणा यया या
 (माता) जननीव (जोः) किणात् (व्रजम्) मेघम् कोति
 दुष्टमपनयति तथैतन् (मूयम्) (वरणुत) साधुः (धियम्)
 प्रजावद् (आ) सामन्तात् (इता) प्राप्नुत ।

The word 'pūrīsa' is interpreted here on the authority of Nigh. I,12. But this sense is not applicable in the context. Yāska has explained it as 'pūrīsam pṛnāteḥ pūrayatervā'.¹ He thus derives it from \sqrt{p} pṛ pālana pūranayoh and \sqrt{p} pūrī āpyāyane.² Dayānanda has translated it as 'water' in IV,21.3; V,45.6; VI,49.6; as 'perfect cause' in I,163.1; and as 'various types of nourishment or prosperity' in V,55.5;. In I,164.12 and V,53.9 he analyses 'pūrīṣam' and 'pūrīṣiṇī' as 'pṛ purāṇam sahitānām padārthānām īṣitāram' and 'pura īṣiṇī' respectively. In both these cases he takes it as a compound of 'pura' and 'īṣin' coalaced by 'śakandhvādiṣu pararūpaṃ vācyam'. In the Bhāvarthah he writes 'yathā vaiśyo dhanam prāpya dhate'. This word should, therefore, be translated as 'wealth' in the present translation.

Dayānanda has explained 'vaṅkuḥ' as 'desirous of wealth' in V,45.6; as 'very crooked' in I,51.11; as 'crooked towards wicked enemies' in I,114.4; as 'an enemy and a neutral having crooked movements' in I,51.11. Haradatta has translated it as 'one who deceives' in I,114.4; V.M. as 'lame, cripple' in I,51.11; and Sā.

1. N. II,22.

2. Also see U. IV,27.

or 'professor' in I, 33, 3; as 'an energetic man' in I, 33, 3;
as 'beings' in I, 33, 7; as 'who knows well' in I, 33, 8;
as 'one who follows associated righteous conduct' in I, 33, 8.

इतिहासः (महाभारतः) (महाभारतः) (महाभारतः) (महाभारतः)
(महाभारतः) (महाभारतः) (महाभारतः) (महाभारतः)
(महाभारतः) (महाभारतः) (महाभारतः) (महाभारतः)
(महाभारतः) (महाभारतः) (महाभारतः) (महाभारतः)
(महाभारतः) (महाभारतः) (महाभारतः) (महाभारतः)
(महाभारतः) (महाभारतः) (महाभारतः) (महाभारतः)
(महाभारतः) (महाभारतः) (महाभारतः) (महाभारतः)
(महाभारतः) (महाभारतः) (महाभारतः) (महाभारतः)

The word 'pūṣṭa' is interpreted here on
the authority of Nāg. I, 12. But this sense is not applic-
able in the context. Yāska has explained it as 'pūṣṭa'
pūṣṭa pūṣṭaṭva'. He thus derives it from 'pūṣ' and
pūṣṭaṭva and 'pūṣ' pūṣṭaṭva. Yāska has translated
it as 'water' in IV, 21, 3; V, 45, 6; VI, 40, 6; as 'perfect
cause' in I, 163, 1; and as 'various types of nourishment
or property' in V, 33, 3; in I, 164, 13 and V, 33, 9 he
analyses 'pūṣṭaṭva' and 'pūṣṭaṭva' as 'the pūṣṭaṭva' and
pūṣṭaṭva pūṣṭaṭva pūṣṭaṭva, and 'pūṣṭaṭva' respectively
in both these cases he takes it as a compound of 'pūṣ'
and 'pūṣṭaṭva' conjoined by 'samādhivāda' pūṣṭaṭva pūṣṭaṭva
in the Bhāṣya he writes 'Yāska variis dhanas pūṣṭaṭva
'ghṛta'. This word should, therefore, be translated as
'wealth' in the present translation.

Yāska has explained 'pūṣṭaṭva' as
'decisions of wealth' in V, 45, 6; as 'very crooked' in I,
31, 11; as 'crooked towards wicked enemies' in I, 11, 4;
'an enemy and a neutral having crooked movements' in
I, 31, 11. Haradatta has translated it as 'one who desires
in I, 11, 4; V.M. as 'I have, etc.' in I, 31, 11; and
I, 31, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

as 'moving in a crooked way' in I, 51.11. Further It is derived from / vaki kantiye and / vaki gatau. The rendering of this word in the present verse ~~is~~ is 'gamanā' & dhanārtham gamanāsila = dhaneccchukh'.

V. 45.7.

The relevant words in this verse have been interpreted by Dayānanda as follows:-

----- या (सामा) सामानप्रणा (यतमा) सत्यम्
(यती) यतमाना (गाः) इन्द्रियाणि (अविन्दत्)
प्राप्नोति -----

Dayānanda has explained 'saramā' as 'yathā sarān vidyādharmabodhān mimīte tathā' in I, 62.3; as 'yā sarān bodhān mimīte sā' in I, 72.8; as 'yā sarān gatimataḥ padārthān minoti sā' in III, 31.6; as 'yā sarati sā saralā nītiḥ' in IV, 16.8; as 'samānaramanā' in V, 45.7; and as 'yā sarān prāptān mānayati' in V, 45.8.

He has thus given four different explanations in each context. Yaska derives it as 'saramā saramāt'.¹ U. IV, 148 also derives it from / sr gatau by adding 'imanic'. Dayānanda follows this derivation in IV, 16.8. In I, 62.3; I, 72.8; III, 31.6; and V, 45.8 it has been derived as 'sarati iti sarah. tān mimīte yā sā saramā.' i.e., sara + /mā + kah + Feminine ā.

The import of 'samānaramanā' is not quite clear. It may mean / 'samāneṣu ramate yā sā'.² It would be quite appropriate to render this word as 'saralā' as is done in IV, 16.8. 'Indriyāni āpnoti' is also vague. It appears to signify 'gains control over her senses'. This is in agreement with the Bhāvarthah which runs as follows:-

ये मनुष्याः सर्वदा सत्याच्चा भूत्वा सर्वोपकारं
साधुवन्ति तेऽत्र चर्मात्मानो गण्यन्ते ।

1. N. XI, 24.
in Rv. V, 45.8.

2. See his translation

Rv. V. 45. 10.

Dayānanda's prose order differs widely from that of the other commentators. He divides this verse into the following three parts:-

हे मनुष्याः

१) यत्सूर्यः शुक्रमाहत् अर्णः अयुक्त

२) नीतपृष्ठा हरितो चीराउद्भा नावं न अनयन्त

३) अर्वाक् आश्वत्थवतीरापोतिष्ठन् तत्सर्वं धूर्ध्वं
विजानीत ।

The second part of this verse is translated by Dayānanda as follows:-

(नीतपृष्ठाः) नीतानि व्याप्तानि लोकलोकान्तराणां
पृष्ठानि यैस्ते (हरितः) ये हन्युद्यकादिकम् (चीराः)
ध्यानवन्तो मेधाविनः (उद्भा) उदकेन (नार्वः) (न)
इव (अनयन्त) नयन्ति ।

No trace can, therefore, be admitted of the so-called cycle of eclipses seen by Dr. Sastri in these verses. They deal with different subjects including politics, religion and ethics.

Dayananda's proposed order differs wholly

from that of the other commentators. He divides this

verse into the following three parts:-

ॐ नमो भगवते वासुदेवाय ।
 ॐ नमो भगवते वासुदेवाय ।
 ॐ नमो भगवते वासुदेवाय ।

The second part of this verse is translated by Dayananda

as follows:-

(ॐ नमो भगवते वासुदेवाय) (ॐ नमो भगवते वासुदेवाय) (ॐ नमो भगवते वासुदेवाय)
 (ॐ नमो भगवते वासुदेवाय) (ॐ नमो भगवते वासुदेवाय) (ॐ नमो भगवते वासुदेवाय)
 (ॐ नमो भगवते वासुदेवाय) (ॐ नमो भगवते वासुदेवाय) (ॐ नमो भगवते वासुदेवाय)

No trace can, therefore, be detected of the so-called cycle of eclipses seen by Dr. Boppe in these verses, they deal with different subjects including politics, religion and ethics.

XVII MEAT-EATING IN THE RIG-VEDA.

There is no direct injunction about meat-eating in the Vedas. It is inferred from the use of certain similies occurring in Vedic verses and the use of certain words. Dayānanda's interpretation of these words and of verses containing similies indicating the use of meat is as follows:-

Rv. I. 61. 12.

The medieval and modern scholars like V.M. and Sā. interpret a description of the cutting of the limbs of a cow by butchers. Dayānanda understands 'speech' by the word 'go' in this verse. In the Bhāṣārtah he writes:

हे सेनेश! त्वं यथा प्राणवायुना ताल्वादिषु ताडनं कृत्वा
 भिन्नान्यक्षाणि पदानि विभज्यन्ते तथैव शत्रोर्बलं हिनं
 भिन्नं कृत्वांगानि विभक्तानि कृत्वैवं विजयस्व ।

His interpretation of this verse is as follows:-

हे सभाद्यध्यक्ष-! (किये-पाः) कियतो गुणान् धातीति
 (ईशानः) ऐश्वर्यवानैश्वर्य हेतुर्ता (नूतुजानः) त्वभाज-
 स्त्वं सूर्यः (अपाम्) जलानाम् (अर्णांसि) जलानि
 (चाद्यै) चरितुं अक्षितुं गन्तुम् निपातयन् (वृत्राय)
 मेघाय इवास्मै शत्रवे वज्रम् (प्र) प्रकृष्टतया (भा) धा
 (तिष्ठन्) तिर्यग्गत्या वज्रेण (गोः) (न) वाचो
 विभागमिव तस्य (पर्व) अंगमंगं हेतुम् (इष्टान्)
 जानन् (इह) अपि (उ) (विष्ट) विविधतया
 हिन्य¹ ।

'Apām' should have been translated as 'meghānām'.

1. Padārthah = ' (vi) viśesārthe (rada) samsedha.
 2. Padārthah = ' (u) uktārtho.
 3. Padārthah = ' (u) uktārtho.

There is no direct reference about most

existing in the Vedas. It is inferred from the use of certain
analogies occurring in Vedic verses and the use of certain
words. Dr. Bhandarkar's interpretation of these words and
the containing analogies indicating the use of most in an

following:-

Dr. Bhandarkar

The medieval and modern scholars like

V.M. and Dr. Bhandarkar's interpretation of the meaning of the
words of a cow by Dr. Bhandarkar. Dr. Bhandarkar understands 'speech'
by the word 'go' in this verse. In the Bhandarkar's version

ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।

Mean interpretation of this verse is as follows:-

ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।

'Om' should have been translated as

'In the name of'

1. 'Om' is a word of Sanskrit origin.
(a) 'Om' is a word of Sanskrit origin.
(b) 'Om' is a word of Sanskrit origin.

Rv. II, 7, 5.

Sā. sees a description of the offerings into fire of barren cows, bulls and pregnant cows. Dayānanda has interpreted it differently. He writes:-

हे (भारत) आक (अग्ने) विद्वन्! यः (वशाभिः) कमनीया-
भिर्गोभिः (उक्षाभिः) वृषभैः (अष्टापदीभिः) अष्टौ पदौ
यासां तामिर्वाभिः (सिंहतः) आमन्त्रितः त्वं (नः) अस्मभ्यं
सुखं दत्तवानसि सोऽस्माभिरर्चनीयोऽसि ।

Dayānanda has explained 'vasā' in II, 24, 13 as 'desirable or covetous wealth'; as 'relatives ~~men~~ having desires' in VI, 16, 47; as 'beautiful men' in III, 60, 4; as 'beautiful cows' in II, 7, 5; as 'persons under control' in VI, 63, 9. The later lexicons like the *Haima* and the *Viśvakośa* assign to it several senses including those of a woman, an elephantess and a daughter. It is formed from *vasa kanta* by adding 'ap' or 'ac' by the *Vartika* 'vasiranyośca' on P. III, 3, 59 and by P. III, 1, 134 respectively. The root-meaning of this word can thus be 'beautiful, desirous and shining' only. Vasā is not necessarily a barren cow is indicated by the use of the word 'vasajāta'.¹

'Aṣṭāpadibhiḥ' has been interpreted by Sā. as a pregnant cow ~~an~~ thinking that the eight feet are made up by counting four feet of the cow and four feet of her child in the womb. ~~Ex~~ This argument is as funny as the interpretation given by Sā. Dayānanda rightly interprets it as 'the speech uttered from eight places.'² These eight places are the eight places of articulation viz., the throat, the chest, the end of the tongue, the palate, the cerebrum, the teeth, the lips and the nose. All articulated words are produced from one or more of these places.³

'Āhita' is the Past Passive Participle form of *ah* to call, to invite preceded by 'ā'.

1. See SED, by M.M. Williams PP. 29.

2. Vide Bhavārthah.

3. See Vannoścāraṇasikṣā.

into line of barren cows, bulls and pregnant cows. Devananda has interpreted it differently. He writes:-
 हु (आत) (आत) (आत) (आत) (आत) (आत) (आत) (आत)
 गी (गी) (गी) (गी) (गी) (गी) (गी) (गी) (गी)
 गी (गी) (गी) (गी) (गी) (गी) (गी) (गी) (गी)
 गी (गी) (गी) (गी) (गी) (गी) (गी) (गी) (गी)

Devananda has explained 'vāsa' in II, 64, as 'desirable or covetous wealth'; as 'relative' in having desire' in VI, 16, 47; as 'beautiful woman' in III, 60, 4; as 'beautiful cows' in II, 7, 5; as 'herd' under control' in VI, 63, 9. The later lexicons like the *Amara* and the *Viśva-kosa* ascribe to it several senses including those of a woman, an elephantess and a daughter. It is formed from 'vāsa' kanta by adding 'an' or 'as' by the *Viśva-kosa*. 'vāsa' is on P, III, 2, 22 and by P, III, 1, 132 respectively. The root-meaning of this word can thus be 'beautiful', 'desirable and shining' only. 'Vāsa' is not necessarily a 'cow' as indicated by the use of the word 'vāsa' in 'vāsa' as a pregnant cow as thinking that the eight feet are made up by counting four feet of the cow and four feet of her child in the womb. In this argument is as strong as the argumentation given by 22. Devananda rightly interprets it as 'the speech uttered from eight places'. These eight places are the eight places of articulation viz., the throat, the chest, the end of the tongue, the palate, the con-sonant, the teeth, the lips and the nose. All articulated words are produced from one or more of these places. 'Vāsa' is the first relative of 'vāsa'.

'Bhārata' has been translated as 'one who holds' or 'maintains' in II, 71.5; III, 23.2; VI, 16.45; as 'who nourishes or gives strength' in III, 23.2; VI, 16.19; as 'holder of the holder' in IV, 25.4; and as 'the holder or knower of speech' in III, 53.12.

'Ukṣā' has been translated as 'one who sprinkles (secaka)' in I, 64.2; I, 146.2; I, 164.43; III, 7.6; V, 47.3; V, 52.3; VI, 16.47; as 'a great man who sprinkles water' in I, 105.10; as 'a great man who sprinkles happiness' in I, 105.10; III, 7.7; as 'capable of sprinkling' in I, 136.9 (i, ii); as 'one who gives strength' in I, 135.9 (i, ii); as 'bulls' in I, 168.2; II, 7.5; as 'who sprinkles with sweet instructions' in V, 27.5; as 'great' in I, 139.10 (i, ii); as 'who sprinkles sement' in VI, 64.5; as 'the sun' in IV, 56.1.

'Gobhih' in the explanation of 'vāsābhīh' should be omitted. It is true that learned man can be invited by offerings of cows and bulls in dakṣiṇā,¹ the sense intended by Dayānanda in this passage it is better to take 'vāsābhīh' and 'ukṣābhīh' as adjectives of 'astāpadābhīh'. The word 'gobhih' should be used in the sense of speech and placed after 'astāpadābhīh'. The H.T. of the latter though different from that given in the gist is also reasonable.

Rv. V, 29.7.

The outward sense of this verse appears to suggest that Agni cooked 300 buffaloes. Dayānanda's translation is as follows:-

यथा (अग्निः) पातकः (इन्द्रः) सूर्यः (तूयम्) तूर्णम्
(अस्य) [अस्य]² जगतो मध्ये (त्री) [त्रीणि]² भुवनानि
प्रकाशयन् (सांसि) तडागान् (पिबद्) पिबति (वृत्र-
हत्याय) मेघस्य हननाय (सुते) वैवर्षिकतम्
(सोमम्) ऐश्वर्याम् (अपचत्) पचति तथा

1. See Janaka's Assembly described in the Bṛhadāraṇyaka Up.

2. Adopted from the H.T.

(सत्वा) मित्रम् (क्रत्वा) प्रज्ञया कर्मणा वा
(सत्ये) (साकम्) (मनुषः) मनुषस्य (महिषा)
महिषाणां महतां पशूनाम् (त्री) त्रीणि (शतानि)
रक्षेत् ।

This translation is not consistent. Dayānanda gives 'punah sūryadr̥ṣṭāntena rājaviśayamāha' as the subject-matter of this verse. The Bhāvārthah of this verse is as follows:-

अत्रात्रचक लु०।- यथा सूर्य ऊर्ध्वोऽधो मध्यस्थान्
स्थूलान् पदार्थान् प्रकाशयति तथोत्तममध्यमाऽधमान्
व्यवहाराण् राजा प्रकटीकुर्यात् सर्वैः सह सुहृद्
वर्तेत् ।

In the light of the subject-matter and the Bhāvārthah the Anvayah given by Dayānanda should be modified as follows:-

अग्निः [राजा] यथा इन्द्रस्तूयमास्य जगतो मध्य भुवनानि
प्रकाशयन् सतीसि पिबद् बृहत्तया सुतं सोमप्रपचत्तथा
(त्वं) सत्वा [सन्] सत्ये क्रत्वा साकम् मनुषः महिषा
त्री शतानि रक्षेत् ।

'Soman' translated as 'aiśvaryam' here refers to water and it should have been so translated on the authority of SB. VII, 1.1.22.

'Mahisā' should be explained as 'mahatām' on authority of Rv. V, 29.8.

'Kratuh' is a synonym of 'action' in Nigh. II, 1 and of 'intellect' in Nigh. III, 9.

Rv. V, 29.8

हे राजन्! (यद्) यः त्वम् (अद्यः) अहन्तव्यः सन्
(महिषाणाम्) महतां पदार्थानाम् (त्री) [त्रीणि] शता
(शतानि) (माः) त्वयेः । हे (सोम्या) सोम गुणसम्पन्न!
(मध्यवा) बहु चतवान् सन् (त्री) [त्रीणि] (संसि)
मेघमण्डलं धूम्यन्ति रक्षिष्याति सूर्य इव प्रजाः

is as follows:-

Woburn, Mass.

(अपाः) पाहि सूर्यः (यस्य) यथा (अहिम्) देवम् (जपान्)
हन्ति यथा (विश्वे) सर्वे (देवाः) विद्वांसः (इन्द्राय)
ऐश्वर्याय (कात्) कर्त्ताम् (न) इव (जाम्)
पालनम् (अह्वन्त) आह्वयन्ति तथा (इन्द्राय)
ऐश्वर्याय प्रयतस्व ।

'Aghah' is formed from /hana himsagatyoh compounded with 'nan'. Throughout his commentary Dayānanda has explained 'mahisa' by 'mahat' on the authority of Nigh. III, 3. Yaska has explained 'mahisāh' of Rv. VI, 8.4 as 'mahatyantarikṣaloka āsīnā mahānta iti va'.¹ The SB. VII, 3.1. 23; 34 identifies 'mahisa' with 'agni'; VI, 7.4.5 with 'prāṇa'; and XII, 8.1.2 with 'rtvik'. Hence every thing that is powerful, influential, great or important can be represented by the word 'mahisa'.

'Mah Mah' is the Potential Second Person Singular form of /mā māne. It can as well be taken as ~~kānāh~~ 'amāh', Imperfect Second Person Singular.

'Maghavaḥ' is Indra; Indra is Surya. Hence it admits of two senses by Slesa -- the sun and ^{the} wealthy.

'Prajāp' has been supplied to complete the sense.

Rv. VI. 16. 47.

This verse appears to suggest that bulls and barren cows were offered to the sacrificial fire. Dayānanda's translation is as follows:

हे (अग्ने) जगदीश्वर ! यस्य (ते) तव (हविः) अन्तः
कणात् (तस्मै) तीक्ष्णं शोचितम् स्तुतं तयम् (उरचा)
प्रशंसया उरजेदादिना (हृदा) हृदयेन (आप्राप्तसि)
समन्तात् भामः (ते) तव कृपया अस्माकं (ते) [अग्नी] तव
सम्बन्धिनः (उक्षाणः) सेचकाः (उरषामासः) उक्ताः (उत)
अपि ~~हविः~~ (वशाः) कामयमानाः प्रवन्तु ।

In interpreting 'havih' Dayānanda appears to rely upon SB. I, 2.1.20 'jīvan vai devānām havirantana-

प्राचीन (अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
(अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
(अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
(अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
। अथर्व (अथर्व) (अथर्व) (अथर्व) (अथर्व)

... is formed from - hence the ...
... through the common ...
... by ... on the authority of ...
... of ...
... with ...
... with ...
... Great or important can be ...
... by the word ...
... is the potential ...
... it can as well be taken as ...
... Important ...
... is ...
... of two ...
... has been supplied to complete the sense.

This verse appears to suggest that ...
and ... were offered to the ...
... is as follows:
(अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
(अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
(अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
(अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)
(अथर्व) (अथर्व) (अथर्व) (अथर्व) (अथर्व)

In ...
... 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

mrtānam. The ~~in~~ translation as it stands at present is not quite clear. The Supreme Soul has no 'antahkarana'. This defect can be removed by interpreting 'haviḥ' as 'jalaniya' on the authority of Nigh. I, 12. 'Bhāramasi' in that case should be translated as 'holds, maintains'. This translation accords well with the Bhāvarthah. It is also possible to interpret 'haviḥ' as 'jivanam antahkaranam'.

Rv. VI. 17. 11.

Sāyana's interpretation suggests that buffaloes were cooked for Indra. Dayānanda has translated it as follows:-

हे (इन्द्र) सूर्य इव वर्तमान राजन् ! (सजोषाः) समान प्रीति-
 सेविनः (विश्वे) सर्वे (मरुतः) मनुष्याः (यै) त्वै (वर्षा) न
 वर्धयेन्, यः (पूषा) पुष्टिकर्ता (धातन्) धातन् सन्
 (विष्णुः) व्यापको विद्युद्भूषः (त्रीणि) (सरीसि) सान्ति
 येषु तान्यन्तरिक्षादीनि व्याप्नोति तथा (धातन्) धातन् सन्
 अस्मै (मदिष्म) हर्षकम् (अंशुम्) विभक्तम् (वृत्र-
 हणम्) यो वृत्रं मेघं हन्ति (तम्) सूर्यम् सूर्यम् इव
 शत्रून् हन्ति यः (तुष्यम्) (शतम्) शतसंख्याकान्
 (महिषान्) महतः [पदार्थान्] ददाति यश्च पोषकाय
 (पचत्) पचेत् तं ग्रथं विजानीत ।

The words 'yah pūṣā dhāvan viṣṇuḥ trīṇi sarāṃsi vyāpnoti' appears to imply 'who strengthens the government by his actions, is always active and pervades the higher regions like the lightening by means of his air vehicles.'

Dayānanda's translation is corroborated by Rv. X, 117. 5.

1. P. T. " (vrtrahanam) yo vrtram megham sūrya iva śatrūn hanti (tam) iva śatrūn hanti'.

2. See H. T. and Rv. V, 29. 8.

question. Bhatta Bhāskara has no doubt agreed with Dayānanda in so far as he analyses it as 'renuka / kāta' but he differs from the latter in his explanation. Pt. Visva Bandhu has analysed it as 'renu / kakāta' and has declared the analysis given by Dayānanda and Bhatta Bhāskara on the plea that Yv. XXVI, 18 does not permit of such analysis.¹ He ignores that 'kāta' has been listed in the synonyms of 'kūpa (a well)' in Nigh. III, 23 and 'kāte' has been used in Rv. I, 106.6. 'Kakāta' has not been used anywhere singly. Dayānanda's explanation is based on the Nighantu and the derivation of 'kāta'. His interpretation when amplified would read: renukābhiḥ dhūlibhiḥ kātāḥ āvṛtaḥ kūpaḥ iva renukābhiḥ dhūlisadrśāndhakāreṇa kātāḥ āvṛtaḥ hrdayaḥ yasya saḥ. In Yv. XXVI, 18 he has rendered it as 'renukairyuktaḥ kūpaḥ'. He has explained 'kāte' in I, 106.6 as 'katanti varṣanti sakalā vidyā yasminnadhyāpane vyavahāre tasmin'. The word 'kātaḥ' is derived from / kate varṣāvaranayoh.

According to U. V, 54 'arvā' is formed in ~~xxxxxx~~ the sense of censure. It, therefore, means 'low, vile'. It has been used in the sense of 'a horse' in the TBr. I, 7.1 and other works and in the sense of 'a man' in SB. III, 3.4.7. It is a well known fact that a horse is blind with passion. The sense given to it by Dayānanda can thus be yielded through Lakṣaṇa. 'Arvā' can as well be taken as standing for the 'Arva' type of man described in works on erotics.

Sāmaṇa has explained 'saṃskṛtaḥ' in Rv. VIII, 33.9 as 'sastraiḥ alankṛtaḥ somairvā saṃskṛtaḥ'. His authority for his translation ^{of 'Saṃskṛtata'} as 'a person who cooks meat' is not known. There is no force in this word to suggest the sense applied to it by Haradatta. M.M. Williams translation 'a bench used in sacrificing or slaughtering animals' with reference to Rv. VI, 28.4 also does not follow from the word. Dayānanda has translated it as 'well prepared

1. SED. PP. 1121.

1a. VPK. II, PP. 359 Ff.

question. The Sanskrit word has no doubt agreed with the
number in no way as no analysis is as 'Kāṣṭha' / 'Kāṣṭh' but
he differs from the latter in his explanation, 'Kāṣṭha' / 'Kāṣṭh'
Bardhaman has analysed it as 'Kāṣṭha' and has declared
the analysis given by Boppen and Bopp as
on the view that Yv. KXVI, 18 does not permit of such an
analysis. He ignores that 'Kāṣṭha' has been listed in the sura-
types of 'Kāṣṭha' (a well) in Yv. III, 22 and 'Kāṣṭha' has
been used in Yv. I, 106, 6. 'Kāṣṭha' has not been used any-
where singly. Boppen's explanation is based on the
Nigam and the derivation of 'Kāṣṭha'. His interpretation
when English would read 'Kāṣṭha' is
'Kāṣṭha' is a Sanskrit word. 'Kāṣṭha' is a Sanskrit word.
'Kāṣṭha' is a Sanskrit word. 'Kāṣṭha' is a Sanskrit word.
it is a Sanskrit word. 'Kāṣṭha' is a Sanskrit word.
in I, 106, 6 as 'Kāṣṭha' is a Sanskrit word.
Sanskrit word. 'Kāṣṭha' is a Sanskrit word.
According to U. V. 1, 106, 6, 'Kāṣṭha' is formed in
Kāṣṭha the sense of 'Kāṣṭha'. 'Kāṣṭha' is formed in
Kāṣṭha. It has been used in the sense of 'Kāṣṭha' in the
Yv. I, 1, 1 and other words and in the sense of 'Kāṣṭha'.
in Yv. III, 22, 1. It is a well known fact that a horse is
called with 'Kāṣṭha'. The sense given to it by Boppen and
others is rejected through 'Kāṣṭha'. 'Kāṣṭha' can as well be taken
as standing for the 'Kāṣṭha' type of man described in works
on circles.
Bardhaman has explained 'Kāṣṭha' in Yv. III, 22, 1
as 'Kāṣṭha' is a Sanskrit word. 'Kāṣṭha' is a Sanskrit word.
right for the translation as 'Kāṣṭha' is a Sanskrit word.
has known. There is no force in this word to suggest the
sense applied to it by Boppen. 'Kāṣṭha' is a Sanskrit word.
tion 'Kāṣṭha' used in describing an elephant. 'Kāṣṭha' is a Sanskrit word.
with reference to Yv. VI, 1, 1. 'Kāṣṭha' is a Sanskrit word.
the word. 'Kāṣṭha' is a Sanskrit word. 'Kāṣṭha' is a Sanskrit word.
Yv. III, 22, 1. 'Kāṣṭha' is a Sanskrit word. 'Kāṣṭha' is a Sanskrit word.
Yv. III, 22, 1. 'Kāṣṭha' is a Sanskrit word. 'Kāṣṭha' is a Sanskrit word.

or manufactured object' in V, 76.2.

There is a 'ślesa' on 'gāvaḥ'. It admits of both the senses 'rays' and 'knowledge'. Accent places no hurdle in the interpretation of 'abhaya'.

Dayānanda's commentary on Rv. X, 27.2; X, 28.3; X, 89.14 and X, 16.7¹ alleged to contain references to meat-eating is not available. His views can however, be easily guessed and the phrases 'amā te tubhram vṛṣabhaṃ pacāni' (X, 27.2); 'pacanti te vṛṣabhān' (X, 28.3); 'mitra-kruvo yacchasane na gāvaḥ prthivā āprgamuyā sayante' (X, 89.14) can be explained in the light of the passages already discussed.

Rv. X, 91.14 explained in Yv. XX.78.

Sāyana's interpretation x shows that animals were offered to the fire in sacrifices. Dayānanda has translated it as follows:-

हे विद्वन्! (अश्वासः) वाजिनः (वृषभाः) वृषभाः (उक्षणाः)
 सेकाः (विशाः) बन्धा गावः (पेषाः) अवयः (अ-
 स्तृष्टाः) सशिक्षिताः (आहुताः) सप्तान्ता गृहीताः
 सन्तः यस्मिन् कार्यकाः स्युः, तस्मिन् त्वरे (हृदा)
 अन्तः कणेन (सोम प्रष्टाय) सोमः प्रष्टो येन तस्मै
 (कीलालपे) यः कीलालमन्तं पिबति तस्मै (वेद्यसे)
 मेधाविने (अग्नये) अग्निवत्प्रकाशमानाय जनाय (चारि)
 प्रेष्टात् (मर्ति) बुद्धिम् (जनय) ।

The interpretation of 'soma' is supported by YBr. XXIII, 16.5 'soma vai brāhmaṇah'.

'Kīlāla' has been used in this passage only. Dayānanda has interpreted it³ on the authority of Nigh. II, 7. Sāyana though explains it as 'food' in Av. IV,

1. M.M. Williams thinks that the word 'go' in this verse is used in the sense of 'flesh'. See SED, FP. 363.

2. P.T. 'पृष्टो'.

3. Also see Dayānanda on Yv. III, 43; RAB. pp. 306.

11.10; IV, 26.6; IV, 26.5; VI, 69.1 and VII, 62.5/^{here} he has explained it as 'water' observing 'kilalamityudakanamasu pāthāt'. This sense of the word is not met with in the present Nighantū.

'Vedhāh' is called 'wise' since he creates and retains knowledge.

In the Bhāvārthah he writes that even the animals when trained perform excellent feats and actions. Men possessed of knowledge and proper training, ~~mx~~ therefore, must accomplish all achievements in the best possible way.

Rv. IV, 18.13.

This verse suggests that the intestines of dogs were cooked. Dayānanda's translation of this verse as it stands is not very satisfactory. It needs certain changes, which can be easily effected in the light of the following Bhāvārthah:-

अत्र वाचकलु० - हे एजन् ! ये पुरुषा याः स्त्रियश्च
व्यभिचारं कुर्युस्तस्तीर्जं दण्डं नीत्वा विनाशाय ।

Rv. V, 43.7.

This verse appears to suggest that fat-animals were cooked in fire. Dayānanda has translated it as follows:-

हे विद्यार्थिन ! (यद्) (वपावन्तम्) विद्यानीजं विस्तान्तम्
(न) इव त्वाग्ने (अग्निना) पावकेनेव ब्रह्मचर्येण (तपन्तः)
सन्ताप दुःखं सहमानाः (वपावन्तम्) विद्यानीजं
विस्तान्तम् (न) इव (प्रथयन्तः) प्रव्यापयन्तः (विप्राः)
मेधाविनः (न) इव (अग्निना) पावकेनेव ब्रह्मचर्येण
(तपन्तः) सन्ताप दुःखं सहमानाः (अजान्ति) कामयन्ते
प्रकटयन्ति वा यः (पितुः) जनकस्य (पुत्रः) (न) इव
(उपसि) समीपे (प्रेष्ठः) अतिशयेन प्रियः (चर्मः)
यज्ञ स्तापो वा (अग्निम्) (अयत्यन्) सत्यमिवाचान् (आ)
समन्तात् (असादि) सीदेत् तांस्तं च त्वं सततं
मेवित्वा विद्यामुपायस्व ।

The repetition of 'agninā, tapantah; and 'vapavantam' has created a confusion in the translation. The portion 'yajñastāpo vā agniṃ satyamivācaran' ~~has~~ is not quite clear. These defects can be easily removed in the light of the following Bhāvarthah:-

हे अग्न्यापकविद्वांसो यूयं ये जितेन्द्रिया आप्तस्वभावाः शीतोष्ण-
सावदुष्टं त्वं तर्ष शोक निन्दा स्तुत्यादि द्वन्द्वं सोढातो निहिमा-
नितो निर्मोहाः सत्याचरणपोषका प्रिया ब्रह्मचरिणो
विद्यार्थिनः सुस्तान् पुरुषार्थेन विद्युः कुरुत ।
The word 'aghnyā'.

Dr. A.B.Keith observes: '... the term 'aghnyā', which is addressed to her, or used of her, sixteen times, denotes that she should not be killed, an idea which was not, however, the early idea. One great Vedic hero, Atithigva, has his name from his hospitable habit of slaying oxen or cows for guests'.¹

According to the interpretation of Śā. this word has been used for a cow by Vasistha in VII,68.8;9; VII,87.4; by Virūpa Āngirasa in VIII,75.8; by Priya Medha Āngirasa in VIII,69.2; by Dīrghatama Aucathya in I,164.27;40; by Madhucchanda Vaisvamitra in IX,1.9; by Vamadeva Gautama in IV,1.6; by Nodha Gautama in IX,93.3; by AtrirBhama in V,83.8; by Prayogo Bhārgava in VIII,102.19; by PāyurBhāradvāja in X,87.16; by VasurBhāradvāja in IX,80.2; by Gopāyana brothers in X,60.11; by Mudgala Bharmyasva in X,102.7; and by VtsaprirBhālandanah in X,46.3. In the last case ^{Sayana} ~~Dayananda~~ takes it as applicable to 'bhūmyā'.

This analysis shows that the conception of non-injury to cow is quite common with the earliest seers of the hymns of the Rg-Veda. Dr. Keith has referred to Rv. VIII,101,15;16 which he thinks indicate an 'express assertion of the sacred character of the cow'.² This hymn

1. RV. PP.191.

2. ibid.

3. i.e. 'of the cow'.

was seen by JamadagnirBhārgavaḥ who is one of the earlier poets of the Rg-Veda. The Av. XII, 4.5 cited by him in this connection was seen by Kaśyap who may have been the same as Kaśyapo Mārīcaḥ of the Rg-Veda. YV. XXX, 18 seen by Medhyāgītīthiḥ considers it a duty to punish cow-killers. Dayānanda has translated this word as 'a cow that can not be killed' throughout his commentary.

The Vedic Index¹ is silent on the point of the origin of the name 'Atithigva'. It describes him as a king also known as 'Divodās' and discards the view of Bergaigne and Roth who maintain that there were more than one Atithigvas. Dayānanda has interpreted it as 'one who approaches the guests or makes (people) approach guests' in I, 53.8; 10; I, 112.14; I, 130.7; II, 14.7; IV, 26.3; VI, 18.13; VI, 26.3; VI, 47.22; and as 'the departure of guests' in I, 51.6; VII, 19.8. This word has been used by Kutsa Āṅgirasah (I, 112.14); by Savya Āṅgirasa (I, 53.8); by Vasistha (VII, 19.8) along with others. Skanda derives it as 'atithiṇ prati paricārakatayā gacchatītyithigvo divodāsah' in I, 51.6; I, 53.8. V.M. gives the same explanation as given by Skd in I, 112.14; I, 130.7; IV, 26.3. Sā. too agrees in all these places ^{as well as} and in VII, 19.8; AV. XX, 37.8. In AV. XX, 21.8 and XX, 37.8 (first explanation) Sā. has translated it as 'whose gāvah (cows or speech) are meant for a guest'. This derivation is also possible. It is plain from this analysis that the association of cows in the interpretation of 'atithigva' is propounded by the commentator of the Atharva-Veda who is different from Sā. of the Rg-Veda.² Pt. Visva Bandhu Śāstrī also considers it possible that the word can be derived from 'go' though he is not quite definite about it.³ It may be noted in this connection that 'go' is also derived from / gam to go.

1. By A.A. Macdonell and A.B. Keith.

2. See Dr. Śūrya Kānta's article 'Was the commentator of the Atharva-Veda identical with the Śāyana of the Rg-Veda' read before the XV A.L.O.C. Bombay. See Summaries of Papers PP. 219.

3. VPK. I, PP. 72 Ft. (d).

Moreover, the commentator of the Atharva Veda simply writes 'whose cows are for the guests'. There is no ground for us to believe that he meant the killing of cows for guests by this phrase. It only signifies the use of cows, i.e., their milk and milk-preparations for a guest. Even these days simple-minded villagers and orthodox persons honour their guests with these objects. Av. IX, 6 (4).1 also sanctions the use of these objects for a guest. 'Gāvah' also means 'speech'. A guest should be treated with kind and respectful words when he comes to the house of a house-holder.

The word 'goghna'.

The word 'goghna' also throws light on the sense of 'atithigva'. It has been used only once in the Rv. in I, 114.10. Dayānanda has translated this word as 'killer of cows'. It has been used along with 'puruṣaghnā' which has been translated as 'killer of men'. This verse advocates the destruction of those who kill men and beasts. Skd. translates it as 'killer of cows'; V.M. as 'killing of cows'; and Śā. as 'a weapon by which cows are killed'; and Griffith as 'thy dart that killeth men or cattle'. This verse is seen by Kutsa Āṅgīrasah who has also used the word 'atithigva' in I, 112.14. Leaving aside the question of the correctness of the interpretation of this word given by various commentators it is evident from the nature of its use that in the Rg-Veda it does not signify a guest. It indicates a hatred for cow-killing on the part of the poet. Atithigva, therefore, has no connection with the killing of cows.

The words etagva, navagva and dasagva.

The words 'dasagva', 'navagva' and 'etagva' also help us in the interpretation of 'atithigva'. The first two words are used by Vāna Deva in IV, 51.4 and by Nodhā in I, 62.4 both of whom have also used the word 'aghnyā'. Śā. in I, 62.4 identifies Dasagvāḥ and Navagvāḥ with the Āṅgīrasa.

Moreover, the commentator of the *Yoga* simply writes 'whose cows are for the guests', there is no ground for me to believe that he means the killing of cows for guests by this phrase. It only signifies the use of cows, i.e., their milk and milk-products for a guest. Even though some animal-minded villagers and orthodox persons honour their guests with these objects, Av. 11, 3 (4) 1 also sanctions the use of these objects for a guest. 'Gāyā' also means 'guest'. A guest should be treated with kind and respectful words when he comes to the house of a house-holder.

The word 'Atithi'

The word 'Gāyā' also throws light on the sense of 'Atithi'. It has been used only once in the RV. in 1, 114, 10. Dandin has translated this word as 'killer of cows'. It has been used along with 'pūṣpaṅgaṇa' which has been translated as 'killer of men'. This verse advocates the destruction of those who kill men and beasts. But translated it as 'killer of cows'; V. 11, an 'killing of cows'; and Av. 11, a weapon by which cows are killed; and Gītā in 11, 114, 10, that 'Atithi' men or cattle'. This verse is seen by Indian scholars who have also used the word 'Atithi' in 1, 114, 10, leaving aside the question of the correctness of the interpretation of this word given by various commentators it is evident from the nature of the use that in the RV. it does not signify a guest. It indicates a hatred for cows killing on the part of the poet. Atithi, therefore, has no connection with the killing of cows.

The words 'Gāyā', 'pūṣpaṅgaṇa' and 'Atithi'

The words 'Gāyā', 'pūṣpaṅgaṇa' and 'Atithi' also help us in the interpretation of 'Atithi'. The first two words are used by Dandin in 1, 114, 10 and by Dandin in 1, 114, 10, both of which have also been used in the RV. in 1, 114, 10. Dandin has translated 'Gāyā' and 'pūṣpaṅgaṇa' as 'killer of men' and 'killer of cows' respectively.

with the Āṅgīrasas who completed their sacrifices in ten and nine months respectively. Skd. explains 'navagvāḥ' as 'those who have untiring movements or those who have a liking for butter.' ² He identifies 'Dasagvas' with the Bhṛguḥ who attained supernatural powers in ten months'. V.M. in III, 34.12 has translated it as 'darsanīyagamanāḥ'. ^{N. XI, 19} Yaska has explained 'navagvāḥ' as 'navagatayo navaṇīta-gatayo vā'. ³

Dayānanda has translated 'dasagva' and its forms as 'those who acquire supernatural powers or accomplishments in their undertakings (siddhi) by means of ten senses' in II, 34.12; as 'those who have controlled their ten senses' in V, 29.10; as 'one who possesses ten cows' in IV, 51.4; as 'the rays that spread in ten directions' in I, 62.4; and as 'those whose movements are of ten types' in III, 39.5. He has explained 'navagva' and its forms as 'one who has acquired new or fresh education' in I, 33.6; as 'those who impart the knowledge of newer sciences' in I, 33.6; X, 14.6 (= Yv. XIX, 50); as 'those who have nine movements' in I, 33.6; as 'those who have new movements' in I, 33.6; I, 62.4; III, 39.5; V, 29.12; V, 45.7; 11; VI, 6.3; VI, 22.2; and 'one who has nine cows' in IV, 51.4.

'Etagva' has been listed in the synonyms of 'a horse' in Nigh. I, 14. Skd. and Sā. interpret it in its derivative sense to avoid the repetition that would otherwise result in I, 115.3 since the word 'asva' is also used in that verse. Both these commentators derived it from ^{gam-} ~~gam-~~ to go preceded with 'eta-'. Dayānanda has explained it as 'those who approach visible objects' in I, 115.3. All the words ~~maxi~~ ending in 'gva', therefore, are to be derived from ^{gam-} ~~gam-~~ to go directly. The word 'etagva' in Nigh. I, 14 rules out the possibility of their connection with the killing of cows.

Dayānanda is thus justified in holding that the Vedic verses do not indicate the existence of ~~meat-eating~~.

with the distinction who completed their education in
ten and nine months respectively. It is explained, however,
as 'those who have written movements of those who have
a little for better.' No distinction is made, with
the figures the obtained experimental powers in ten months.
V.M. in XII, 34, 12 has translated it as 'distinction'.
The text has explained 'however' as 'nevertheless' and
Bhatya vi, 12.
The text has translated 'however' and
the text as 'those who acquire experimental powers of
accomplishments in their undertakings (aided) by means
of ten months' in XII, 34, 12; as 'those who have completed
their ten months' in V, 30, 10; as 'one who possesses for
come' in IV, 32, 4; as 'the type that spread in ten months'
tions' in I, 32, 4; and as 'those whose movements are of
ten types' in XII, 30, 8. He has explained 'however' and
the text as 'one who has acquired new or fresh education'
in I, 32, 4; as 'those who impart the knowledge of how to
become' in I, 32, 6; K, 14, 6 (= V, XII, 30); as 'those
who have nine months' in I, 32, 6; as 'those who have
new movements' in I, 32, 4; I, 32, 4; XII, 30, 8; V, 30, 10; V,
42, 11; VI, 30, 2; and 'one who has nine come' in
IV, 31, 4.
The text has been listed in the synopsis
of a paper in M.P. I, 14, 14 and 15, interpreted it as
the derivative sense to avoid the repetition that would
otherwise result in I, 11, 8 since the word 'move' is also
used in that verse. Both these commentators derived it
from 'move' to be preceded with 'move'. Bhatya has
explained it as 'those who imparted visible objects' in
I, 11, 8. All the words which ending in 'move', therefore,
are to be derived from 'move' to be kinship. The word
'move' in I, 11, 8 is also the possibility of their
connection with the falling of come.
The text is then translated in the
and the text is to not indicate the existence of

Sāyana's translation of the whole of Rv. I, 179 and of Rv. I, 126, 6; 7 has become very obscene. Modern scholars have practically followed Sāyana in their translation. Mr. Griffith opines that in Rv. I, 126 verses 6 and 7 have no connection with the rest of the hymn. He stamps them as remains of some popular song.¹

Dayānanda's translation of both ~~these~~ these hymns is free from all obscenity. In Rv. I, 126 all the verses ~~may~~ form a connected whole. His translation of both these hymns is discussed below:-

Rv. I, 179.

Dayānanda gives Lopamudrāgastya as the seers of this hymn. But he has not made a division of the verses attributed to each of them. He has also removed the Brahmācārī from the scene. The author of the Sarvānukramanī did not appear to have a definite tradition about the authorship of this hymn. He attributed it on the ~~basis~~ basis of the occurrence of the words 'lopā-mudrā' and 'agastya' and a legend in their connection. His ascription thus does not lead us beyond the fact that these two words give us a clue to understand this hymn. The hymn appears to have been composed either of them or even by none of them but by a third person not known now. It is safer to attribute it to Agastya.

The deity of this hymn is generally given as 'ratih'. Dayānanda has changed it into 'dampatī'. He writes that the hymn deals with the following subjects:-

- | | |
|---|-----------------|
| a. Vidyatstriṇpuruṣaviśayamāha | in verses 1; 2; |
| b. Grhāśrame striṇpuruṣayoh parasparam
samvādarūpaviśayamāha | in verses 3; 4; |
| c. Prakṛtaviśaye mahauśadhisārasaṁgrahaviśayamāha | in verses 5; |
| d. Santānotpattiviśayamāha | in verse 6. |

1. Griffith - The Hymns of the Rgveda, Vol. I, pp. 174 Ft. 4.

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These subjects fully justify him to word the deity of the hymn as 'dampatī' (husband and wife living in harmony) in place of the misleading 'ratih' (mutual harmony of husband and wife; conjugal love and bliss).

Rv. I, 179.1.

यथा (अहम्) (पूर्वीः) पूर्वपूताः (शब्दः) समाः (दोषाः)
 रात्रयः (वस्त्रोः) दिनम् (जायन्तीः) जा प्रापयन्तीः
 (उषसः) प्रभाताः च (शश्रमाणा) तोषन्विता अस्मि (अप्यु)
 अपि तु यथा (तनूनाम्) शरीरणीम् (त्रिणा) अति-
 शयेन जीता वयोहानिकर्ता (स्त्रियैः) लक्ष्मीम् (मिनति)
 हिनास्ति तथा (वृषणः) सेक्ताः (पत्नीः) (नु)
 शीघ्रम् (जगम्युः) प्राप्नुयुः ।

This verse is 'Ādhyātmikī' and should, therefore, be interpreted in general terms and not in with reference to a particular person or persons. Dayānanda has interpreted it in general terms. He has brought out the idea underlying this verse in the following Bhāvarthah:-

अत्र नाचक लु० - यथा नाल्यातद्यागाद्य विदुषीभिः
 स्त्रीभिः प्रत्यहं प्रभात समयात् गृह कार्याणि पति सेवादीनि
 च कर्माणि कृतानि तथा कृत ब्रह्मचर्ये स्त्रीपुरुषैः
 सर्वाणि कार्याण्यनुष्ठेयानि ।

This verse has three parts: (i) from 'pūrvīrahm' to 'jarayantīh'; (ii) from 'minati' to 'apyu'; and (iii) from 'nu' to 'jagamyuh'. The first part denotes that the wife has been incessantly devoted to her duty. the second part shows that time is always engaged in its duty. The last part advocates that husbands should do their duty by approaching their wives in time (i.e., before they are too old to generate) for progeniting children.

Dayānanda has classed the figure in this verse as 'Vācaka-luptopamā' whereas it should be classed as 'Prativastūpamā' on the analogy of 'vimala eva ravir...' ²

1. 'years'. See H. T.

2. SD, Ch. X, PP. 169.

(ये)(ऋतसापः)य आप्नुवन्ते त आपः समानाश्च ते इति
 सापः, सत्यस्य मध्ये व्यापकाः व्यापयितो ता (पूर्व)
 विद्वांसः (देवेभिः) विद्वद्भिः (साकम्) सह (ऋतानि)
 सत्पानि (अवदन्)(ते)(चित्)(हि) सुविज आसन् ये
 (नु) सद्यः (पत्नीः) स्त्रियः (वृषाभिः) वीर्यवद्भिः
 पतिभिः सह (सम्)(जगम्युः) भृशं गच्छेयुः (चित्)
 इव (आसुः) दोषान् प्रक्षिपेयुः त उ (अन्तः)
 (नहि) (आयुः) प्राप्नुवन्ति ।

Dayānanda has translated 'ṛtasāpah' as
 'related to truth' in V, 41, 6; as 'those who are connected with truth' in VI, 21, 11; VI, 50, 2; as 'those who promise or take a vow by truth' in VII, 56, 12.

The word 'ṛtam' is included in the synonyms of 'truth' in Nigh. III, 10. Dayānanda gives two derivations of 'sāpah'-- one from / āpi vyaptan and the other from / sapa samavāye. Both the derivations are reasonable.

'Ye' before 'e' '(nu) sadyah' should be 'yāh'; 'te' should be supplied before '(cit) iva' to complete the sense, 'Te u' should be 'tā u'.

The idea contained in 'bhr̥ṣam gaccheyuh' is expanded by Śūsruta in the following verses:-

आयुस्मन्तोऽमन्दजरा वपुर्वर्ण बलान्विताः ।
 स्मितोपचितम्रीमाश्च भवन्ति स्त्रीषु संयताः ॥
 त्रिभिस्त्रिभिर्होमिर्वासमीयात् प्रमदा नः ।
 सर्वेष्वृतुषु चर्मासु पक्षात्पक्षाद् ब्रजेत् बुधः ॥

The phrase 'antam na āpnvanti' means that their happiness is never destroyed and mutual harmony in conjugal life becomes permanent. The Kāma Sūtra, too, lays down the same thing in the following verses:-

RV. I, 179, 3. पास्यन् कुल्येन तदेवलङ्गमानयोः ।
 संवत्सरं शतनापि प्रीतिर्न परिहीयते ॥

1. Śūsruta Saṃhitā, Cikitsāsthāna ch. XXIV, pp. 746.

2. Kāma Sūtra II, 5, 43.

3. Adopted from H. T.

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)

The word 'truth' is included in the same
of 'truth' in VIII, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

is expanded by ... in the following version:-
The phrase 'truth' is never ...
in ... life becomes ...
too, ... the ...
...

(देवाः) विद्वांसः (यत्) यतः (अत्र) [अस्मिन् जगति] ³
 (मृषा) मिथ्या (श्रान्तम्) विद्यन्ते (न) (अवन्ति) क्षान्ति
 ततः आनाम् (विश्वाः) सर्वाः (इत्) एव (स्पृष्टः)
 संग्रामान् (अभि) अभिमुख्येन ¹ (अश्नन्वाव) व्यप्नुयाव ²
 जेतुं समर्थो स्यात् (यत्) यतः गृहाश्रमैश्च सम्यञ्चा
 सम्यगञ्चन्तौ सन्तौ (मिथुना) स्त्रीपुरुषौ (अभि) (अत्राव)
 [सर्वतः तद्व्यवहारात्] ³ प्राप्नुयाव ततः (शतनीयम्) शतैः
 प्राप्तव्यम् (आजिम्) संग्रामम् (यज्जि) ⁴ जयाव ³
 (इत्) एव ।

'Sangrama' means 'the battle of life'.

The word 'stanithah' has been used in Rv. I, 100.12 and X, 69.7 also. In the former place Dayā-manda has explained it as 'satāni nīthāni yaśya sah'. This has been translated into Hindi as 'jisa ke saṅkadam yathā-yogya vyavahāram ke bartāva hain.'

The word 'nītha' is formed from / nī- prāpane by adding the suffix 'kthan' by U, II, 2 -- 'nīyate sa nīthah'. 'Satanītha', therefore, literally means 'what is obtained by a hundred'. Dayānanda has followed this derivation of 'nītha' throughout his commentary and has translated it as 'modesty' in III, 12.5; as 'led to the protection of justice' in I, 104.5; as 'made to approach' in IV, 3.16; and as 'every worth-acquiring truthful conduct' in VII, 26.2.

Dayānanda has clarified the idea of this verse in the following Bhāvarthah:-

यत आत्मा विद्वांसो मिथ्याचरिणो मूढान् विद्यार्थिनो नाध्याप-
 - यन्ति किन्तु परित्यजन्ति ततः स्त्रीपुरुषा मिथ्याचारात्
 व्यभिचारादि दोषात् त्यजेयुः । यथा गृहाश्रमोत्कर्षः
 स्यात् तथा स्त्रीपुरुषौ पासर्प चर्माचरिणौ
 प्रयतेताम् ।

1. Adapted from ' (abhi) abhimukhye'

2. P.T. 'vyāpnayāva'. 3. Adapted from the H.T.

4. P.T. 'yajjāva'.

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The translation and ^{the} gist of this verse are supported by SB. X, 4, 4.

Rv. I, 179, 4.

(इतः) अस्मात् (अमृतः) अमुष्मात् (कुतश्चिद्) कस्माद्
अपि (आजातः) सर्वतः प्रसिद्धः (रूपतः) रेतो निरोद्धुः
(नदस्य) अव्यक्तं शब्दं कुर्वतो बृषभादेः (काणः) (ग्रा) ग्राह्य
(आगन्) आगच्छति प्राप्नोति (अप्यीत्) चैर्यहिता (लोपा-
-मुद्रा) लोप एव आमुद्रा समन्तात् प्रत्ययकणिणी यस्याः
सा इयं (वृषणम्) वीर्यवन्तं चैर्ययुक्तं (खसन्तं)
प्राणयन्तं शयनादिदशायां निमग्नं पतिं (निः) नितरं
(रिणति) प्राप्नोति (चयति) आप्यरति च ।

This verse deals with the secret of conjugal union. A man must not meet his wife in an unhealthy state. He must be perfectly healthy and powerful. He should have increased his vitality by using proper medicines. The Susruta Samhitā enjoins it in the following words:-

‘सेवेत प्रपदा युक्त्या वाजी कणैरितः ॥’²

Copulation is prohibited till the passions are fully roused. The Kāma Sūtra writes:-

‘जोषेयं प्रपदा युक्त्या वाजी कणैरितः ॥
जाते रभोदाहम्पत्योः सदृशं सुखमिष्यते ।
तस्मात् तद्योपचर्या स्त्री यथाग्रे प्राप्नुयाद् रतिम् ॥’³

It is the duty of a man to rouse the passions of his mate in such a way that she may feel satisfied before him. The word ‘nadasya’ refers to the use of ‘prahāṇa’ and ‘sīt-kāra’; ‘rināti’ speaks of ‘ālīṅgana’, and ‘cumbana’ and such other devices; and ‘dhayati’ indicates ‘samveśana’.

The words ‘vṛṣabhādeḥ kāmah’ mean ‘vṛṣabhādeḥ kāma iva kāmah’.

Dayānanda has summed up the idea of this verse in the following Bhāvarthah:-

1. Adopted from H. T.
2. Cikitsāsthāna Cikitsāsthāna Ch. 24, PP. 748.
3. II, 1, 30.

ये विद्या चौर्यादि रहिता स्त्रिय उद्धरन्ति ते सुखनाप्नुवन्ति ।
येऽकांक्षी कन्यां यमकामं कुमापि चोद्वाहयेत् तत्र किमपि
सुखं न जायते । तस्मात् पास्पां प्रीतौ सद्दशौ
निवाहं कुर्यातां तत्रैव मङ्गलम् ।

Though this Bhavarthah does not give the complete sense of the verse as indicated above it lays down a precedent condition of the conjugal ~~mar~~ union described in this verse. It thus deals with one aspect of the problem treated in the Mantra. The last part refers to the various classes of men and women. The Kāma Sūtra has classified men into 'śāśa,' 'vṛṣa' and 'asva'¹ and women into 'mṛgī' 'vadavā' and 'hastinī'² corresponding to the three types of men. The degree of enjoyment depends upon the type of copulating persons. 'Samarata' is the best one and is obtained in persons of the same type..³

Rv. I. 179. 65.

अहम् (यत्) (इह) (हृत्सु) हृदयेषु (पीतम्) (सोमम्)
ओषधिरसम् (उपब्रूवे) उपदिशामि तत् (पुलुकाः) बहु-
काः (हि) त्वलु (मर्त्यः) गनुष्यः (समृलतु) सुखयतु
[स्वसुखे तं संयुञ्जीतेत्यर्थः] (यत्) (आगः) अपाधम्
वर्षम् (चकृत्) कुर्यात् (तत्) (नु) (सीम्) सर्वतः
(अन्तितः) समीपतः सर्वं त्यजन्तु ।

The last sentence has not been properly worded. It should be translated as 'yat (āgaḥ) aparādha-
sthāniyam daurbalyam vayan (cakṣma) kuryāma āpnuyāmetyar-
thah (tat nu) (sīm) sarvataḥ (antitah) samīpataḥ sa rasah
nāśayet'.

The verse says that at the end of 'surata' (coition) substances like milk boiled with dry fruits that generate strength and vitality should be used. The Sūruta

1. II, 1. 1.

2. ibid.

3. See Kāma Sūtra

II, 1. 2 to 8; 33; 34.

4. Adopted from H. T.

5. The Visargas have been dropped by Vārtika no. 4906, Sk. PP. 65

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

Through this manuscript does not give

the complete sense of the verse as indicated above it has
 down a precedent condition of the compound but which con-
 tributed in this verse. It thus deals with one aspect of the
 problem treated in the Manuscript. The last part refers to
 the various classes of men and women. The Sanskrit
 has classified men into 'brahmin', 'kshatriya', 'vaishya' and 'shudra' and
 women into 'brahmin', 'kshatriya', 'vaishya' and 'shudra' corresponding to
 the three types of men. The degree of enjoyment depends
 upon the type of combining partners. 'Brahmin' is the
 best one and is obtained in periods of the same type.

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
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 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

the last sentence has not been properly
 worked. It should be translated as 'but (and) therefore'
 'therefore' (consequently) 'therefore' (consequently) 'therefore' (consequently)
 'therefore' (consequently) 'therefore' (consequently) 'therefore' (consequently)

The verse says that at the end of the
 (condition) 'therefore' (consequently) 'therefore' (consequently) 'therefore' (consequently)
 'therefore' (consequently) 'therefore' (consequently) 'therefore' (consequently) 'therefore' (consequently)

Samhitā writes:-

“मक्षयाः शर्कराः क्षीरं समितं तस एव च ।
ज्ञानं स व्यञ्जनं स्वप्नो व्यवायान्ते स्तिगिति तु”¹

Use of such & substances restores the lost vitality:-

“तस्यैवमाशु नपुषः पुनोति चाप”²

The word 'pulukāmah' is listed in Nigh-
IV, 3 and is explained as 'purukāmah' with reference to the
present verse by Yāska in N. VI, 4.

Rv. I, 179. 6.

यथा (तनित्रैः) तननसाधनैः (तनमानः) धूमिमवदायन
कृषीबलो चान्यादिकं प्राप्य सुखी जायते तथा ब्रह्मचर्येण
विद्यया (प्रजाप्) राज्यम् (अपत्यम्) सन्तानम् (बलम्)
(इच्छमानः) (अगस्त्यः) ये चार्तादन्यत्र न गच्छन्ति ते
ऽगस्त्यस्तेषु साधुः (जसिः) वेदार्थवेत्ता (उग्रः)
तेजस्वी विद्वान् (पुपोष) पुष्पाति (देवेषु) विद्वत्सु
कोपेषु वा (सत्याः) सत्सु कर्तृषु साधुः (आशिषः) सिद्धि
इच्छाः (जगाम) गच्छति तथा (उग्रैः) (वर्गैः) पाप्मण
त्रियमाणौ सुन्दरस्वरूपौ स्त्रीपुरुषौ भवेताम् ।

'Prajāh' has been translated as 'rājya'

(state) since the state consists of subjects, SB, IV, 2.1.17
has identified 'prajāh' with 'visah' in 'ādyā hīmah prajā
visah' and AB, VIII, 26 has identified 'visah' with 'rāṣṭra'
in 'rāṣṭrāni vai visah'. Even otherwise too the literal
sense of 'prajāh' becomes useless in the present context
due to the presence of 'apatyam'. It must, therefore, be
translated by Lakṣaṇā.

'Varna' is derived as 'vṛnoti vriyate' as
varṇah. It is formed by adding 'nit' suffix to / vṛn varane
by U, III, 10.

This hymn thus deals with conjugal life
and advocates mutual harmony between the pair. It has thus
treated sex philosophy in a nutshell but at the same time
very scientifically.

1. Cikitsāsthāna Ch. 24, pp. 748. Also op. Kāma Sūtra II, 10.8;
Vagbhata and authorities on AyurVeda.
2. Vagbhata, 'Aṣṭāṅga hṛdayah'

Rv. I. 126.

The seers of this hymn are Kakṣivān (1-5); Bhāvayavyah (6); and Romasā (7). The Sarvānukramanī gives Bhāvayavyah and others as the deities of this hymn. Dayānanda in order to avoid the possibility of these terms being misinterpreted has worded the deity of the hymn as 'vidvāmsah'. He is justified in this change since the words 'bhāvayavyah' 'kakṣivān' and 'romasā' signify learned men.

The following are the subjects treated in the verses of this hymn:-

1. ~~Kak~~ Persons who should not be placed in charge of administration.
2. Persons who spread the fame (of the donor or ⁹the king).
3. The duties of a king.
4. Persons who can be world-sovereigns.
5. Persons who are the best in this respect.
6. By whom who must be obtained or acquired.
7. The duty of a queen.

This analysis shows that in the words of Dayānanda this hymn deals with 'rāja-dharma'.

Rv. I. 126.1.

यः (अनूतेः) अहिंसितः (श्रुतः) श्रवणम् (इच्छमानः) [इच्छन्]¹
 (राजा) प्रकाशमानः [सभाध्यक्षः]¹ (सिन्धौ) नद्याः समीपे
 (क्षियतः) निवसतः (भाव्यस्य) भवितुं योग्यस्य (मे) मम
 सकाशात् (सहस्रम्) (सवान्) ऐश्वर्यं योग्यान् (अमन्दान्)
 मनुजावरोहितान् तीत्रान् (स्तोमान्) स्तोतुमर्हान् विद्या-
 विशेषान् च (मनीषा) बुद्ध्या (अप्रिमित) निप्रिमिते
 अहम् (अधि) स्वीयवित्ते (त्रे) [प्रकृष्ट]¹ (भरे) धरे ।

Dayānanda sums up the idea of this verse in the following Bhāvarthah:-

यानदाप्तस्य विदुष आज्ञया पुरुषार्थी सिद्धान् नो न
 प्रवेत्तस्य राज्याधिकारो स्थापनं न कुर्यात् ।

The poets of this type are (1-2) ...
... and others as the holder of this type, ...
in order to avoid the possibility of these terms being ...
interested had worked the duty of the type as ...
He is justified in this change since the words ...
... and ...
... the following are the subjects treated in ...
the verses of this type:-
1. Persons who should not be placed in charge of ...
...
2. Persons who spread the fame of the donor or the king.

3. The duties of a king.
 4. Persons who can be world-sovereigns.
 5. Persons who are the best in this respect.
 6. By whom the most be obtained or acquired.
 7. The duty of a queen.
- This analysis shows that in the words of ...
... with ...

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... (99) ...
... (100) ...

An administrative officer must not be a coward. He must not let fear approach him. He must learn various sciences and the art of government by staying with competent persons. Such persons in ancient India could be found only in penance groves which were generally situated on river-banks. The Vedic seer Vatsa Kāva says:

प्रजामृतस्य पिप्रतः प्रयद्गन्तु बह्विधः ।
 विप्रो मृतस्य ताहसा ॥¹
 उपह्वे गिरीणां संग्रहे च नदीनाम् ।
 धिया विप्रो अजायत ॥²

'Atūrtah' has been translated by Dayānanda as 'uninjured' throughout the commentary. It is derived from / turvī himsārthah.

The word 'śravah' is derived from / 'śru śravane by adding 'asun' by U. IV, 189.

'Kṣiyatah' is derived from / kṣi nivāsa-gatyoh.

Dayānanda has translated 'śava' and its forms as 'worthy of prosperity' in I, 126.1; as 'accomplished objects' in IV, 26.7; as 'prosperity' in I, 113.1; III, 56.7; IV, 54.5; as 'production' in II, 38.1; and as 'created objects' in IV, 54.6. This word is derived from / su prasavaśvarya-yoh. It is the same word as 'prasava'. The preposition 'pra' has not been used.

Rv. I, 126.2.

यः (कक्षिणान्) बह्विधः कक्षयः विद्याप्रदेशा विदिताः सन्ति
 यस्य सः विद्वान् (असास्य) मेघस्य श्व (नाभमानस्य) प्राप्तेः श्वय-
 स्य (तज्ञः) (शतम्) (निष्कान्) सौवर्णान् (प्रयतान्) सुशिक्षितान्
 (शतम्) (अश्वान्) तुङ्गान् (दिवि) आकाशे (अजान्) वयो-
 नाशं लीनान् (गोनाम्) किण्वान् (शतम्) श्व (श्रवः) श्रूय-
 मानं यज्ञः (आततान्) विस्तृणाति, तम् अहम् (सद्यः)
 (आदम्) आददाति ।

1. Rv. VIII, 6.2.

2. Rv. VIII, 6.28. Also see Sveta-
 svatara Up. II, 10; and description of penance groves in
 Kādambarī and other Sanskrit works.

'Vistrṇāti' means 'gives, bestows, extends'.

Dayānanda has explained 'kaksīvat' and its forms as "a learned instructor" in I, 117.6; as 'one who possesses complete knowledge (vidyāprānta) like fine fingers' in I, 51.13; as 'one who is well-instructed' (H.T.) or 'one who has control over mind and senses' (Bhāvārthah) or 'one who lives in discipline' (Padārthah) in I, 116.7; as 'one who knows arts and crafts' in I, 18.1; as 'one who has selected and praiseworthy helpers or companions' in I, 112.11; I, 126.3; 4; as 'one who knows several lores' in I, 126.2; and as (God) in whom are present all the traditions of the world' in IV, 26.1.

This analysis shows that Dayānanda derives this word from 'kaksā'. The word 'kaksā' is given in the synonyms of 'finger' in Nigh. II, 5. Whatever can be accomplished by fingers is denoted by kaksā and its derivative kakaya. Kaksā also means 'near'. It, therefore, signifies friends, assistants and the like. It is derived as 'kasati hinastīti' by adding 'sa' to /kasa used in himsā by U. III, 62. Hence it also denotes knowledge, administration etc.

'Asurahi' is a synonym of 'cloud' in Nigh. I, 10. 'Nādhamaṇasya' is formed from /nādh yāncopatāpai-svaryāsīṅsu.

The sense of this translation is that the persons who receive honour from a just, learned king spread his fame far and wide.²

Ev. I, 126.3.
यत्नं (स्वित्थं न) तस्य नयनं दुदातुस्तेन यत्ना (श्याता)
सवितुः किरणा इव (यत्नाः) (यश) एतस्य व्याकाः

1. For the interpretation of 'usik' see PP. 5/9 *infra*.
2. Vide Bhāvārthah.

(स्थासः) यानाति (वधूमन्तः) प्रशस्ता वध्वः स्त्रियो
 विद्यन्ते येषु ते (मा) मां सेनापतिम् (उपास्युः) [समीपे]
 तिष्ठन्ति, यः (कक्षीवान्) युद्धे प्रशस्तकक्षः (अभिपित्वे)
 सर्वतः प्राप्तौ (अह्नि) दिनानाम् (सहस्रम्) (गज्याम्) गवां
 भावात् (अन्वगात्) गच्छेत् यस्य (बहिः) पुरुषाः
 अनुगच्छन्ति सः (सगत्) सदा सुखवर्द्धकोऽ
 स्ति ।

'Prasastakaksah' means 'who has selected skilful brave warriors on his side'.² 'Gavām bhāvam' means 'products of cows like milk'.² 'Sastih puruṣāḥ anugacchanti' means 'who is escorted by sixty soldiers' (forming his body-guard).²

'Svanaya' is not used in any other verse. The derivation given by Dayānanda when expanded becomes 'svasya ~~dhana~~ dhanasya dātuh nayan nayanam prāpanam yena sah svanayaḥ tena svanayena dātrā', i.e., 'one who gives ~~immediately~~ his wealth in charity'.

The word 'syāvah' is given in the list of 'śaṣṭi ādiṣṭopayojanāni' in Nigh. I, 15 and has been associated with 'savitr'. It has, therefore, been rightly interpreted as 'the rays of sun' by Dayānanda in all the passages where it occurs. This word is different from 'syāva', 'syāve' and 'syāvā'.

'Vadhūmantah' has been taken as an adjective of 'rathāsah'. Dayānanda has translated it as 'the chariots occupied by excellent wives' in the present verse; as 'the warriors fighting in chariots who possess selected or excellent wives' in VI, 27, 8; as 'pilots leading through air, water and land who possess excellent wives' in VII, 18, 22. The word 'vadhū' has been translated as 'a wife' or 'a young woman' throughout the commentary. This interpre-

1. Adopted from H. T.

2. Adopted from H. T. Also see H. T.

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pretation though correct has no propriety in the context. It should have been interpreted in its ~~liter~~ derivative sense and translated as 'soldiers'. It could also be translated as 'mares'. In the following Bhāvarthah does not conflict with the proposed translations of 'vadhūmantah':-

अत्र वाचकलु०। यतः सर्वे योद्धानो राज्ञः सकाशाद् यनादिकं
प्राप्नुमिच्छन्ति तस्माद्राज्ञा तेभ्यो यथा योग्यं देयमेव
विनोत्साहो न जायते ।

Rv. I, 126.4.

यस्य (दशायस्य) दशायस्य सेवेशस्य (चत्वारिंशत्)
(शोणाः) रक्तगुणविशिष्टा अश्वाः (सहस्रस्य) (अग्रे)
पुरतः (श्रेणिम्) पंक्तिं नयन्ति । यस्य वा (पञ्चाः)
पथे गच्छन्ति मार्गान् यैस्ते (कक्षीवन्तः) प्रशस्ताः
कक्षयो [वा योद्धारः] विद्यन्ते येषां ते मृत्याः (मृद-
च्युतः) ये मृदा च्यवन्ते ते (कृशनावतः) कृशानं
बहु सुवर्णादेर्भूषणं विद्यते येषां ते (अत्यान्) ये
तन्ति मार्गान् व्याप्नुवन्ति तान् [अश्वरक्षिण्योदीन्]²
(उन्) [सोत्कर्षन्]² (अमृक्षन्) मृषन्ति सहन्ते स शत्रून्
जेतुमर्हति ।

The word 'pajra' is derived from /pada gatau by adding 'rak' by U, II, 13. The word thus obtained is 'padra', the 'd' in this word is changed into 'j' by P. III, 1.85. Dayānanda has translated it as 'strongest of all' in I, 152.3; as 'one who has earned prosperity' in VIII, 63.12 explained in Yv. XXXIII, 50; as 'connected' in VI, 59.4; as 'means of travelling on roads' in I, 126.4; as 'suppliant or submissive' in I, 126.5; as 'those who have approached' in I, 190.5; as 'one that goes' in I, 167.6; as 'friends who give expert guidance' in I, 117.10; as 'knowledge that should be acquired' in I, 120.5; as 'skill' in I, 116.7;

1. P. T. 'padyate. 2. Adopted from H. T. 3. P. T. ya-tanti.
4. P. T. 't'

as 'which ~~man~~ should be acquired' in I, 117.6; as 'vehicles that carry' in I, 122.7; 8; and as 'arts and crafts' in I, 51.14. That this word is used as an adjective in the ~~re~~ Rg-Veda has been admitted by Mr. Griffith perforce when he translates it as 'kind' in VI, 59.4 seen by a descendant of the Pajra-Angirasa family and as 'wealthy' in I, 190.5 seen by Agastyo Maitravaruni. It is thus his vanity that he insists in translating it as a proper name in the other verses of the Rg-Veda.

Dayananda brings out the sense of this Mantra as translated by him in the following Bhāvarthah:-

येषां चतुश्चयुक्ता दशसु दिक्षु त्वाः सहस्राण्याश्चिक्ता
लक्षाणि पद्मातयोऽक्षयः कोशाः पूर्णा विद्याविनयाः
सन्ति त एव साम्राज्यं कर्तुमर्हन्ति ।

His inference of 'caturāśvayuktāḥ' does not appear to be correct and logical. Chariots drawn by four horses do not run easily and receive an impediment from these horses. It ~~must~~ would have been better if he had inferred 'ten chariots and forty horse-men lead the army'. It is also possible that Dayananda intended to write 'caturāśvayuktāḥ' (having well-trained horses); but the scribe misunderstood him or the 'ā' slipped away unnoticed.

Rv. I. 126.5.

ये (सुबन्धवः) शोभना बन्धवः येषां ते (अनस्वन्तः)
बहून्धनानि शक्यन्ति विन्यते येषां ते (त्राः) ये प्रजानि
ते (पज्राः) प्रपन्नाः (विश्याश्च) यथा विक्षु प्रजासु
साधवो वाणिजनाः (श्रवः) अन्तर (ऐषन्त)
इच्छेयुः तान् (वः) इयुष्माकम् (त्रीन्) (युक्तान्)
नियुक्तान् अध्यक्षान् (अष्टौ) सध्यान् (अतिधायसः)
अग्निं शत्रून् दधति यैस्ते [तान्] ¹ वीरान्

... which should be ...
... and as ...
... word is used as an adjective in the ...
... been admitted by Mr. ...
... as a ... in VI, 36, 4 ...
... family and as 'wealthy' in I, 100, 3
... by ... It is thus the variety that
... as a proper name in the other
... of the ...

... brings out the sense of ...
... in the following ...

सर्वत्र हि ज्ञानं ब्रह्मैवम् ।
सर्वत्र हि ब्रह्मैवम् ।
सर्वत्र हि ब्रह्मैवम् ।

His inference of 'caturvarṇya' does
not appear to be correct and logical. ...
Four horses do not run easily and receive an impediment
from these horses, it may well have been better if he
had referred to four chariots and four horse-men led the
way. It is also possible that ... intended to
write 'caturvarṇya' (having well-trained horses); but
the scribe misunderstood him or the '5' slipped away un-
noticed.

... (अथर्ववेद) ...
... (अथर्ववेद) ...
... (अथर्ववेद) ...
... (अथर्ववेद) ...
... (अथर्ववेद) ...
... (अथर्ववेद) ...
... (अथर्ववेद) ...
... (अथर्ववेद) ...
... (अथर्ववेद) ...
... (अथर्ववेद) ...

(गाः) वृषभान् च एषाम् (पूर्वाम्) आदिमाम्
(प्रयतिम्) प्रयतन्ते यया ताम् अहम् (अन्वाददे)
गृह्णामि ।

'Aridhāyasah' occurs nowhere else in the Rg-Veda. Dayānanda's translation is quite reasonable.

The word 'viśyā iva' it has been used only here in the commentary of Dayānanda. He derives it from 'viś' meaning / 'prajāh'.¹

'Vrāh' is listed in Nigh. IV, 2 and is explained as 'vrātyāh praisāh' by Yaska in N. V, 3 with reference to Rv. VIII, 2. 6. B Pt. Chandramani² connects it with 'vrātyas' defined in M. II, 39. But the text of Yaska is quite clear and rules out all possibilities of such a connection. Yaska wishes to translate it as 'servants' only. Dayānanda too assigns the same sense to it in the present verse by deriving it from /vraja gatau by adding the Unādisuffix 'da' by 'bahula'. He has explained it as 'one that covers' in I, 124. 8; as 'one that goes' in I, 126. 5; as 'those that are selected' in IV, 1. 16. In the first and the last case he has derived it from /vriṇ varane by adding the Unādisuffix 'da'. In the present case too he could have derived it from /vriṇ. The sense denoted would still have been 'praisāh'. It is possible that 'vriṇ' at some stage was read or copied as 'vraja'.

Dayānanda has given the following gist of this verse:-

ये जनाः सभासेनाशालाध्यक्षान् कुशलानहौ सभासदः
शत्रुविनाशकान् वीरान् गतादीन् पशून् मित्राणि
धनाढ्यान् वणिग्जनान् कृषीवलाश्च सैरेक्षयान्ताद्यैश्वर्य-
मुन्नयन्ति ते मनुष्यशिरोमण्यः सन्ति ॥

Rv. I, 126. 6.

या (आगच्छिता) समन्ताद् गृहीता (परिणीयता) परितः

1. See SB. IV, 2. 1. 17.

2. NB. PP. 317.

सर्वतो गच्छिता शुभैर्गुणैर्युक्ता नीतिः (जंगहे) अत्यन्तं
ग्रहीतव्ये (कशीकेव) यथा तड्ढनार्था कशीका (याशनां)
प्रयतमानानां (यादुरी) प्रयत्नशीला (शता) शतानि
असंख्यातानि वस्तुनि (भोज्या) भोक्तुं योग्यानि मह्यं
यदाति सा सर्वैः स्वीकार्या ।

'Āgadhitā' has not been used anywhere else in the Rg-Veda. Dayānanda interprets it on the authority of N. V, 15 where 'gadhya' sfx has been derived from /grah. The word 'parigadhitā' too has not been used in any other Mantra of the Rg-Veda. Dayānanda accepts the position taken by Yāska who derives it from 'gadhyatimīsrībhāvakarmā' in N. V, 15 with reference to the present verse. Yāska does not intend to derive 'āgadhitā' and 'parigadhitā' from two different roots as done by Dayānanda. He could have derived the former word also from the root gadhya and given the sense now given to it. He could as well derive 'parigadhitā' from /grah and it would have easily given the sense desired sense. It is not necessary to follow Yāska in every detail.

'Yādurī' does not occur in any other Rk. It can be derived from /yatī prayatne (causative) or from /yata nikāropaskārayoh by adding 'urac' by U.I, 38 followed by Feminine 'ā ī'. The 't' is changed into 'd' by vyatyaya. Dayānanda writes: 'atra yatadhātorbahukakād-aunādika āx urī pratyayah, tasya dah'. His note needs modification as shown above.

'Yāsūnām' is used only in this verse. Dayānanda derives it from /yasu prayatne by adding 'un' by U.I, 1. 'S' is changed into 's'. by xx

The following Bhāvarthah aptly summarises the underlying idea of this verse:-

यथा नीत्याऽसंख्यातानि स्युः सा सर्वैः संपादनीया ।

Dayānanda takes this verse as a case of

Upamā.

Rv. I. 126. 7.

हे पते राजन्! या (अहम्) (गन्धारीणाम् इव) यथा
पृथिवीराज्यधर्त्रीणां मध्ये (अविका) (क्षिका) (रोमशा)
प्रशस्तलोमा (सर्वा) (अस्ति) तस्याः (मे) मम गुणान्
(परामृश) विचारय (मे) मत्त (दध्राणि)
अल्पाणि कर्माणि (मा) (उप) (उप) (मन्यथाः)

Such a beautiful and simple verse has been distorted and misinterpreted by medieval scholiasts followed by modern scholars. The renderings of word 'yādurī' as 'multum humorem, i.e., semen genitale, effundens' or 'the name of a slave girl' and of 'gāndhārīnāmavikā' as 'a ewe of the Gandharis' are quite inappropriate and incorrect in the context of this hymn.

Mr. Griffith proposes a rearrangement of the last two verses. Dayānanda by his interpretation of these verses has shown that their order need not be changed. The verses in the hymn represent a connected whole. They deal with the high ideals of government. The welfare of the women of the state must be looked after by the queen who must be consulted in all government affairs. She must assert her right and thus fulfil her duty. Dayānanda has summed up the idea of this verse in the following words:-

राज्ञी राजानं प्रति ब्रूयादहं भवती न्यूना नास्मि/यथा
भवान् पुरुषाणां न्यायाधीशो ऽस्ति तथा ऽहं
स्त्रीणां न्यायकारिणी भवामि यथा पूर्वा राजपत्न्यः
प्रजास्थानां स्त्रीणां न्यायकारिण्यो ऽभूवन् तथा ऽ
हमपि स्याम् ॥

The Rg-Veda thus contains no obscene verses. All such views are based on misinterpretation. Correctly interpreted such verses yield sublime truths.

...the same as in the case of

...

...

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)

Such a summary and simple version has been
 started and maintained by medieval scholars followed
 by modern scholars. The language of word '...'
 ... some ... or ...
 ... and of ...
 the ... are ... and incorrect
 in the context of this ...

Mr. ... a ... of
 the ... by his ... of
 the ... has ... not be ...
 ... in the ... a ...
 ... the ... of government. The ...
 of the ... of the state must be ... after by the ...
 who must be ... all government ... the ...
 ... and ... her ... the ...
 ... of this ... in the ...
 ... and ...
 ... and ...
 ... and ...
 ... and ...

... the ...
 ... are based on ...
 ... which ...

XX. Dānastutis in the Rg-Veda.

Dr. Mani Lal Patel thinks that ~~in~~ 38 hymns of the Rg-Veda deal with Dānastutis whereas Kātyāyana in his Sarvānukramanī gives 22 as the number of such hymns. Most of them occur in the VIII Mandala. The western scholars consider them as eulogies by Vedic poets ^{of kṛantis} conferred upon them by various kings whose names are generally used in the hymns. In his Rg-Veda-Bhāṣya Dayānanda has accepted Rv. ~~III~~ VI, 27.8; VI, 47.22-25; and VII, 18.22-25 only as the Dānastutis of Abhyāvartī Cāyamāna, Prastoka Sārājaya and Sudās Paijavana respectively. His interpretation of these verses is discussed below:-

Rv. VI, 27.8.

हे (अग्ने) [अग्निवत् वर्तमान] ¹[राजन्] ²ये (बधुमन्तः)
 प्रशस्ता बध्नो विद्यन्ते येषां ते (अग्निः) प्रशस्ता एषा
 येषां ते स्युः यान् (द्वयान्) प्रजासेना जनान् (मयवा)
 प्रशस्त चनवान् (सम्राट्) यः सम्यग् राजते
 (अभ्यावर्त्ती) यो विजेतुमर्थावर्त्तते सः (चायमानः)
 पूज्यमानः भवान् (विंशतिम्) (गाः) धेनुभिर्वि ददाति
 स त्वं मह्यं या (पार्यवानाम्) पृथौ विस्तीर्णाय विद्यायां
 भवानां राजात् (इयत्) (दूणाशा) दुर्लभो नाप्नो यस्याः
 सा (दक्षिणा) भवता दत्तास्ति तया तान्
 प्रीणीहि ।

'Dīnāsā' has been analysed in the Pada-Pāṭha as 'duh / nāsā', Dayānanda has explained its forms as 'which can be destroyed with great difficulty' in I, 176.4; VII, 18.25; as 'whose destruction is very difficult' in III, 56.8; and 'whose destruction is rare' in VI, 27.8; VI, 45.26; VII, 18.25; VII, 32.7.

The phrase 'dhenūriṇa' makes no sense. He has made no reference to the Upamā in the Bhāvarthah which runs as follows:-

1. Adopted from the H.T.
2. Adopted from the Bhāvarthah.

यो राजा कुलीनान् विद्या व्यवहार विचक्षणान् धार्मिकान्
राज प्रजाजनान् भयान् कोति सोऽतुलां प्राप्तिम्
प्राप्नोतीति ।

The translation needs some modifications in the light of this Bhāvarthah.

'Pārthavānam' does not occur in any other Rk. Dayānanda's explanation is quite satisfactory.

Dayānanda has derived 'cāyamānah' in VII, 18.8 translated as 'vardhamānah' from /cān cayane and in VI, 27.5 translated as 'satkartr' and in VI, 27.8 translated as 'pūjyamānah' from /cāy pūjanisāmanayoh by adding 'cānas' by P. III, 2.129.

The word 'abhyāvartin' has been used only twice in the Rg-Veda -- here in the Nominative and in VI, 27.5 in the Dative. Dayānanda has explained it as 'abhitah sarvatah ā samantātd vartate ityabhyāvartī. It is formed by adding 'ninih' to /vrtā vartane preceded by 'abhi' and 'ā' by P. III, 2.78 in the present case. In VI, 27.5 he has explained it as 'abhyāvartitum sīlam yasya tasmāi'. The formation is the same. Dayānanda's interpretation of VI, 27.5 is as follows:-

Rv. VI, 27.5.

हे मनुष्याः! (यत्) यः (शेषः) यः शिष्यते (इन्द्रः)
सूर्यः (वृचीवतः) वृचिः अविद्या द्वे दनं प्रशस्तं यस्य
तस्य (वा शिवस्य) वा शिवो यस्य तद्वत् मेघस्य
(अभ्यावर्तिने) अभ्यावर्तितुं शीलं यस्य तस्मै इव (चायमानायै)
सत्कर्त्रे (शिक्षन्) विद्यां ददत् (भियसा) भयेन (हरीयूषीया
याद्) हरीन् मुनीनिच्छती पीयायां पान क्रिया याद्
(पूर्वे) सम्मुखे (अर्द्धे) (हन्) हन्ति (बधीत्) हन्यात्
अपते विद्युदग्निस्तद् (दत्) दृणाति तथा वर्तमानम्
उपदेशकं वयं सत्कुर्याम ॥

Dayānanda has translated 'śeṣah' as 'what remains' or 'what is left behind' in all places except in

प्राचीन ज्ञानसिद्धिः । प्राचीन ज्ञानसिद्धिः । प्राचीन ज्ञानसिद्धिः ।
प्राचीन ज्ञानसिद्धिः । प्राचीन ज्ञानसिद्धिः । प्राचीन ज्ञानसिद्धिः ।
प्राचीन ज्ञानसिद्धिः । प्राचीन ज्ञानसिद्धिः । प्राचीन ज्ञानसिद्धिः ।

प्राचीन ज्ञानसिद्धिः

The translation needs some modifications in the light of
this understanding.

'Panchajanya' does not occur in any other

Mr. Panchajanya's explanation is quite satisfactory.

Panchajanya has derived 'Panchajanya' in VII.

IX.3 translated as 'Panchajanya' from 'Panchajanya' and

in VI.27.3 translated as 'Panchajanya' and in VI.27.3 translated

as 'Panchajanya' from 'Panchajanya' by adding

'Panchajanya' by I. III.2.122.

The word 'Panchajanya' has been used only

twice in the Panchajanya as here in the Panchajanya and in

VI.27.3 in the Panchajanya. Panchajanya has explained it as 'Panchajanya'

because it is formed by

adding 'Panchajanya' to 'Panchajanya' preceded by 'Panchajanya' and

'Panchajanya' by I. III.2.122 in the present case. Panchajanya in VI.27.3

'Panchajanya' Panchajanya's Panchajanya. The formation is the

same. Panchajanya's interpretation of VI.27.3 is as follows:

VI.27.3.122. Panchajanya.

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या) पञ्चजान्या (पञ्चजान्या)

VII, 4.7 where he explains it as 'viśeṣatā vā apne ātma kī ora se śuddha vicāra kucha' in H.T. He thus takes it as 'viśeṣah' without the prefix 'vi'.

Dayānanda has explained 'vrcivataḥ' as 'vrciravidyāchedanam prasastam yasya tasya' in the present verse; as 'chedanavataḥ' in VI, 27.7; and as 'rogācchādita-vantah'.¹ The word 'vrci' in the first two cases appears to have been derived from /vrasci chedane by adding the suffix 'kit' by U. IV, 120 and in the third case it is derived from /vri āvarane by adding 'cit' by U. IV, 71.

'Varasikhamasya' occurs only in VI, 27.4; 5. His interpretation in both these places is the same.

'Hariyūpiyām' does not occur at any other place in the Rg-Veda. Griffith takes it as 'the name of a town, or according to others, of a river'. He literally translates it as 'having golden sacrificial posts'.¹ Dayānanda's interpretation of this word is not clear. It can be improved by interpreting 'hari' as 'rays'.

The translation of this verse does not convey any consistent idea. He gives the following gist of this verse:-

ये मनुष्याः पूर्वतपसि विद्वद्भ्यो विद्यां गृहीत्वा दुर्व्यसना-
नि हत्वा सुशीला भवन्ति तेऽर्चार्चणाद्
बिभ्र्यति ।

The translation needs modifications in the light of this gist.

Rv. VI, 47.22.

हे (इन्द्र) सूर्य इव पतैश्वर्ययुक्तः । यः (ते) तव
(वाजिनः) बह्वनयुक्तस्य (तपसः) धनस्य (यशः)
(कीर्त्या) याः कोशान् याति ताः भूमीः (प्रस्तोकः)
यः प्रस्तौति (अदात्) दद्याति । दशगुणं सम्पादयति
यत् (अतिथिगवस्य) योऽतिथीनागच्छति (तस्य)

1. Vide his footnotes on his translation of VI, 27.5.

VII. 4. 7 where no explanation is as 'vishvā' vi and vishvā
one as 'vishvā' vishvā, in M. 1. 1. 1. No time taken as
vishvā, without the prefix 'vi'.
Dayananda has explained 'vishvā' as
'vishvā' vishvā, in the present
verse; as 'vishvā' in VI. 2. 7; and as 'vishvā'
vishvā, the word 'vishvā' in the first two cases appears to
have been derived from 'vishvā' by adding the prefix
'vi' by U. IV. 130 and in the third case it is derived from
'vishvā' by adding 'vi' by U. IV. 1.
'vishvā' occurs only in VI. 2. 7; 4. 6.
His interpretation in both these places is the same.
'vishvā' does not occur at any other
place in the R-Veda. Griffith takes it as 'the name of a
town, or according to others, of a river'. He literally
translates it as 'having golden sacrificial vessels'.
Dayananda's interpretation of this word is not clear. It
can be improved by interpreting 'vishvā' as 'vishvā'.
The translation of this verse does not
convey any consistent idea. He gives the following state
of this verse:-

विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा
विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा
विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा

The translation needs modification in the light of this
fact.

विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा
विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा
विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा
विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा विष्वा

1. With his correction the translation of VI. 2. 7 is

(दिने दासात्) प्रकाशदातुः प्राप्ते (तपः) [चनम्] ²
 (शाम्बात्) शम्बो मेघे भवम् (वसु) जलार्णवे प्रजम्
 च तर्कम् (प्रत्यग्रभीष्म) गृहीयाम तद् (इत्)
 एव (बु) सद्यः भवानसाधुं प्रयच्छतु (तदिन्नु)
 तत् एव सद्यः तर्कं तुभ्यं दद्यात् ।

'Radhaḥ' is included in the synonyms of 'wealth' in Nigh. II, 10.

'Kosayīḥ' is used only in this verse. It has not been analysed in the Padapāṭha. Dayānanda's sense appears to be 'land that yields immense wealth -- a sense not very improbable.

Dayānanda has translated 'divodāsa' as 'giver of the light of education and righteousness' in I, 112.14; as 'giver of the light of education' in VI, 61.1; VII, 18.25; as 'giver of the light of knowledge' (vijñāna) in IV, 26.3; VI, 32.31.1; VI, 43.1; as 'a charitably ~~more~~ disposed person like light' in VI, 26.5; as 'giver of light' in I, 130.10; II, 19.6; VI, 16.19; VI, 47.22; as 'giver of desirable wealth' in VI, 47.23; as 'giver of the light of justice and education' in I, 116.18; as 'a commander' in I, 119.4; as 'bestower of desired objects' in I, 130.7; VI, 16.5; as 'one who enjoys light' in IV, 30.20. It is ~~more~~ formed by the Vartika 'divasca dāsa upasamkhyānam' on P. VI, 3.21.

'Prastoka' occurs only in this verse. Dayānanda has suggested the right interpretation of this word.

'Sambara' has been translated by Dayānanda as 'a cloud' in I, 59.6; I, 103.8; I, 130.7; II, 12.11; II, 14.6; II, 19.6; II, 24.2; III, 47.4; IV, 26.3; IV, 30.14; VI, 18.8; VI, 26.5; VI, 43.1; VI, 47.2; 21; 22; VII, 18.20; as 'strength' in I, 51.6; I, 112.14; as 'an enemy' in I, 54.4; I, 103.8; VI, 31.4; as 'relating to unrighteousness' in I, 102.2. It is derived

1. Adopted from the H. T.

from as 'sam sukham vṛnoti yēna kām'. 'Vṛnoti' means 'covers happiness' or 'covers ~~covers~~ with happiness'. In I, 101.2 it is derived from / 'samba by adding 'aran'. In I, 51.6; I, 112.14 he relies upon Nigh. II, 7. It is also included in the synonyms of 'a cloud' in Nigh. I, 10. He has translated 'sāmbara' in III, 47.4 as 'the battle relating to clouds'. ~~is~~ In the present case he means to suggest that it ~~is~~ possible to make the clouds rain at will. The king must possess such means as can cause ^{natural (as well as)} artificial rain. Such means should be used whenever necessary. It can also refer to the rain-water stored in tanks etc. and used for irrigation purposes in places where no other means of irrigation are available.

Rv. VI, 47.23.

हे (इन्द्र) राजन् ! (दिवोदासात्) कर्त्तव्यं धनं दातुः त्वत्
(दश) एतसां व्याकान् (अश्वान्) तुङ्गादीन् (दश) (कीशान्)
दश गुण धन पूर्णान् (दश) दुःश गुणानि (वस्त्रा)
वाजाणि (दश) (अधिभोजन) अधिकाणि
भोजनानि (दश) (हिरण्यपिण्डान्) सुवर्णादि-
समूहान् च अहम् (असानिषम्) संपन्नं ~~सम्पन्नं~~
प्राप्नुयाम् ।

This translation is quite simple.

Rv. VI, 47.24.

हे राजन् गृहस्थ ! वा यथा (अश्वयः) योऽश्नुते
स मेधावी (पायवे) पालनाय (अर्धवधः) अहिंसके-
भ्यः (प्राष्टिमतः) प्रष्टयोऽशीप्सा विद्यन्ते येषु तान्
(दश) (प्यान्) (शर्तः) (गाः) चेतूः (अदात्)
दद्यात् तथा त्वमपि देहि ।

'Asvathah' is translated into Hindi as

1. P.T. 'prastayo-nipsa'.

... as '... view of your ...' ...
 happiness, ... with happiness, in 1, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

... (1) ... (2) ... (3) ... (4) ... (5) ... (6) ... (7) ... (8) ... (9) ... (10) ... (11) ... (12) ... (13) ... (14) ... (15) ... (16) ... (17) ... (18) ... (19) ... (20) ... (21) ... (22) ... (23) ... (24) ... (25) ... (26) ... (27) ... (28) ... (29) ... (30) ... (31) ... (32) ... (33) ... (34) ... (35) ... (36) ... (37) ... (38) ... (39) ... (40) ... (41) ... (42) ... (43) ... (44) ... (45) ... (46) ... (47) ... (48) ... (49) ... (50) ... (51) ... (52) ... (53) ... (54) ... (55) ... (56) ... (57) ... (58) ... (59) ... (60) ... (61) ... (62) ... (63) ... (64) ... (65) ... (66) ... (67) ... (68) ... (69) ... (70) ... (71) ... (72) ... (73) ... (74) ... (75) ... (76) ... (77) ... (78) ... (79) ... (80) ... (81) ... (82) ... (83) ... (84) ... (85) ... (86) ... (87) ... (88) ... (89) ... (90) ... (91) ... (92) ... (93) ... (94) ... (95) ... (96) ... (97) ... (98) ... (99) ... (100) ...

... (1) ... (2) ... (3) ... (4) ... (5) ... (6) ... (7) ... (8) ... (9) ... (10) ... (11) ... (12) ... (13) ... (14) ... (15) ... (16) ... (17) ... (18) ... (19) ... (20) ... (21) ... (22) ... (23) ... (24) ... (25) ... (26) ... (27) ... (28) ... (29) ... (30) ... (31) ... (32) ... (33) ... (34) ... (35) ... (36) ... (37) ... (38) ... (39) ... (40) ... (41) ... (42) ... (43) ... (44) ... (45) ... (46) ... (47) ... (48) ... (49) ... (50) ... (51) ... (52) ... (53) ... (54) ... (55) ... (56) ... (57) ... (58) ... (59) ... (60) ... (61) ... (62) ... (63) ... (64) ... (65) ... (66) ... (67) ... (68) ... (69) ... (70) ... (71) ... (72) ... (73) ... (74) ... (75) ... (76) ... (77) ... (78) ... (79) ... (80) ... (81) ... (82) ... (83) ... (84) ... (85) ... (86) ... (87) ... (88) ... (89) ... (90) ... (91) ... (92) ... (93) ... (94) ... (95) ... (96) ... (97) ... (98) ... (99) ... (100) ...

'bhojana karane wālā buddhimān jana'. The form of 'āsnute' is of $_ / \text{asū} \text{ vyāptau saṅghāte ca}$ and not of $_ / \text{āsa bhojane}$. The former is Ātmanepada where as the later is Parasmaipada. Dayānanda himself says 'āsnute vyāpnotītyāśvāḥ' in his comments on U. I, 151. The sense in the present verse is 'saṅghāta', i.e., 'one who can collect. It has not been used anywhere else in the Rg-Veda. The word 'āśvattha' in I, 135.8 has been explained as 'pippalamiva'.

'Atharvan' and its forms have been translated as 'one who causes no injury' in I, 83.5; VI, 16.13; 14; VI, 47.24; and X, 120.9 (explained in Yv. XIX, 50); as 'the churning (manthana) as described in the Atharva-Veda' in VI, 15.17; as 'one who is free from the evils of violence' in I, 80.16; and as 'unassailable army' in I, 112.10. He derives it from $_ / \text{thurvī himsārthaḥ}$. In VI, 15.17 too it can be translated as 'non-injuring, non-violent'.

'Prastimataḥ' occurs only in this verse. Griffith takes it as an adjective of 'rathān' and translates it as 'ten cars with extra steed to each'. Dayānanda has explained 'prastih' in I, 39.6 as 'prechanti jñipsantyanena x saḥ'; and 'prastibhiḥ' in I, 100.17 as 'prasnaiḥ prstaḥ san'. He is supported by Skanda who in his comments on I, 100.17 writes 'iha tu prechyate-sāviti prastih prakhyātaḥ ucyate. prathamārthe caisā tṛtiyā. atyantapra-khyāta ityarthāḥ.....'

The P.T. reads 'anīpsā'. This appears to be incorrect. The adopted reading 'abhīpsā' accords well x in the context as well as with the other two explanations. It appears that the 'bha' was mistaken for 'na'.

'Pāyu' has been translated by Dayānanda as 'protector' in I, 89.5; I, 143.8; I, 147.3; II, 1.7; III, 15.4; IV, 2.6; IV, 4.3; 12; V, 12.4; V, 70.3; VI, 15.8; VI, 44.7; VII, 37.8; as 'protection' in I, 95.9; I, 130.10; V, 41.15; V, 70.3; VI, 47.24; VI, 71.3; VII, 38.3; as 'protection and such other acts' in I, 31.12; as 'cause or means of protection' in I, 31.13; I, 189.4; as 'one who drinks' in II, 2.4.

...the form of ...
...and not of ...
...the former is ...
...in his ...
...the sense in the present verse is ...
...it has not been used ...
...the word 'adverted' in ...
...has been explained as 'piped'.

...and its forms have been ...
...one who causes no injury' in I, 33, 3; VI, 12, 13;
...and X, 100, 9 (explained in IV, XIX, 60); as
...as described in the Atharva-Veda;
...one who is free from the evils of violence;
...in I, 30, 13; and as 'unassailable' in I, 112, 10. He
...in VI, 15, 13; and in VI, 15, 13; and in VI, 15, 13;
...can be translated as 'non-injuring, non-violent'.

'Prasthāna' occurs only in this verse.
...as an adjective of 'prasthāna' and ...
...as 'prasthāna' and ...
...in I, 30, 3 as 'prasthāna' ...
...in I, 100, 17 as 'prasthāna' ...
...is supported by ...
...in his comment ...
...on I, 100, 17 ...
...in the ...
...prasthāna ...

...this ...
...the ...
...to be incorrect. The ...
...well in the context as well as with the other two ...
...that the 'one' was mistaken for 'one' ...
...has been translated by ...
...as 'prasthāna' in I, 30, 3; I, 100, 17; I, 112, 10;
...in I, 30, 3; I, 100, 17; I, 112, 10;
...as 'prasthāna' in I, 30, 3; I, 100, 17; I, 112, 10;
...as 'prasthāna' in I, 30, 3; I, 100, 17; I, 112, 10;
...as 'prasthāna' in I, 30, 3; I, 100, 17; I, 112, 10;
...as 'prasthāna' in I, 30, 3; I, 100, 17; I, 112, 10;

V.M., Sk., Sā. and others have also associated the senses of 'protection' and 'protector' with this word. Mr. Griffith also translates it as 'a guard' in verses like I, 31.12; 13. It is, therefore, impossible to agree with Prof. Griffith who translates this word as a proper name representing Payu, the brother of Garga, the seer of this hymn. This word has been frequently used by the predecessors of Payu.

It is derived from /pā used both in the senses of 'protection' and 'drinking' by adding 'un' by U. I, 1. The gist of this verse is:-

अत्र नाचक लु० - ये राजादयो जनाः पालनाहोय
पशुत्यादि क्षणाधिकं ददन्ति ते सुसागरी-
युक्ता भवन्ति ।

This Bhāvarhah does not convey the exact sense of the translation and needs further amplification.

Rv. VI. 47. 25.

यः (सार्जयः) यो विविधान्याययुक्तान् व्यवहान्
सृजति तस्यापत्यम् (महि) महत् (विश्वजन्यम्)
विश्वान् जनयितुं योग्यं विश्वसुतजनकं वा (राधः)
धनम् (देवानां) चाकान् (भद्राजान्) ये नाजानन्तादिन्
भ्रान्ति तान् (अधृष्ट) अभिसृजच्छेत् स राजा
सम्राट् स्यात् ।

The word 'sārjayah' occurs nowhere else in the Rg-Veda. Dayānanda has explained 'sārjaya' as 'production' in VI, 27, 7; and as 'one who wins invading (prāpta) enemies' in VI, 15, 4. It is thus derived from /srja in the first case and by compounding 'sr' (one who moves) with /ji to conquer. The significance of the 'apatya-pratyaya' in 'sārjayah' is ~~Dayānanda~~ to indicate the excellence of qualities of prowess and continence in the hero. This significance is brought out by Dayānanda in the following Bhāvarhah:-

यो ब्रह्म चर्येण शशिपत्मानो बलिष्ठौ कृत्वा सकलै -
 -श्वर्यमुन्नीयो तन्नात् पुरुषान् संगृह्णाति स एव
 राजा एज्यमुन्नेतुमर्हत् ।

Dayānanda has explained 'bharadvāja', its forms and its ~~simi~~ derivative bases as 'one who informs or enlightens those who possess good qualities and knowledge' in I, 112.13; as 'those who possess knowledge' in VI, 15.3; VI, 16.5; VI, 16.33; VI, 23.10; VI, 25.9; VI, 31.4; VI, ~~VI, 51.12;~~ 35.4; VI, 48.13; VI, 50.15; VI, 63.10; as 'those who maintain food and the like' in VI, 10.6; VI, 47.25; as 'one who has well-nourished and powerful warriors' in I, 116.18; as 'a conduct that protects or invigorates the state' in VI, 17.14; as 'one who maintains knowledge and the like' in VI, 48.7; as 'earth and other (planets etc.) that bear (beings) and that are (well) known' in I, 59.7; and as 'ear' in VI, 65.6. He has derived it as a compound of 'bharat (derived from / bhr̥ bharane)' and 'vāja derived from / vāja mārga saṃskāragatyoh). The sense 'knowledge' follows from the 'gati' sense of / vāja and that of 'conduct' follows from the 'saṃskāra' sense of ~~the compound~~ / vāja. Dayānanda's interpretation of this word ~~is~~ is supported by such Brāhmaṇa passages as SB. VIII, 1.1.9. Yāska in N. III, 17 also derives it as 'bharanād bharadvājah'.

Rv. VII. 18. 22.

हे (अग्ने) विद्वन् ! यथा (अहन्) सत्कुर्वन्
 (सुधासः) उत्तमयानः अहम् (दावम्) यदीयते
 तत् (होतेव) दातेव (सद्यः) स्थानम् (पैजववस्य)
 वेग युगास्य (नमुः) पौत्रस्य (सद्यः) स्थानम्
 (पर्येति) सर्वतः प्राप्नोति (देववतः) प्रशस्त-
 -गुण विद्वद्युक्तस्य (गोः) चेतो भूमे र्वा
 (हे) (शते) (वधूमन्ता) प्रशस्ते वध्वौ
 विद्येते ययोस्तौ (एषा) जलस्य लान्तीक्षेपु

गमयितामि (पर्येति) सर्वतः प्राप्नोमि यथा विद्वांसः
(रेभन्) स्तुवन्ति तान् (पर्येति) सर्वतः प्राप्नोमि
तथा त्वं भव।

Dayānanda has translated 'sudāh' and '~~sudāsa~~
'sudāsa' and their forms as '~~giving~~ who gives good
charities' in III, 53.9; 11; VII, 18.9; 15; 17; 22; 23; VII, 19.6;
VII, 20.2; VII, 25.3; VII, 32.10; VII, 33.3; as 'who gives
in charity excellent knowledge' in VII, 18.25; ~~as~~ as 'one
who possesses excellent servants' in I, 47.6; V, 53.2; VII,
32.10; as 'a good servant' in ~~in~~ VII, 33.3; as 'a country
having excellent charitable person~~s~~' in I, 63.7; as 'exce-
llent charity' in I, 112.19; as 'excellent charitable con-
duct' in VII, 18.5; VII, 60.9; as 'heaven and earth possess-
ing excellent charitable (persons and objects)' in VII, 53.3;
as 'a conduct dependent upon (lit. possessing) excellent
charitable persons' in VII, 60.8. Griffith translates it
as 'bounteous man' in V, 53.2 whereas in all other places
he takes it as the name of a king. But king Sudāsa comes
very late in the genealogical lists gathered from the Purā-
nas ~~as~~ as well from the Sarvānukramānī. He cannot be
referred to by his predecessors like Kutsa Āgīrāsa (I, 112.
19); Viśvāmitra (III, 53); and Vasiṣṭha (VII, 18). Moreover,
there are two words in the Rg-Veda 'sudās and 'sudāsa'
which assume the same form in certain cases. It remains
to be established whether they are ~~in~~ both the names of
the same person or one of them is a name and the other is
not. No cogent reasons are at present available for any
of these alternatives. On the other hand even Sā. has inter-
preted 'sudāh' in VIII, 78.4 as 'sudātā'. These two words
should, therefore, be explained as done by Dayānanda.

Dayānanda has translated 'paijavana' as
'full of energy (vega)' in VII, 18.22; as 'the son of a

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man who forgives' in VII, 18, 25. It is derived from */pija* *himsābalādānaniketaneṣu*.

The word 'devavataḥ' has been translated as 'one having scholars possessing excellent qualities' in VII, 18, 22; and as 'to whom learned men are related' in VI, 47, 10. The word 'devavāta' is different from ~~the~~ the present word and has been translated ~~as~~ by Dayānanda as 'one who possesses a divine impeller (preraka)' in III, 23, 2; as 'one who approach^{es}/scholars or who acquires objects' in VI, 29, 4; as 'made by scholars' in IV, 3, 15; as 'one who moves with the learned' in III, 20, 2; as 'relating to those known by the learned' in III, 23, 3; as 'one who perfectly knows about the divine (i.e., possessed of various qualities denoted by the root div) wind' in VI, 27, 7 and as 'born or found in the acquisition of scholars' in IV, 15, 4. ~~It~~ It is identified with the name of a Vedic seer by the medieval and modern scholars. Dayānanda has derived ^{it} from */vā* *gaṅgandhanayoh* preceded by 'deva'. The ^{present} former word 'devavataḥ' is derived by adding 'matup' to 'deva'. Śā. in VIII, 3115 interprets 'devavataḥ' as 'devā yaṣṭavyatayā yasya santi sa devavān tasya'. He too thus realises that it can not be taken as a proper name.

In his commentary on U. II, 2 Dayānanda derives 'ratha' as 'ramate yasmīn yena vā sa rathah. yānam śarīraṃ pādo vetaso vā.' In H.T. 'ratha' has been rendered as 'chariot'. This does not ~~seem to be~~ seem to be the sense of the Sanskrit text. The sense of the stanza is clarified in the following Bhāvarthah:-

अत्रोपपन्नाचकलुः - हे मनुष्या यथा दाता उत्तमानि
यानानि ददति पौत्रपर्यन्तं च न चान्यपश्वदिग्
समर्धयन्ति तथा सर्वे वर्तितव्यम् ।

Rv. VII, 18, 23.

हे राजन् । (पैत्रवनस्य) क्षमा शीलस्य ते यथा
(चत्वा ४) ऋत्विजः (दाताः) दाताः (स्मृष्टिपुत्रः)
निश्चिता दिष्टयो दर्शनानि येषां ते (कृशानिनः)

... who 'devoted' in VII, 10, 23, 10 as devoted from 'deva-'
 ...
 The word 'deva' has been found
 ... as 'one having scholars possessing excellent qualities'
 in VII, 10, 23, and as 'to whom learned men are related' in
 VI, 47, 10. The word 'deva' is different from that the
 present word and has been translated as 'deva' as
 'one who possesses a divine intellect (prajña)' in III,
 23, 2; as 'one who approaches scholars or who acquires objects'
 in VI, 23, 4; as 'made by scholars' in IV, 8, 15; as 'one who
 moves with the learned' in III, 20, 2; as 'relating to those
 known by the learned' in III, 23, 2; as 'one who perfectly
 knows about the divine (i.e., possessed of various qualities'
 then denoted by the root dev) which in VI, 27, 7 and as 'born
 or found in the acquisition of scholars' in IV, 43, 4. The
 It is identified with the name of a Vedic deity by the motto-
 ... and modern scholars. Devananda has derived from 'deva-'
 ... preceded by 'deva'. The former word 'deva-'
 ... is derived by adding 'māp' to 'deva', as in VIII,
 31, 2. This 'deva' is 'deva' as 'deva' is 'deva' as 'deva'
 ... as 'deva' is 'deva'. He too has realized that it can
 not be taken as a proper name.

In his commentary on U. II, 2, 2, Devananda
 derives 'deva' as 'deva' from 'deva' as 'deva'. This
 ... as 'deva'. This does not seem to be the sense
 of the Sanskrit text. The sense of the text is 'deva' as
 in the following Bhāṣya:

...
 ...
 ...

...
 ...
 ...

कृशानं बहुहिण्यं विद्यते येषां ते (सुजासः) सालस्त्रवाः
 (पृथिविष्ठाः) ये पृथिव्यां तिष्ठन्ति विद्वांसः (निके)
 निःशङ्के राजन्पवहो (मा) माद निदधति (श्रवसे)
 विद्याश्रवणाय (तेकाय) अपत्याय च (तेकद्र)
 अपत्यं वहन्ति तथा तान् प्रतिभवान् (सुदासः)
 शोभनं दानो भवेत् ।

According to the classical Sanskrit lexicons 'dāna' is used in the Neuter gender.¹ The Rg-Veda has two 'dāna' words. One is accented on the first syllable; and the other is accented on the final syllable. Dayānanda has explained the latter as 'a donor' in VII, 27.4; as 'alms' in I, 180.5; II, 13.13; V, 52.14; 15; V, 87.2; VI, 45.23; 32; as 'charity of knowledge and the like' in I, 48.4; I. 55.7; as 'imparting of happiness' in I, 112.2; and as 'respect or honour to others' in II, 14.12. The former 'dāna' has been translated as 'charity' in I, 128.5; V, 30.7; V, 33.6; VII, 18.22; as 'that is being given' in VIII, 51.7 explained in Yv. III, 34; as 'a charity of good education, wealth, and the like' in VIII, 51.7 as explained in Yv. VIII, 2 (H.T); as 'donor' in V, 27.5; VII, 18.23; as 'giving' in VI, 53.3; as 'charity of knowledge and the like' in X, 141.5 as explained in Yv. IX, 27. In II, 14.2 he has explained 'dāna' as 'honour' probably because in India of old all honour was begun with the offering of seat, water and madhuparka. In V, 87.2 Idānā' is interpreted as the Instrumental singular on the authority of P. VII, 139. In V, 52.14 it has been taken as 'dānāni' on the authority of P. VI, 1.106. It may be noted that ^{in the Rg-Veda} both the 'dāna' words have been used in the masculine gender.

'Smaddiṣṭi' and its forms are have been

1. cp. 'Iya AK. II, 27.29 and the text of Viśva and Medinī on this word quoted by Bhānujīdīkṣita in his commentary
 1a. Adopted from the H.T.

ॐ नमो भगवते वासुदेवाय ॥
 (सूक्तं) ॥ ॐ नमो भगवते वासुदेवाय ॥
 (सूक्तं) ॥ ॐ नमो भगवते वासुदेवाय ॥
 (सूक्तं) ॥ ॐ नमो भगवते वासुदेवाय ॥
 (सूक्तं) ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ श्रीगणेशाय नमः ॥

According to the classical Sanskrit form-
 cons 'dāna' is used in the Noster Gender. The Veda has
 two 'dāna' words. One is accented on the first syllable
 and the other is accented on the final syllable. The former
 has explained the latter as 'a donor' in VII, 37, 4; as
 'gift' in I, 100, 2; IX, 13, 13; V, 52, 14; V, 57, 2; VI, 13, 2;
 32; as 'charity of knowledge' and the like' in I, 43, 4; I,
 55, 7; as 'imparting of helplessness' in I, 112, 3; and as 're-
 peat or return to others' in II, 14, 13. The former 'dāna'
 has been translated as 'charity' in I, 100, 2; V, 50, 7; V, 52,
 6; VII, 13, 2; as 'that is being given' in VIII, 31, 7; explai-
 ned in IV, 111, 2; as 'a charity of good education, wealth,
 and the like' in VIII, 31, 7; as explained in IV, VIII, 2 (4, 7);
 as 'donor' in V, 57, 2; VII, 13, 2; as 'giving' in VI, 13, 2;
 as 'charity of knowledge and the like' in I, 112, 3; as explai-
 ned in IV, 111, 2. In II, 14, 2 it has explained 'dāna'
 as 'donor' probably because in India of old all houses
 was begun with the offering of food, water and hospitality.
 In V, 57, 2 'dāna' is interpreted as the instrumental singular
 on the authority of R. VII, 132. In V, 52, 14 it has been taken
 as 'dāna' on the authority of R. VI, 1, 100. It may be
 noted that both the 'dāna' words have been used in the
 masculine Gender.

'Dāna' and the forms are have been
 1. 100. 'dāna' IX, 13, 13 and the form of 'dāna' and 'dāna'
 on this word quoted by Bhagwati in his commentary.

explained by Dayānanda as 'whose forms or principles (darśana) are well-defined' in VII, 18.23; as 'having praiseworthy forms (i.e., graceful appearances)' in VI, 63.9; as 'an instructor in ways leading to bliss (kalyāṇopadeśa)' in III, 45.5; There is a remarkable similarity between these translations and those given by Sā. which are 'possessed of munificence, faith and other accompaniments of charity' in VII, 18.23; as 'having charming appearances' in VI, 63.9; as 'having gentle mode of address' in III, 45.5; and as 'who lead on the path of bliss' in X, 62.10. V.M. in III, 45.5 agrees with others and explains it as 'having charming appearances'.

Dayānanda has explained 'smat' in the sense of 'excellent' in I, 51.15; I, 186.6; as 'favourable accomplishment of actions' in I, 100.13 (H.T.); and as 'profuse' in I, 73.6. All the Indian commentators are thus agreed on the point that 'smat' is used in the senses of 'śreṣṭha' and 'eva'. This word in 'smaddiṣṭi' is used in the former sense. 'Diṣṭi' is derived from /diśa atisarjane by adding 'ktic' by P. III, 3.174.

'Kṛṣṇanināḥ' is used only here. It is formed from 'kṛṣṇa' which has been explained as 'tanūkarapāṇiḥ sūksmatvanisṭhāpakāḥ kīraṇāḥvividhai rūpairvā' in I, 35.4 on the authority of Nigh. III, 7 and as 'golden ornaments' in I, 126.4. It is included in the synonyms of 'gold' in Nigh. I, 2.

Dayānanda has explained 'rjra' as 'rju' ^{'rjraśva' of the compound} in all the Hks excepting I, 117.17 where he has translated it as 'well-trained'. This sense can be obtained only by Lak- ^{used singly} ṣaṇā. His full translation of 'rjra' is as 'one who moves straight' in I, 174.5; as 'easy movements' in IV, 16.11; as 'gentle-natured man' in VII, 18.23; as 'dear on account of gentleness' in VI, 63.9; and as 'those that carry easily' in I, 117.14.

Dayānanda has translated 'nīreke' as 'a

1. Padārthap - 'तत्कर्मो नुष्ठानोक्तम्'.
2. Skd, V.m. 'Excellent'.

conduct beyond suspicion' in VII, 20.8; as 'a (conduct relating to arts and crafts)¹ free from all apprehensions' in I, 51.14; and as 'fearless administrative conduct' in VII, 18.23. The word 'rekā' is derived from / rekr 'sankāyam. M.M. Williams also gives the sense of 'suspicion, doubt, fear' to 'reka'². Dayānanda has expounded 'nireke' as 'nir-gatā rekāḥ yasmāt tasmin' in I, 51.14.

Dayānanda has clarified the ambiguity that has crept into his translation of this verse in the following Bhāvārthah:-

अत्र वाचकं तु०- हे मनुष्या यथा वेदविद ब्राह्मिजो राजसहायेन यज्ञानुष्ठानात् सर्वेषां निश्चितं सुखं वर्चयन्ति यथा च ब्रह्मचरिणः सन्तानाय ब्रह्मचर्येण पूर्वं विद्याध्ययनाय च विवाहं विद्यायाऽपत्यमुत्पादयन्ति तथैव राजा राजपुरुषाश्च सर्वेषां हिताय सर्वान् सन्तानान् ब्रह्मचर्येण विद्या ग्राहयित्वा सर्वेषां सुखमुत्प्रेष्येत् ।

Rv. VII, 18, 24.

हे मनुष्याः (यस्य) मनुष्यास्य (श्रवः) अनं श्रवणं वा (उनी) बहु कलादियुक्ते (तोदसी) यावा पृथिन्यौ (शीर्ष्णे) शीर्ष्णे शिरो बुद्धतमोत्तमाय सुखाय (अन्तः) मन्थे (विब्राज) विशेषेण भजेत् सेवेत् (इन्द्रा) विद्युतम् (न) इव (सप्त) सप्तविधे (विप्रक्ता) विप्रक्ते भिन्ने सत्त्वो सुखानि (इत्) एव (स्वतः) प्रापयत १ ये सर्वे (गृणन्ति) स्तुवन्ति तयोर्विभक्त्या यो राजा (अभीके) समीपे (युध्यमा-मधिमा) यो युद्धि संग्रामे आनं तेजं दधाति तं शत्रुं (न्याशिशत्) हृदयेत् स एव राज्यं प्राप्ति-
-तुमेहेत् ।

The word 'yudhyāmadhim' is used only in this verse. Dayānanda's explanation appears to be quite

1. See H.T.

2. See SED. PP. 887.

reasonable and appropriate. The translation of the whole ^{however} verse is not very clear. He gives the following Bhāvarthah of this verse:-

यदि राजादयो धर्म्ये न्याये वर्तित्वा राज्यं प्रशासयेयुस्तर्हि
सूर्यवत्प्रजासूतमानि सुखान्पुत्रेभ्यः शक्नुवन्ति शत्रून्निवार्य
भक्षान् समीपस्थाञ्जानान् सत्कर्तुं जानन्ति ।

Rv. VII. 18. 25.

हे (नः) नायकः (महतः) गनुस्माः यः (सुदासः) उत्तम-
विद्यादानः भवेत् तम् इमम् (दिवोदासम्) विद्या प्रकाशदातम्
(पितरम्) पालकम् (न) श्व यूयम् (सञ्चत) समवयन्तु (पैत्रवत्स्य)
क्षमाशीलाञ्जातस्य पुत्रस्य (दूणासम्) दुष्टेन नाशयितुं
योग्यं दुर्लभविनाशं वा (केतम्) प्रज्ञाम् (अजम्) नाश-
रहितम् (दुवोयु) परिचरणाय कमनीयम् (क्षत्रम्) राज्यं
धनं वा च (अन्वविष्टम्) व्याप्नुत ।

Aristan is the Imperative second person plural form of √ vīśa by P. VII, 1.45. VII, 1.45.

This translation is quite clear.

Dayānanda's views about the Danaśrutis which have not been explained by him can be easily gathered from the few verses discussed above. He thinks that the Vedas sanction charity with particular reference to the charity of knowledge and education. He always laid stress on the famous line of Manu 'sarveṣāṃ dānānāṃ brahmadānam viśiṣṭaṃ'. The Vedas declare in emphatic words that a learned man, a teacher and a preacher should be well looked after. The ruler should give bounties to his subjects who will in return give all they can to the king. Mutual harmony and righteousness are the key-notes of Vedic gifts.

reasonable and appropriate. The translation of the
verse is not very clear. He gives the following
of this verse:-

मि विदुः श्रुत्वा तस्य वचनं तदा तदा तदा तदा
मि विदुः श्रुत्वा तस्य वचनं तदा तदा तदा तदा
मि विदुः श्रुत्वा तस्य वचनं तदा तदा तदा तदा

IX, VII, 18, 22

मि विदुः श्रुत्वा तस्य वचनं तदा तदा तदा तदा
मि विदुः श्रुत्वा तस्य वचनं तदा तदा तदा तदा
मि विदुः श्रुत्वा तस्य वचनं तदा तदा तदा तदा
मि विदुः श्रुत्वा तस्य वचनं तदा तदा तदा तदा
मि विदुः श्रुत्वा तस्य वचनं तदा तदा तदा तदा

Arishun has the important
English form of V. 18, 22

This translation is quite clear.
Arishun's view about the
which have not been explained by him can be easily
from the few verses discussed above. He thinks that the
Vedic sanction charity with particular reference to the
charity of knowledge and education. He also laid stress
on the famous line of Manu 'charity of knowledge
valuable'. The Vedic doctrine in emphasis words, that a
man, a teacher and a student should be well looked after.
The ruler should give donations to his subjects who will
in return give all they can to the king. Mutual harmony and
righteousness are the key-words of Vedic ethics.

Dayānanda holds that there is only one God who with the help of Jīva (the individual soul) and Prakṛti (matter) creates this world. He thinks that the Vedas advocate the eternity of these three entities. He quotes Rv. I, 164, 20 in his support. The Supreme Soul is the 'nimitta-kāraṇa' of the Creation while Matter is its 'upādāna kāraṇa'. He has explained this verse both in the Satyārtha Prakāśa and in the Rg-Veda-Bhāṣya. His translation of this verse from the Satārtha Prakāśa is as follows:-

Rv. I, 164, 20.

(द्वा) जो ब्रह्म और जीव दोनों (सुपर्णा) चेतनता
और पालनादि गुणों से सहस्र (संयुक्ता) व्याप्य-
व्यापक भाव से संयुक्त (सम्बन्धा) पास्पर मित्रता-
युक्त सनातन अनादि हैं और (समानम्) वैसा
ही (वृक्षम्) अनादि मूल रूप काण और शाखा
रूप कार्य युक्त वृक्ष अर्थात् जो स्थूल होकर
प्रलय में भिन्न भिन्न हो जाता है वह तीसरा
अनादि पदार्थ इन तीनों के गुण, कर्म और
स्वभाव भी अनादि हैं। इन जीव और ब्रह्म में
से एक जो जीव है वह इस ^{संसार रूप} वृक्ष रूप संसार में ^{1a}
पाप पुण्य रूप फलों को (स्वादुति) अच्छे
प्रकार भोगता है और इसी प्रकार पलात्ता कर्मों के
फलों को (अनश्नन्) न भोगता हुआ चारों
ओर अर्थात् भीता बाहर सर्वत्र प्रकाशमान हो
रहा है। जीव से ईश्वर, ईश्वर से जीव और
दोनों से प्रकृति तीन भिन्न स्वरूप अनादि हैं। ^{1b}

In the Rg-Veda-Bhāṣya he has translated 'sayujā' as 'samāna-sambandha' also and 'pippalam' as 'paripakvaṃ phalaṃ pāpa-punya-janyaṃ sukhadukkhātma-kabhogaṃ vā'. He has accepted the theory of Sāṅkhya in respect of the nature and functions of matter¹ and soul along with the plurality of the latter.² He also accepts the oneness of the Supreme Soul as propounded in the Vedānta and other systems of Philosophy supported by Vedic authorities.³ The nature of the Supreme Soul is discussed in many verses of the Rg-Veda. He is Viṣṇu, i.e., all-pervading.⁴ He is superior to all.⁵ He is the Ruler and Lord of the moveable and the immoveable.⁶ He ~~is~~ ^{was} the over-lord ⁷ even before the Creation. Nothing can exist beyond Him. He pervades both Prakṛti and the Jīvas⁸ and stands in the relation of 'vyāpyavyāpakabhāva' to these. He is like a father to his people.⁹ He is the benefactor like a brother;¹⁰ creates all objects for the eternal beings;¹¹ He can not be known by the incontinent and ignorant.¹² Rv. X, 48.1 says that He is the winner and bestower of all wealth. He is the primeval cause and Lord of the world. He has classified objects for the protection and nourishment of beings. He should be invoked by men.¹³ He is the illuminator of all; invincible; immortal and Creator of the entire universe.¹⁴ He is the source of all knowledge. The Vedas have come out of Him. He is described in the Vedas. He increases the knowledge of all; directs the good; gives fruit to the sacrificers and is the upholder of all that exists (Rv. X, 49.1).¹⁵

The words 'isa liye tumaloga mujha ko choda kisi dūsare ko' etc, at the end of the translation of this

1. SP. VIII; PP. 135.

4. Rv. I, 22.20.

6. Rv. I, 89.5.

9. Rv. I, 1.9.

12. Yv. XVII, 31.

14. Rv. X, 48.5 as translated in the SP. PP. 286 (SS).

15. Rv. X, 49.1 as translated in SP. PP. 287 (SS). This translation is given in continuation of the translation of Rv. X, 48.5 but the text of the verse has not been quoted at the proper place either on PP. 285 or on PP. 287. There appears to have been a mistake in copying. The numbering of the verses is also wrong. The Calcutta edition also suffers from this defect.

2. CSPD. PP. 231.

5. Yv. VIII, 36; RBB. PP. 57.

7. Rv. X, 121.1 explained in RBB. PP.

8. SP. VII, PP. 125.

10. Yv. XXXII, 10.

11. Yv. XL, 8.

13. As translated in SP. PP. 286 (SS).

verse can be dispensed with. There is no text corresponding to them. No Vyañjana can be applied to imply this sense since it has not been applied in the case of first ^{two} verses -- Rv. X, 48.1; 5 immediately preceding it in the context. It is, however, probable that Dayānanda intended to connect this sentence with all the three verses in question. This sense must have been suggested to him by the words

न मे पूर्वः सृज्ये रिसायन

of Rv. X, 48.5.

The Supreme Soul is indestructible and all-pervading.¹ He bears various epithets like Indra, Varuna and others. He is one and only one.²

Mr. Bloomfield in his Vedic Repeations has collected some references to Rg-Verses under the title 'cosmic acts connected with the sun and heaven and light' with the note 'next of divine attributes in scope and importance are those which ascribe to different gods the act of placing the sun with in the sky; illuminating the spaces of the heavens (rocana); or dwelling in, or coming from the heavens or their shining regions'.³ Dayānanda does not accept any such position. His interpretation of the relevant verses clearly shows that wherever such acts are mentioned in these Vedic hymns they always relate to the Supreme Soul. In other places no such acts are described in the Mantras. The seeming descriptions are based on a misinterpretation of the verses. Thus Rv. I, 7.3 and III, 44.4 have been associated such acts with Indra. Dayānanda's interpretation of the former verse is as follows:-

Rv. I. 7.3. (Indra).

(इन्द्रः) सृष्टि कर्ता जगदीश्वरः (दीर्घायु) महते
निन्ताय (चक्षसे) दर्शनाय यम् (सूर्यम्) प्रत्यक्षं
सूर्य लोके (यि) प्रकाश निमित्ते सर्व पदार्थाना-

1. Rv. I, 164.39.

2. Rv. I, 164.46; YV, XXXII, 1.

3. Vide Bloomfield, Vedic

4. See Anvaya.

verse can be compared with the verse in the context of the whole
 to them. The verse can be applied to many other verses
 since it has not been applied in the case of these verses
 -- IV, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

1. 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

of IV, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The Supreme Soul is indivisible and
 all-pervading. He bears various epithets like Indra, Varuna,
 and others. He is one and only one.
 Mr. Macdonell in his Vedic Repetitions
 has collected some references to the Supreme Soul under the title
 'cosmic soul connected with the sun and heaven and earth'.
 With the note 'next of things attributed to scope and
 importance are those which ascribe to different gods the
 lot of placing the sun with in the sky; eliminating the
 aspect of the heavens (cosmos); or dwelling in, or coming
 from the heavens or their shining regions'. Macdonell
 does not accept any such position. His interpretation of
 the relevant verses clearly shows that wherever they occur
 are mentioned in the Vedic texts they always relate to
 the Supreme Soul. In other places no such soul are described
 in the Vedas. The seeming descriptions are based on a
 misinterpretation of the verses. Thus IV, 1, 2, 3 and III,
 4, 5 have been associated with the sun and heaven and earth.
 Interpretation of the former verse is as follows:-

1. 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

-मित्यर्पः] *1 (आतेहयत्) उपरि स्थापितवान् सोऽयम्
 (गोभिः) एशिमिः (अद्रिम) मेघान् (वि)²
 (ऐयत्) वीरयतूर्ध्वमद्यो गमयति ।

'Gobhih' has been translated into 'tejobhih' by V.M.; into 'rasmibhih' by and 'jalairnimittabhūtai' by Śā.; into 'vajraih' and 'udakahetoh' by SKT. All agree in translating 'adrim' by 'megham'. Śā.

In this verse Indra and Sūrya have been stated as different from one another. The first part of this verse 'Indro dirghāya cakṣase ā sūryam rohayaddivi' relates an action of the Supreme Soul. The remaining part deals with the function of the sun so placed.

Rv. III.44.4. (Indra).

It ~~states~~ states that the sun as soon as created holds his rays. He is the source of rain and light. By implication Dayānanda infers that the learned should also be a source of the light of knowledge and should shower happiness. His interpretation of 'bāhvoh' is not satisfactory.

Rv. I.49.1 (Uṣas).

It contains a simili. Just as Dawn appears in the sky with beneficial effects and bears light in the same way a lady endowed with good qualities like continence and education when married brings happiness to the family (of her husband).

The Hindi Translation of the interpretation of 'arunapsavaḥ' is incorrect. The Sanskrit text of Padārthah 'arunā raktaguṇavisistāśca pṛavo bhakṣaṇāni yeṣānte vṛddhāḥ jātāḥ' means 'persons who have become strong by using food which increases red corpuscles in the blood. It has been taken as an adjective to 'sominah' in the Anvayaḥ and in the H.T. The Padārthah interprets 'sominah' as 'prasatāḥ'.

1. Adopted from the H.T.

2. Padārthah — '(वि) विविधार्थे'

somāḥ padārthāḥ santi yasya tasya'. Dayānanda thus takes it as a Genitive Singular. It can not, therefore, be qualified by 'arunapsavaḥ'. This defect appears to have crept in on account of a lack of proper revision on the part of the author. It can also be due to a subsequent change effected by the paṇḍitas of the Vedic Yantralaya Ajmer who have revised the entire text of the ~~text~~ commentary. The ~~k~~ reading in the Sanskrit text of the Padārthāḥ should be 'yeṣāṃ te' in place of 'yasya tasya', i.e., 'somināḥ' should be taken as the Nominative Plural since it alone can be the subject of the verb 'upavahantu' in the sentence 'tathā tvārunapsavaḥ somināḥ grāhamupavahantu' of the Anvayaḥ.

Rv. I, 49.4. (Uṣas).

Dayānanda construes a simili in this verse. A woman who is like Dawn that illuminates the world should be praised and honoured by the learned.

Dayānanda has translated 'vyucchantī' as 'taking abode' in I, 48.9¹; as 'helping others in taking abode' in I, 49.4; IV, 52.1; as 'remover of darkness' in I, 113.7; 8; I, 124.8; and as 'remover of sleep' in I, 113.11. ~~ṅ~~ Vyucchantī in I, 113.18 has been taken as a verb meaning 'remove troubles'. The word 'vyucchan' has been translated as 'firm objects' in I, 113.10; and as ~~ī~~ ~~k~~ 'scholars who have been well-established' in VII, 30.3. He has thus derived it 'vyucchantī' and allied words from / uñchi uñche ucchī vivāse. The sense 'making others to take abode' does not appear to be very appropriate in the case of Dawn. It is all right as an adjective of 'woman'. In all the/cases of this type 'nivāsaṃ kurvati' is an appropriate translation. The word / vāsa is formed as 'vasantyaatra' by adding 'ghañ' to / vasa by P. III, 3.121.

Dayānanda has translated 'vasuyu' and its forms as 'desirous of wealth' in I, 51.14 (H.T.); I, 97.2 (H.T.);

1. H.T. 'nivāsa karatī huī sapsāra ko prakasita karatī hai'.
2. The interpretation of this word has not been printed in the Padārthāḥ.

I, 128.8 (i, 11); I, 165.1; II, 11.1; II, 32.1; IV, 44.1; V, 3.6; V, 25.9; V, 29.15; VI, 51.12; VII, 1.6; VII, 32.2; VII, 34.21; as 'persons engaged in hoarding wealth (for one's self)' in III, 26.1; as 'persons desirous of the wealth of knowledge for themselves' in I, 62.11; and as 'scholars who unite and separate earth and the like' in I, 49.4; Though the derivation and interpretation k of this word are correct yet they are not suited to the present context. 'Vasu' should have been translated as 'wealth or knowledge' to give a consistent sense.

Rv. I, 50.4. (Sūryah)

In the Bhāvarthah Dayānanda observes;

अत्र वाचक लु०। यथा सूर्यविद्युतौ बाह्याभ्यन्तस्थान्
मूर्तान् पदार्थान् प्रकाशितान्तथेश्वरः सर्वमाखिलं
जगत् प्रकाशयति ।

In the Anvayah and Padārthah he has not interpreted any simili. In both these places he takes Sūrya as the Supreme Soul. It conveys the senses of 'sun' and 'the Supreme Soul' by Abhidhā. The simili is thus implied through 'Artha Śleṣa'. Technically it can be classified as 'Abhidhāmūlako Vivakṣitānyaparavācyaḥ Saṃlakṣyakramavahāgyo-rthasaktyudbhavaḥ Svataḥsambhavi Vākyagataḥ Śleṣālāṅkārena Upamālaṅkāradhvanih'. If the simili is not taken as implied the verse can be translated either way according to the context, ~~and~~ the speaker, or the person addressed.

The H.T. of 'taraniḥ' is incorrect.

Rv. V, 56.1. (Marutah).

It is an invocation of the group of strong and powerful (sardhantam) persons (marutām) adorned with shining and golden ornaments (rukmebhirāṅjibhiḥ).

In the Bhāvarthah he writes that this verse involves 'Vācakaluptopamā'. Marutām, thus, denotes both 'wind' and 'men'. In the enunciation of the subject-

1. Padārthah -- 'vasūni yuvanti misrayanti'.

(10-12-1) 2. 07. 1. 71

In the Unearthed Documents

matter of the verse too he conveys the same sense by writing 'atha vidvadupadesena manuṣyaguṇān vāyuguṇān viditvā punarmanuṣyāḥ kim kuryukṛityāha'. He has not explained this figure in the Padārthah and Anvayah. The simile is implied through a Śleṣa on 'marutān'.

'Rocanāt'¹ should have been translated as 'on account of affection'. The translation of 'piṣṭam' as 'avayavibhūtam' too does not appear to be very appropriate.
Rv. II, 27, 9. (Ādityāḥ).

Dayānanda interprets 'ādityāḥ' as 'learned man'; 'divyā rocanā' as 'pure illuminating knowledge'; 'dhārapūtāḥ' as 'whose speech is purified by knowledge and good education'. In the Bhāvārthah he says that scholars who possess a knowledge of the three eternal entities; who remove the ignorance of men and give them knowledge can promote the welfare of people.

Rv. V, 29, 1. (Indrādityāḥ).

Dayānanda interprets Indra as 'a king'; and 'divyā trī rocanā' as 'the sacred illuminating performances of action, knowledge and worship'. ~~Then~~ The deity of this verse is Indra only.

Rv. I, 105, 5. (Viśvedevah).

This verse contains an enquiry about the existence of after the final destruction of all the various worldly objects experienced by men through the light of the sun. Dayānanda interprets a reply to this enquiry in 'vittam me asya rodasi' but he has not explained these words in the commentary on the present verse. He has simply referred to his commentary on these words in verse 1 of the hymn. The commentary in verse 1 does not convey the sense which Dayānanda wishes to yield from these words. His Bhāvārthah of this verse runs as follows:-

यदा सर्वेषां लोकानां ह्युतिः प्रलयो जायेते तदा
कार्यं कारणं जीताश्च क्व तिष्ठन्तीति प्रश्नः । एतदुक्तं
सर्वं व्यापक ईश्वर आकाशे च कारणत्वेन सर्वं जगत्

matter of this verse too he conveys the same sense by using the word 'अविद्या' (avidya) instead of 'विद्या' (vidya). He has not explained this figure in the Bhasya and Anvaya. The simile is implied through a 'Mata' or 'Mata'.

He should have been translated as 'on account of affection', the translation of 'Mata' as 'avidya' too does not appear to be very appropriate.

By II, 11, 12. (Addition).

Devananda interprets 'Addition' as 'Mata' and 'give the room' as 'pure illuminating knowledge'. 'Mata' as 'whose speech is written by knowledge and good education'. In the Bhasya he says that scholars who possess a knowledge of the three eternal entities; who remove the ignorance of men and give them knowledge can promote the welfare of people.

By V, 12, 1. (Addition).

Devananda interprets 'Indra as a king' and 'give the room' as 'the sacred illuminating knowledge of action, knowledge and worship'. From the deity of this verse is Indra only.

By I, 10, 3. (Addition).

This verse contains an enquiry about the existence of the final destination of all the various worldly objects experienced by men through the light of the sun. Devananda interprets a reply to this enquiry as 'written me only now', but he has not explained those words in the commentary on the present verse. He has simply referred to his commentary on those words in verse 1 of the hymn. The commentary in verse 1 does not convey the sense which Devananda wishes to point from these words.

the Bhasya of this verse runs as follows:

तस्य हि विद्यया तस्य हि विद्यया तस्य हि विद्यया

तस्य हि विद्यया तस्य हि विद्यया तस्य हि विद्यया

तस्य हि विद्यया तस्य हि विद्यया तस्य हि विद्यया

सुषुप्तवज्जीवाश्च वर्तन्त इति। एकैकस्य सूर्यस्य प्रकाशाकर्षण-
विषये यन्नन्तो यावन्तो लोका वर्तन्ते तावन्तेस्तावन्तः सर्व-
ईश्वरेण त्वयित्वा धृत्वा व्यवस्थाप्यन्त इति वेद्यम् ।

Rv. I, 155.3. (Indrāvīṣṇu).

Dayānanda correctly gives 'Viṣṇu' alone as the deity of this verse. There is no word in the Dual number except 'mātarā', ^{or} which has been used in the Accusative and hence cannot refer to Indra and Viṣṇu taken together.

This verse deals with the proper education of one's off-spring. The translation needs minor changes.

Rv. I, 23.2. (Indravāyū).

Dayānanda interprets 'Indravāyū' as 'fire' and 'wind' that make aerial vehicles to move in the sky (divispr̥ṣā). People should know all about them.

Rv. I, 22.2. (Asvins).

Dayānanda interprets 'asvinā' as 'fire' and 'water' possessing the qualities of pervasion. The following Bhāvarthah conveys a faithful idea of the translation of this verse:-

गनुष्ये यौ शिल्पानां साध्यकतमौ जलाग्नी²स्तौ
स्तस्तौ संप्रयोजितौ कार्यं सिद्धिहेतू प्रवत इति ।

This verse has also been explained in the same way in his comments on 'asvinā' in I, 3.1.

Rv. V, 67.2. (Mitrāvaruṇā).

Dayānanda interprets 'mitra' as 'friend' or 'well-wisher' and 'varuṇa' as 'best'.¹ The sense intended by Dayānanda is not quite clear in the text of the commentary as it stands. The translation suggests 'sabhaseneshau' as the probable subject of the verse whereas the Bhāvarthah suggest it as 'adhyāpakopadesakau'. The word 'risādasā' goes against the latter sense. The former interpretation of 'mitrāvaruṇā' is also found in IV, 39.2. No cosmic ^{acts} are, however, implied by any of these interpretations.

1. See Rv. V, 67.1.

2. P.T. 'अग्निजले' Also see Rv. I, 3.1

Rv. I. 108. 12. (Indrāgnī).

Dayānanda interprets 'indrāgnī' as 'air' and 'lightening'.¹ The verse advocates their proper use.

There are three roots -- / madī harsa- glepanayoh belonging to the Ghatādi section of the First Conjugation; / madī harse of the Fourth Conjugation; and / mada trptiyoge belonging to the Tenth Conjugation. 'Madayethe' is obtained from / madī in the causative or from / mada trptiyoge. In the latter case it conveys a causative sense as well.

The translation of this verse needs modifications. His interpretation of 'sūryasya divah madhye' is not appropriate. If 'vr̥ṣanā' is an adjective to 'indrāgnī' which it is, the propriety of 'pibatam' is very doubtful.

Mr. Bloomfield has collected some references under the heading 'control of the world and its laws by the gods' and has written: 'In another group of set Pādas different gods are placed in control of the world, or of particular parts of the world; of its creatures, and of the races or clans of men; of the sacrifice and divine law; of the prosperity of gods; and of universal power.' These references as interpreted by Dayānanda contain no such conceptions. Some of these references are discussed below in the light of the interpretation given to them by Dayānanda:-

Rv. III. 46. 2. (Indra).

Dayānanda has interpreted 'indra' as 'a respectable and powerful king'. His duty is to win enemies and honour the good.

Rv. VI. 36. 4. (Indra).

Indra is 'a king who is the lord of wealth'. He should protect his subjects like the Supreme Soul.

1. Taken from Rv. I. 108. 11.

Devananda interprets 'Indra' as 'lightning', the verse advocates their proper use.

There are three roots -- 'mā' 'bhā' 'hā'

belonging to the Gāndhārī section of the Vedic

Conjuncts; 'mā' 'bhā' 'hā' of the Fourth Conjunct; and

'mā' 'bhā' 'hā' belonging to the Tenth Conjunct.

'Mā' 'bhā' 'hā' is obtained from 'mā' in the conjunctive or

from 'mā' 'bhā' 'hā'. In the latter case it conveys a

conjunctive sense as well.

The translation of this verse needs modification. His interpretation of 'bhā' as 'divine' is not appropriate. If 'bhā' is an adjective to 'Indra' which it is, the property of 'bhā' is very doubtful.

Mr. Rhoades has collected some references under the heading 'control of the world and its laws' by the Gods, and has written: 'In another group of texts different Gods are placed in control of the world, or of particular parts of the world; of its structure, and of the races or clans of men; of the sacrifices and divine law of the property of Gods; and of universal power.' These references as interpreted by Devananda contain no such conceptions. Some of these references are discussed below in the light of the interpretation given to them by Devananda:

Devananda has interpreted 'Indra' as 'a respectable and powerful king'. His duty is to maintain and honour the Gods.

Indra is 'a king who is the lord of wealth'. He should protect his subjects and the Gods.

Dayānanda has interpreted 'khā' as 'a river' in II, 28, 5; and as 'treasure like a river' on the authority of Nigh. I, 13 in VI, 36, 4 (Anvayah and H.T.). In both these places 'khā' has been used in the singular whereas in Nigh. I, 13 it has been given in the plural like other synonyms of 'nadī' given in the list.

Rv. VI, 44, 21. (Indra).

Dayānanda has interpreted 'indra' as 'a king'. He has given the following gist of the translation of this verse:

हे राजन् ! यदि त्वं विद्युद्भूतिरिन्द्रोऽसुप्रान्तरि-
स्थोऽवरजगमनां पदार्थानां विद्योपयोगो विजानीयास्तीहि
त्वां महानानन्दः प्राप्तुयात् ॥

He has interpreted 'stiyānām' as 'waters' in VII, 5, 2 on the authority of N. VI, 17; and as 'united moveable and ~~immovable~~ immoveable being' in the present verse. He has ~~explained~~ explained 'stīn' in VII, 19, 11 as 'united'. He has, ~~thus~~ thus, derived 'stī' from / styai 'śabdaśaṅghāṭayoh.

'Madhupeyah' is the Tṛtīyā Tatpuruṣa compound of 'madhu' and 'peyah'. 'Madhu' has been translated as 'honey' in the present verse and as 'sweet' qualities' in I, 34, 11; and IV, 14, 4.

Rv. III, 56, 3. (Of a ~~Thaṣṭr~~ like god).

This god is the Supreme Soul. Dayānanda's translation of this verse is as follows:-

हे (पुरुष) यः पुरुष-बहू-दधाति तत्सम्बुद्धौ विद्वन् !
यः (त्रिपञ्चस्य) त्रिषु शरीरात्मसम्बन्धिबलेषु साधुः
(वृष्णः) वृष्णि (त्र्युषा) त्रीणि सारमासूक्ष्मस्थूलान्यूषांसि
यस्मिन् सः (विष्वक्पः) विष्वक्सारिर्लै रूपं यस्मिन् यस्माद्
वा स विद्युदस्व (उत) अपि (प्रजावान्) बहूः प्रजा विद्यन्ते
यस्य सः (त्र्यनीकः) त्रीणि त्रिगुणान्यनीकानि सैन्यानि
यस्य स इव (मोहिनावान्) बहूनि मोहिनीनि सत्कार-
णानि विद्यन्ते यस्य सः (शरणातीनाम्) अनादिभूतानां
प्रकृतिजीवरण्यानां प्रजानाम् (रेतोऽध्याः) यो रेतः
उदकमिव वीर्यं दधाति स सूर्य इव वीर्यप्रदोऽस्तीति
विजानीहि ॥

'Tripājasyah' occurs only in this verse. Dayānanda has explained 'pājas' and its forms as 'food and the like' on the authority of Nigh. II, 7 in VII, 10.1; as 'protector and illuminator' in I, 121.11 (H. T.)¹ and as 'strength' on the authority of Nigh. II, 9 in all other R̥ks. It is derived from / pā raksane by U. IV, 203. The present word 'tripājasyah' is a derivative noun from 'pājas' preceded by 'tri'. It is formed by P. IV, 4.98. Dayānanda's interpretation of this word is thus quite correct.

The translation needs certain changes. It is somewhat vague. Dayānanda has applied the figure 'Vācakaluptopamā' thrice in this verse. He could have avoided two of them by a proper prose-order without changing the sense. His Bhāvārthah of this verse is as follows:-

अत्र वाचक लु०- योगेश्वरो विद्युद्वत्सर्वत्राऽपि-
व्याप्य प्रकाशको धर्ता उतापि न्यायाधीशस्त्वाम्यन-
न्तमहिम युक्तोऽनादि भूतानां न्यायाधीशो वर्तते तस्माद्
धीत्वा पापानि त्यक्त्वा प्रीत्या धर्ममाचर्य तमेव स्वान्ते
सर्वे समाह्वयन् ।

Rv. VI, 50.7. (Āpah).

Dayānanda construes a simili in this verse. He interprets 'āpah' as 'jalānīva manuṣyāḥ'. The verse advocates that like the waters people should purify the impure (amṛkta) and support ^{him} those who protect others (omānam) as well as ^{human} human beings like mothers and others possessing the qualities of mothers who protect babies and children.

Rv. VII, 60.2. (Mitrāvaruṇā).

Dayānanda has interpreted 'Mitrāvaruṇau' as 'sarveṣāṃ prānodānau' and has taken it as an object of 'prakāśayati' (understood). The verse declares that it is the Supreme Soul who protects the moveable and the immoveable in the world. The deity of this verse should be Indra in place of Mitrāvaruṇau since it treats of the
1. The Padārthah reads 'rakṣaṇanimitte'.

...occure only in this verse.
 ...and its form as 'loos and
 the line' on the authority of ...
 'protector and illuminator' in ...
 ...in the authority of ...
 ...is derived from ...
 ...is a derivative noun from ...
 ...is formed by ...
 ...of this word is thus quite correct.
 ...translation needs certain changes.

It is somewhat vague. ...
 ...in this verse. He could have
 avoided two of them by a proper phrase-order without ...
 ...the verse. His ... of this verse is as follows:

उत्तमोऽयं विद्वान्मनुजः - अथ तस्मात्
 उवाच तस्मात्तस्मात्तस्मात्तस्मात्तस्मात्
 तस्मात्तस्मात्तस्मात्तस्मात्तस्मात्तस्मात्
 तस्मात्तस्मात्तस्मात्तस्मात्तस्मात्तस्मात्
 तस्मात्तस्मात्तस्मात्तस्मात्तस्मात्तस्मात्

...in this verse.
 He interprets 'loos' as 'illuminator' and the verse
 advocates that like the water people should purify the
 lamps (sages) and support them who protect them.
 ...as well as ... between like mothers and others
 possessing the qualities of mothers who protect babies
 and children.

...
 ...has interpreted ...
 as 'servant of protection' and has taken it as the object
 of 'illumination' (understood). The verse declares that it
 is the persons who protect the novices and the
 inevitable in the world. The duty of this verse should
 be India in place of ... since it is a part of ...
 ...the ...

functions of the Supreme Soul. The mitrāvaruṇa have comparatively no importance.

Dayānanda has translated 'vrjina' and its forms as 'worth discarding' in VI, 51.13; as 'sins' which should be abandoned' in II, 27.5; as 'sinful' who should be avoided' in III, 34.6; V, 3.11; as 'wealth' in V, 12.5; as 'obstructors' in VI, 52.2; and as 'strength' in I, 31.6; IV, 1.17; IV, 2.11; IV, 23.8; V, 12.5; VI, 46.13; VI, 51.2; VII, 60.2.

It is derived from / vr̥jī varjane by U. II, 47. All the senses attributed to it by Dayānanda follow from this root. Yaska in N. X, 42 ~~explains~~ explains 'vr̥jināni' of RV. IV, 23, 8 as 'varjanīyāni' and thus supports the above derivation.

In I, 31.6 and IV, 23.8, however, Dayānanda quotes Nigh. II, 9 as his authority for interpreting this word as 'bala'. This word is not found in the printed editions of the Nighantū. It can not be taken as a case of contemination since Dayānanda has translated 'vrjanam' on the authority of Nigh. II, 9 in I, 51.15; I, 73.2; I, 91.21; I, 105.19; I, 175.6 and other verses. In I, 31.6 he has given the figure '406' between the words 'vrjinamiti bala-namasu pathitam' and 'Nigh. II, 9'. This figure gives a clue to Dayānanda's citation of Nigh. II, 9. In the present texts of the Nighantū the number of the word 'vrjanam' is 591. If '406' is regarded as a misprint for '604' the difference of '12' remains to be accounted for, the thirteenth word being 'vrjinam'. It appears that the text of the Nighantū utilized by Dayānanda read '12' words more than the present text upto 'vrjanam'. A similar case of a ~~change~~ difference in the text of the Nighantū is afforded by the word 'asva' which Dayānanda has explained on the authority of Nigh. III, 3 in Rv. I, 100.17². This word is not found in the present text. Some more examples of this type may be discovered in the course of further studies.

The H.T. of the interpretation of 'vrjī-

1. See AK. I, 4.23

1. See AK. I, 4.23 2. Also see the interpretation of 'गमा' in RBB. PP. 372.

nā' in the present verse is incorrect. The Padārthah reads 'vrjīnāni balāni'. It should be translated as 'strength' since 'armies' has no propriety in the translation.

Rv. IV.53.6. (Viśvedevāh).

The deity of this verse is 'savitā' interpreted by Dayānanda as the Supreme Soul. He controls the world.

Rv. III.10.1. (Agnih).

Agnih is the Supreme Soul ^{who} is the Lord and Controller of all. He illuminates the heart of the seekers after knowledge and gives them happiness and bliss just as the fire in the form of sun illuminates the world and does good to it.

He has not interpreted the Upamā in the Padārthah and the Anvayah. It is implied through a pun on 'agnih'.

Scepticism in the Rg-Veda.

Evolutionists believe that the philosophic ideas in the Vedas represent several stages of development beginning with naturalistic and anthropomorphic gods and culminating into monotheism. Some of the hymns give an indication of a stage when the mind of the Vedic seers was not decided. They had a spirit of inquiry. Some such texts are Rv. I, 24.1; I, 185.1; I, 164.4; X, 121.1; X, 129.6; X, 130.3; Yv. XVII, 18 and so on.¹

Dayānanda does not see any scepticism in such passages. In all such cases the questions ~~are~~ contained in a verse are answered either in the verse immediately following or in the latter part of the same verse. The questions in Rv. I, 24.1 are contained in Rv. I, 24.2. The answer to the questions raised in I, 185.1 are contained in the second half of the same verse. In the Bhāvarthah Dayānanda observes that the 'dyāvapṛthivī' are

1. Also see CSPD, PP. 46.

the objects known as cause and effect. They exist in the relation of the support and the supporter and are like day and night. The questions of Rv. I, 164.4 are replied by the same verse by Kāku.¹ A similar case is Rv. X, 129.1. These are nothing but rhetorical expressions. Dayānanda has interpreted only definite statements in Rv. X, 129.7. He sees no inquiries in ~~this~~ this verse.²

Creation and the three eternal entities.

Dayānanda has cited and explained Rv. X, 129 and X, 90 in order to describe his view about the Vedic conception of Creation and the three eternal entities. The salient features of his interpretation of these hymns are discussed below:-

Rv. X, 129.1.

Dayānanda has translated the first part of this verse as:-

'Before the Creation of the world there was ~~neither~~ neither the void sky nor the unmanifested matter called 'sat', the cause of the world. There were neither the minutest particles nor even the Virāt. But at that time existed only the power (sāmarthyā) of the Supreme Soul which is the ultimate cause of all this.'³

Dayānanda has explained 'vyomāparah' as 'vyomākāśamaparam yasmin virādākiye sah'. It should thus be analysed as 'vyoma - arah'.

This explanation of the first ~~part~~ part of this verse appears to contradict his theory of three eternal entities. When neither matter nor even the minutest particles were there how could the Creation take place? The ~~next~~ words 'asat' and 'rajaḥ', therefore, should have been explained as 'gross matter' and 'divisions of or perceptions of place'.

Dayānanda's translation of ~~this~~ Pādas (c) and (d) has been very successful. There is an Upanādhvani in these feet which has been well explained by him.

1. See Bhāvarthah. 2. See RBB. PP. 148. Also see CSPD. PP. 48. The author thinks that the question

3. RBB. PP. 147-148

10017

Rv. X.129.2.

It has not been explained in the Sanskrit portion of the Bhūmika. But, The H.T. has says that there was no death before the Creation since it could not exist due to the absense of objects that could perish.¹

Rv. X.129.3.

The world before Creation was covered with darkness which was unknowable. The world in the form of void was insignificant as compared to the endless Supreme Lord.²

Rv. X.129.5(explained in Yv. XXXIII,74).

In the Yajur-Veda the deity of this verse is 'sūrya' and the seer is Prajāpati. The Sarvānukramasūtra gives the deity as 'bhāvavṛttam'.³ The table given in the foot-notes by its editor puts the deity as 'bhāvavṛttam (Visvedevāb)'.³

Dayānanda in his translation of this verse describes the nature of the rays of sun and lightening and exhorts people to make a proper use of them. This verse in the Yajur-Veda has been used in a different context. He, therefore, could not be expected to give a cosmic interpretation.

Rv. X.129.7.

' Since this visible and multifarious & Creation has ~~proceeded~~ proceeded from the Supreme Lord. He may create it or may destroy it. It exists in Him and vanishes into Him at the time of final destruction.'⁴

In this translation Dayānanda has interpreted 'parame vyoman' on the authority of Rv. I,164.39 which identifies it with the Supreme Soul.

Rv. X.90.1.

Dayānanda has explained 'dasāṅgulam' as

1. RBB. PP. 149.

2. SP. VIII, PP. 135.

3. The Sarvānukramasūtra of Yajur-Veda edited by Pt. D. Satvalékar, PP.74.

4. RBB. PP. 148.

Rev. J. A. S. 1892.

It has not been explained in the Sanskrit portion of the Yajur-Veda. The V. 1. 1. 1. has been given as 'Yajur-Veda' and the Sanskrit portion of the Yajur-Veda is given as 'Yajur-Veda'.

Rev. J. A. S. 1892.

The word before 'Yajur-Veda' was covered with darkness which was unknown. The word in the form of 'Yajur-Veda' was explained as compared to the Sanskrit portion of the Yajur-Veda.

Rev. J. A. S. 1892. explained in Y. 1. 1. 1. 1.

In the Yajur-Veda the duty of this verse is 'Yajur-Veda' and the word in Sanskrit is 'Yajur-Veda'. The Sanskrit portion of the Yajur-Veda is given as 'Yajur-Veda' and the Sanskrit portion of the Yajur-Veda is given as 'Yajur-Veda'.

Rev. J. A. S. 1892.

Yajur-Veda in his translation of this verse described the nature of the rays of sun and lightning and explained people to make a proper use of them. This verse in the Yajur-Veda has been used in a different context. He, therefore, could not be expected to give a correct interpretation.

Rev. J. A. S. 1892.

Since this verse and explanation of Yajur-Veda has been given from the Sanskrit portion of the Yajur-Veda. It exists in him and it exists in him at the time of his death. In this translation Yajur-Veda has been interpreted.

Yajur-Veda, on the authority of Y. 1. 1. 1. 1. which identifies it with the Sanskrit portion of the Yajur-Veda.

Rev. J. A. S. 1892.

Yajur-Veda has explained 'Yajur-Veda' as 'Yajur-Veda' and 'Yajur-Veda' as 'Yajur-Veda'. The Sanskrit portion of the Yajur-Veda is given as 'Yajur-Veda' and the Sanskrit portion of the Yajur-Veda is given as 'Yajur-Veda'.

follows:-

दशाङ्गुलमिति ब्रह्माण्डं हृदययोत्पलक्षणम् । अङ्गुलमि-
त्यवयवोपलक्षणेन मितस्य जगतोऽत्र ग्रहणं भवति ।
पञ्चस्थूलभूतानि, पञ्चसूक्ष्माणि चैतदुक्तं मिलित्वा
दशावयवाण्यं सकलं जगदस्ति । अन्यच्च । पञ्च प्राणाः
सन्धिर्यं चतुष्टयमन्तःकरणं, दशमो जीवश्च । एतमे-
वान्यदपि जीवस्य हृदयं दशाङ्गुलपरिमितं च
तृतीयं गृह्यते ।¹

Dayānanda means to convey that the Supreme Soul pervades both the Jīva and Prakṛti and all that is born in the world is their product. This translation is supported by verses like Rv. I, 164, 20; 39.

Rv. X. 90. 2.

The Supreme Soul knows all the past, present and future Creations. He is the Ruler and the bestower of salvation. His translation of 'yadannenātirohati' is:-

पुरुषो यद् यस्मादन्नेन पृथिव्यादिना जगता
सहातिरोहति व्यतिरिक्तं सन् जन्मादिहितोस्ति ।
तस्मात् स्वयमजः सन् सर्वं जनयति, स्वसागर्यादि-
काणात् कार्यं जगदुत्पादयति । नास्यादिकाणं
किञ्चिदस्ति । किञ्च, सर्वस्यादिनिमित्तकारणं पुरुष
एवास्तीति वेद्यम् ।²

Here the first sentence is a translation of the text and the rest is the conclusion that Dayānanda draws from the verse. This translation has made an obscure line quite clear, and intelligible.

Rv. X. 90. 3.

The phrase 'ato jyāyāmsca pūruṣaḥ' has been explained as 'naitāvaṁmātra eva mahimāeti. kim tarhi. ato-pyadhikatamo mahimānāntasyāstīti ganyate!'³ Macdonell's translation 'and more than that is Puruṣa' is incorrect.

1. RBB. PP. 151.
~~2. RBB. PP. 151.~~

2. ibid. PP. 152.

3. ibid. PP. 153.

2. 2. 0. 2. 2.

3 7 09 3 7

The word 'atah' shows that the word of comparison 'jyā-yān' has been used with reference to 'mahimā' and not 'puruṣa'. Dayānanda appears to interpret 'puruṣa' as 'such is the Puruṣa'. His translation is mute on this point. His last sentence 'svayaṁ ca mokṣasvarūpaḥ, sarvādhi-
thātā, sarvopāsyah, sarvānandah, sarvaprakāśako-sti'¹ appears to be an explanation of this word.

Rv. X.90.4.

Dayānanda has explained 'tripādūrdhva-
udait puruṣaḥ' as 'pūrvoktastripāt puruṣaḥ (ūrdhvaḥ) sar-
vebhyah utkr̥ṣṭaḥ saṁsārāt prthak muktirūpaḥ (udait) udeti'.²
The explanation in the Bhūmikā is not very clear.

Rv. X.90.5.

Dayānanda has translated this verse as follows:-

'From that came out Virāt. After that were created the different bodies of all being. These bodies grow by the limbs of the universe and after destruction vanish into it. But the Supreme Soul is apart from all beings. The God supported the earth after creating it and then the individual soul by the might of the Supreme Soul took a body. Yet the Supreme Soul remains different from the individual soul.'⁴

Dayānanda has defined 'virāt' as follows:-

ब्रह्माण्ड शरीरः, सूर्यचन्द्र नेत्रो, वायुघ्राणः,
पृथिवीपाद इत्याद्यलङ्कानां लक्षण लक्षितो हि
सर्व प्राणानां समस्त देहो, विविधैः पदार्थैः
राजमानः सन् विराट् ।

This interpretation of 'virāt' is based on Av. X.8.1; X.7.32; 33; 34. Chapter XI of the Bhagavadgītā also contains a similar description and is styled as 'virāṭrūpadarsanaḥ'.

The word 'puruṣa' should be analysed as

1. RBB. PP. 153.

2. Yv. XXXI, 4.

3. RBB. PP. 153.

4. ibid. PP. 155.

5. ibid.

The word 'sakti' shows that the word of connection 'sakti' has been used with reference to 'sakti' and not 'sakti'. The word 'sakti' appears to be a Sanskrit word, as it is the same as the Sanskrit word 'sakti'. The translation is made on this point. The last sentence 'every one who is a sakti' is a Sanskrit sentence, and the word 'sakti' is a Sanskrit word. The word 'sakti' is a Sanskrit word, and the word 'sakti' is a Sanskrit word.

1. 1. 1.

The word 'sakti' has explained 'sakti' as 'sakti' and 'sakti' as 'sakti'. The word 'sakti' is a Sanskrit word, and the word 'sakti' is a Sanskrit word. The word 'sakti' is a Sanskrit word, and the word 'sakti' is a Sanskrit word. The word 'sakti' is a Sanskrit word, and the word 'sakti' is a Sanskrit word.

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3. 3. 3.

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4. 4. 4.

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'puri samsāre sīdati vartate'.

In the text of the Mantra the word 'pas-
cāt' remains unconnected. Dayānanda has offered a very
reasonable explanation of this word.

Rv. X.90.6.

In the first two Pādas Dayānanda inter-
prets the description of the origin of sacrifices beginning
with Agnihotra and ending with Asvamedha as well as the
arts and crafts and knowledge, through the agency of lear-
ned men. In the second part, he says, are described the
means of Creation consisting of the divisions of time.¹
The two part thus remain disjointed. The ~~it~~ translation
of the latter half is not very satisfactory.

Rv. X.90.7.

Dayānanda has explained 'yajnam' as 'the
Supreme Soul, adorable by all'; 'devāh' as 'scholars';
'barhisi' as 'the cavity of the heart'; 'devāh' as '
scholars guided (by God) through the lessons of the Veda';
and 'sādhyāh' as 'learned men possessed of knowledge';
and 'ayajanta' as 'worshipped'. 'Tena' refers to the
Supreme Soul.²

Rv. X.90.8.

Dayānanda thinks that the use of 'ca' in
this verse refers to the creation of insects, moths and
the like who possess very small and invisible forms.³ These
beings have not been described as created in any other
verse. There is nothing objectionable in this view. The
Vedic seer describing other ~~main~~ aspects of creation
must have paid some attention to these beings also. It is
fair to interpret a reference to them in this verse.

Rv. X.90.10.

'Gavah' has been explained as 'cows, rays
and senses' in the Sanskrit text.⁴ The H.T. adds 'earth'
also in its senses.⁵

1. RBB. PP. 161.
4. RBB. PP. 157.

2. Ibid. PP. 158.
5. Ibid.

3. Ibid. PP. 256.

!part unapplied of last variety

In the text of the Mahābhārata the word 'gā-
'off' remained unconnected. Bhāṣya has offered a very
reasonable explanation of this word.

IV. 1.90.1

In the first two śloka Bhāṣya intro-
duce the description of the origin of creation beginning
with Agni, and ending with Āditi, as well as the
arts and crafts and knowledge, through the agency of Isha-
na men. In the second part, he says, are described the
means of creation consisting of the divisions of time.
The two parts thus remain distinct. The 1st translation
of the latter part is not very satisfactory.

IV. 1.90.2

Bhāṣya has explained 'devānāṃ' as 'the
supreme soul, adorable by all'; 'devānāṃ' as 'scholars';
'devānāṃ' as 'the cavity of the heart'; 'devānāṃ' as '
scholarship' (by God) through the lessons of the Vedas;
'devānāṃ' as 'learned men possessed of knowledge';
and 'devānāṃ' as 'worshipped'. 'Tena' refers to the
supreme soul.

IV. 1.90.3

Bhāṣya thinks that the use of 'tena' in
this verse refers to the creation of animals, men and
the like who possess very small and limited knowledge. These
beings have not been described as created in any other
verse. There is nothing objectionable in this view. The
Vedic text describing other similar aspects of creation
must have paid some attention to these beings also. It is
that text to introduce a reference to them in this verse.

IV. 1.90.4

'devānāṃ' has been explained as 'learned men
and sages' in the Sanskrit text. The V. 1. 90. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Rv. X.90.11.

Dayānanda's translation of this verse ~~states~~ says that the Supreme Soul had been explained, is explained and will be explained in various ways. It then contains a query in regard to the objects created from the various qualities of the Supreme Soul.¹

Macdonell's translation 'when they divided Purusa, into how many parts did they dispose him'² is not sound. The words 'katidhā vyakalpyan' contain a question which remains unanswered in his translation whereas all other questions are disposed of in the next verse. 'Vyadadhuh' must, therefore, be taken as a reply to this question. Dayānanda has done so.

The words 'mukham', 'bāhū', 'ūrū', and 'pādan' stand for the various parts of the body of the Supreme Soul who is formless. These words can thus signify His qualities only.

Dayānanda has translated 'āsīt' and 'ucyete' as 'was born' and 'has been born' respectively. These renderings have necessitated a change in the cases of 'mukham', 'bāhū', 'ūrū' and 'pādan'. The context and the next verse support this change. This hymn deals with Creation. Every object has been described as born. Verse 12 uses the word 'ajāyata' for 'ucyete' and changes the case of 'pādan' into 'padbhyām'. Dayānanda's position is thus the only correct one.

Rv. X.90.12:-13: 14.

These verses describe the creation of the four castes, the moon, the sun, the sky, the air, the breath, ~~fire~~ the fire, the mid-region, the highest region, the earth and the quarters.³

Rv. X.90.15.

The seven paridhis are described as (i)

1. RBB. PP. 158-159. 2. Vedic Reader PP.200
3. RBB. PP. 159; 160; 161.

...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...

...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...

...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...

...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...

...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...

...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...

...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...
 ...the various questions of the Supreme Soul, ...

saṃudrah, (ii) trasareṇusahito vāyuh, (iii) meghamaṇḍalam
tatrastho vāyuh; (iv) vr̥ṣṭijalam, (v) tadupari vāyuh, (vi)
atyantasūkṣmo dhānañjayah, (vii) sūtrātmā sarvatrayāptah.
The 21 samit̥ are : (a) Prakṛti, mahat, buddhyādyantaḥkara-
ṇam, and jīvaḥ -- these are counted as one on account of
their extreme subtlety; (b) the ten senses, the five Tan-
mātrās and the five elements make twenty. These 21 samit̥
entities are considered as the means of ~~xxxx~~ the creation
of the universe.¹

Dayānanda has explained 'paśun' as 'the
seer of all' and 'abadhnan' as 'meditate'.^{1a} He thus does
not interpret any reference to the sacrifice of Puruṣa
like the medieval and modern scholars.

Rv. X, 90, 16.

Dayānanda has explained 'yajñena' as 'praise
prayer, and worship of the Supreme Soul'; 'yajñena' as
'the adorable Supreme Lord'; and 'nāka' as 'the Supreme
Soul and the state of salvation, both free from misery'.
The verse states that people should obtain salvation by
worshipping God.²

This verse has also been explained as Rv.
I, 164, 50 and Yv. XXXI, 16. In the former place the expla-
nation is 'ādhibhautika'. In the latter it is almost the
same as in the Bhūmika.

The interpretation of Rv. X, 90 and 129,
thus, clearly state that there is only one entity -- the
Supreme Soul who creates this world. The conception of
the creation being a product of the three eternal entities
was propounded in the second edition of the Satyārtha
Prakāśa only.³ In this work he accepts the theory of the
Sāṃkhya Sūtras attributed to Kapila in toto. He also
maintains that the universe exists on account of the mutual
attraction of the various objects.⁴ All the objects like

1. RBB. PP. 162. ^{supra} 1a. ibid PP. 163. 2. ibid. PP. 164.

3. See PP. 165 ~~infra~~; SP. ~~XX~~ VIII.

4. Rv. I, 35, 2; X, 189, 1; see SP. PP. 148-149.

and the sun, the moon found in the present Creation are created in every cycle of Creations.¹

According to the interpretation of Dayānanda the Rg-Veda has no traces of the unreality of the world as propounded by the neo-Vedantists. The Padma Purāṇa declares the doctrine of ~~Māyā~~ Māyā as non-Vedic and Buddhist in origin. Vijñāna Bhikṣu in his commentary on Sāṅkhyā Pravacana Sūtra I, 22 declares that this theory does not belong to the Vedānta.² The Vedic hymns regard the world as real and as sustained by truth.³ They breathe a picture of vigorous life full of hopes. The Vedic seers wanted to live and enjoy for a hundred years.⁴

The word 'māyā' has been used ~~exnumer~~ about 70 times in the Rg-Veda. All the commentators agree in translating it as 'intellect, specific knowledge' and the like. None has interpreted it in the sense of 'illusion' or the cause of it.⁵ Radha Krishnan writes that in the Rg-Veda this word signifies only might or power.⁶

Transmigration in the Rg-Veda.

Dr. Radha Krishnan holds that the Vedic Aryans had 'no special doctrines about life after death'. He admits that in the opinion of Vedic Aryans beings who once had been could never cease to be. Death was not the end of things.⁷

These conceptions of Vedic people necessarily imply the existence of the theory of rebirth and the immortality of the individual soul. Rv. X, 121.3 refers to salvation under the name 'anṛta'.⁸ Dayānanda has rightly cited and explained Rv. X, 59.6; 7 in this connection.⁹ He writes that this verse describes former births and rebirth.⁹ He has explained 'anṛta' as 'the

1. Rv. X, 190, 1; Sp. VIII, PP. 150.

Saṅkara and Dayānanda PP. 46.

4. cp. 'jivamsa saradaḥ satam'.

6. ibid.; Radha Krishnan Indian Philosophy Vol. I.

7. ibid. PP. 113-114.

8. See ~~his~~ his commentary on Yv. XXV, 13; also see its translation in the SVD.

2. H.B. Sharda,

3. Rv. X, 85, 1.

5. CSPD, PP. 43-44.

...all at once...

Supreme Soul who carries breath'. He has been invoked in these verses to grant full senses, breath, mind and the like to the bodies acquired by souls in their next birth: He has also been invoked for granting all types of happiness and pleasures.¹

In his translation of these two verses Dayānanda has taken 'caksuh' and 'prāṇan' as ~~standing~~ standing for 'the various senses' and for 'breath and the mind' respectively. He has inferred the application of the prayers in these verses to the next birth from the frequent use of the word 'punah' in Rv. X, 59, 7. This word has no other significance than the one seen by Dayānanda.

Dayānanda has interpreted several other Rks like Rv. I, 164, 30; 31; 38 as implying similar descriptions of the rebirth of the individual soul. Prof. Rāj Ranade on the authority of the translations of Roth and others points out Rv. I, 164, 30; 38 as dealing with Vedic eschatology.² Śāyana has also interpreted Rv I, 164, 38 in with reference to this subject. Dr. Radha Krishnan also refers to a passage describing three births.³

The three paths after death.

Though scholars have seen a reference to the path of/ dead in the use of the word 'devayāna' in the Rg-Veda Dayānanda has not seen any such reference in the use of this word in the portion of the Rg-Veda commented by him. He ~~thus~~ translated it as 'the vehicles used by scholars' in I, 72, 7; I, 162, 4; I, 183, 6; I, 184, 6; IV, 37, 1; V, 36, 1; and 'the mode of conduct adopted by the learned'⁴ in VII, 38, 8. It is in his translation of Rv. X, 18, 1; and X, 88, 15 occurring in the Yajur-Veda at XXXV, 7 and XIX, 47 respectively that he interprets two paths after death -- the Devayāna and the Pitryāna. In his translation of the latter verse in the Bhūmika he has explained 'Devayāna' as 'the path by which the learned'

1. RBB. PP. 258. 2. See his 'A Constructive Survey of Upanisadic Philosophy, PP. 147. 3. Indian Philosophy Vol. I, PP. 116. The reference given is not correct.
4. op. 'mahājano yena gatah sa panthāh'.
5. RBB. PP. 263.

and the like attain salvation after death and ~~devatānaḥ~~ are freed from the cycle of birth and death' and 'Pitryāna' as 'the path by which persons devoid of worldly and spiritual knowledge (vidyāvijñānarahita) again and again enjoy pleasure and pain as the results of their good and bad actions ~~and~~ by acquiring ^{through his parents} a new body after death'. In his commentary on Yv. XXXV, 7 he regards the path which is ~~it~~ different from the path of the 'devas (scholars)' as some thing evil and hence wishes death to go to that path. This path is the same as 'Pitryāna'. Dayānanda does not regard it as good. He advocates the attainment of salvation by a all. In this connection Dayānanda has referred to M. XII, 40 in the Satyārtha Prakāśa.¹ This verse contains the gist of Dayānanda's conception of the two paths after death. In his opinion the Vedas do not refer ^{to} any third path after death. He also does not believe in the existence of any heaven or hell in beyond the good and bad states in the world.²

Salvation.

Dayānanda ~~has~~ has based his conception of salvation on Rv. X, 62, 1 explained in the Bhūmikā, and in Yv. XXXII, 10. Salvation can be achieved through knowledge and friendship with the Supreme Soul.³ The liberated souls live together in harmony and enjoy eternal bliss.² In his commentary on Rv. X, 90, 16⁴ he maintains that there is no return after salvation which lasts for 100 years of Brahma. The ~~duration~~ words denoting the duration of ~~the~~ salvation here appear to have been interpolated since the sentence involves a grammatical mistake. In his later life of course he advocated a return after salvation on the authority of Rv. I, 24, 1; 2; Sāṅkhya Sūtra I, 159; Mundakop. III, 2, 6.

1. SP. IX PP. 165. 2. *ibid.* PP. 163. 3. Also cp. Rv. V, 81, 1 which advocates the yoking of one's mind into the Supreme Soul. 4. RBB, PP. 164. He has not advocated or even referred to this return or the duration of the life in salvation in his chapter on this subject in this work. Also see DGI, PP. 73-76

XXII. History in the Rg-Veda.

Literature generally contains names of persons, or things, past or present. ~~and likewise~~ It is not possible to refer to future events with historical accuracy.

Rg-Veda is a book of literature. It is, therefore, natural that scholars should have seen some references to historical names, places, and events in this most ancient book of human civilization. But a section of Indian commentators have held from most ancient times that there are no such references in this work. Dayānanda is one of them. He has emphatically denied all historical references in the Vedas. He writes:-

"ato nātra Mantrabhāge hitihāsaśopastitavyavagantavyam, ato yacca SāyanācāryādibhirVedaprakāśādīṣu yatra kutra² e-
ti hāsavarṇanāṁ kṛtaṁ tadbhraṇamūlamastīti mantavyam". 1

Dayānanda is justified in his stand. A careful examination of the alleged historical names in relation to the seers in whose ^{lyrics} they occur and in relation to Paurāṇika geneologies of ~~the~~ kings and seers indicate that there is no connection between the Vedic and Paurāṇika personages and that the historical references in the Rg-Veda are full of discrepancies and contradictions. Some such references are examined below with references to the geneological tables constructed on the basis of the statements of the Sarvānukramanī.

A cursory glance at the geneologies given in the Purāṇas shows that all these lines begin from Vaivasvat Manu. All other kings and sages including the great seer Viśvāmitra are descendants of this Manu. The tradition of different Manus, Indras, and the seven sages of different Manvantaras ^{does not appear to possess any} ~~has no historical~~ historical authenticity.²

1. RBB. PP. 105.

2. For this tradition see Viṣṇu Purāṇa.

According to the geneologies of Vedic seers *Vaiivasvat* *Manu* comes in the sixth generation of *Viśvāmitra* and in the ninth generation of *Iṣiratha*. The *Rg-Vedic* *Viśvāmitra* is not a *kṣatriya* whereas the *Paurāṇika* *Viśvāmitra* is a *kṣatriya*. The former officiates as a priest to king *Sudāsa*.¹

A legend makes *Viśvāmitra* and *Vasiṣṭha* as enemies. This legend centres round the *Vasiṣṭha-dveṣiṇya* verses of the *Rg-Veda*. But in the *Rg-Veda* no such enmity is ever referred to. The books ascribed to these two seers have much in common.

In III, 53, 24 the seer has used the words '*Bharatasya putrah*'. It is difficult to identify this *Bharata*. If he is identified with the son of *Sakuntalā* and *Draṇyanta*, *Viśvāmitra* would be calling himself a son of his daughter's son which is contrary to the Indian custom.

The *Nakṣa* of the *Sarvānukramapī* is different from the *Nakṣa* son of *Anbariṣa* of the *Rāmāyana* and the *Nakṣa* son of *Pururavā* *Aila* of the *Mahābhārata* and the *Purāṇas*.² Similarly there are three *Yayāti*s.

Yayāti has been referred to in X, 63, 1 and is qualified by the word '*nakṣasya*' interpreted by *Sa.* as '*the son of Nakṣa*'. If this interpretation is accepted he will be the fourth *Yayāti*.

Yayāti is also referred to in I, 31, 17 (*Hiranyastūpa*), second incarnation from *Agiras*). In the Vedic geneology *Yayāti* comes in several generations after *Hiranyastūpa*. He cannot thus be referred to by the author. It is also not possible to identify him with any other *Yayāti*.

Nakṣa is referred to in V, 73, 3 (*Paura*, *Ātreya*); I, 100, 16 (*Bṛāṣva* and others); VII, 95, 2; VII, 6, 24 (*Vasiṣṭho Maitrāvaruṇih*); I, 31, 11 (*Hiranyastūpa*); IX, 91, 2

1. *Rv.* III, 53, 7-9; VII, 80, 4.

2. *Vedic Civilization and Culture*.

According to the collection of Veda
... in the sixth generation of ...
... is not a ...
... The former ... as a ...
... to King ...

A legend makes ... and ...
... This legend ...
... but in the ...
... is ever referred to, the books ...
... have much in common.

In ... the text has used the word
... It is difficult to identify this ...
... It is identified with the son of ...
... would be ... a son of his
... to the Indian ...

The ... of the ...
... different from the ... of ...
... and the ... of ...
... the ... there are three ...

... has been referred to in ...
... is qualified by the word ...
... If this interpretation is accepted
... he will be the fourth ...

... is also referred to in ...
... second ...
... Veda ...
... It is also not possible to identify him with any other ...

... is referred to in ...
... and others ...
...
...
...

(Kasyapa Marīcaḥ); and X, 49.8 (Indro Vaikunṭhaḥ). The geneology of Atri's family is the worst preserved. Rv. I, 100 has been proved to be by Kutsa.¹ Now Kutsa, Hiranyastūpa, Vasistha and Kasyapa lived much earlier than Nahusa. He can not be referred to by them.

Yadu, Puru, Turvasu, Anu and Druhyu are regarded as the sons of Yayāti. They have all been mentioned in VII, 5.3 by Vasistha. The use of these words by him as well as by other seers like Kanva, Savya, Agastya and Vama Deva, therefore, cannot refer to historical persons of these names.

Mahādevānanda Giri thinks that the word 'Āyu' in I, 53.10 (Savya Āngirasaḥ); II, 14.7 (Grtsamadaḥ); VI, 18.13 (Bharadvāja) and VIII, 53.2 (Medhyah Kāṇvaḥ) refer to Aila Pururavas.² Direct reference to Aila Pururavāḥ is seen in I, 31.4 (Hiranyastūpa). All these seers lived several generations before Aila Pururavas.

Āyu, the son of Pururavāḥ is alluded to in II, 14.7 (Grtsamada); VI, 18.13 (Bharadvāja); VIII, 52.1 (Āyuh Kāṇvaḥ); VIII, 53.2 (Medhyah Kāṇvaḥ); I, 53.10 (Savya Āngirasa); and X, 49.5 (Indra Vaikunṭhaḥ). Some of these seers can never be expected to refer to Āyu.

Saryāta, son of Manu is referred to in I, 112.17 by Kutsa Āngirasa. It is not possible to identify this Manu. If ~~the~~ he is identified with Vaivasvat Manu, the father of Saryāta on the authority of the statements of the Purāṇas he can not be referred to by Kutsa. Likewise Saryāta, son of Saryāta ~~ex~~ cannot be identified with the word 'saryāta' used by Savya in I, 51.12 and by Viśvāmitra in III, 51.7.

The Ramāyana associates Yuvanāśva with the family of Vaivasvat Manu. ^{The Veda} It is not possible to discover any relation between the two. But for Māndhātā no other name is common to the lists of the predecessors and

1. See S.K. Gupta -- Authorship of some of the Hymns of the Rg-Veda, A.I.O.C. 1949.

2. Vedic Civilization and Culture.

(Kāṇvaśāstrīya); and K. 40.3 (Indra Vajrasūtra). The name
Kāṇva of Attri's family is the worst preserved. It
has been proved to be by Indra, Kāṇvaśāstrīya,
Vajrasūtra and Kāṇvaśāstrīya lived much earlier than Indra. It
can not be referred to by Indra.

Indra, Indra, Indra, Indra and Indra are
referred to the sons of Yama. They have all been mentioned
in VI. 1. 3 by Vajrasūtra. The use of these words by him as
well as by other poets like Kāṇva, Kāṇvaśāstrīya and Indra
Deva, therefore, cannot refer to historical persons of
these names.

Kāṇvaśāstrīya first thinks that the word
'Indra' in K. 40.3 (Kāṇvaśāstrīya); II. 14.7 (Gṛhasthaśāstra);
VI. 10.13 (Kāṇvaśāstrīya) and VII. 22.2 (Kāṇvaśāstrīya) refers
to Attri's family. Direct reference to Attri's family is
seen in K. 40.3 (Indra Vajrasūtra). All these words lived several
generations before Attri's family.

Indra, the son of Yama, is alluded to
in II. 14.7 (Gṛhasthaśāstra); VI. 10.13 (Kāṇvaśāstrīya); VII. 22.2
(Kāṇvaśāstrīya); VIII. 22.2 (Kāṇvaśāstrīya); I. 22.10 (Kāṇvaśāstrīya);
IX. 22.2 (Kāṇvaśāstrīya); and K. 40.3 (Indra Vajrasūtra). Some of these
words can never be expected to refer to Indra.

Kāṇvaśāstrīya, son of Yama is referred to in
I. 22.17 by Indra Vajrasūtra. It is not possible to identify
this name. It can be identified with Vajrasūtra's name.
The latter's identity on the authority of the statements
of the Vajrasūtra is not to be referred to by Indra. Since
Kāṇvaśāstrīya, son of Yama, cannot be identified with
the word 'Indra' used by Indra in I. 22.17 and by Indra
in II. 14.7.

The name Kāṇvaśāstrīya is associated with
the family of Vajrasūtra. It is not possible to dis-
cover any relation between the two, but the name Kāṇvaśāstrīya
is connected to the name of the Vajrasūtra's family.
The name Kāṇvaśāstrīya is connected to the name of the Vajrasūtra's family.
The name Kāṇvaśāstrīya is connected to the name of the Vajrasūtra's family.
The name Kāṇvaśāstrīya is connected to the name of the Vajrasūtra's family.

followers of Yuvanāśva given in the Rg-Veda and the Rāmāyana. If Yuvanāśva and his descendants are identified with those of the Rāmāyana, they cannot be referred to in the verses where their names occur in the Rg-Veda. If they are considered as a separate family their authentic geneologies has yet to be determined before they can be regarded as historical personages mentioned in the hymns of the Rg-Veda.

Both according to the Purāṇas and the V geneologies of Vedic seers, Bharata's mother Sakuntalā is the daughter of Viśvāmitra. He is regarded as a contemporary of Sudāsa since he officiated in the sacrifice of the latter. But from the internal evidence of the Rg-Veda shows that Sudāsa is sixth in descent from Dugyanta.¹ Yet according to the Puranas king Dushmanta is placed in the sixth descending generation from Jadu. According to the Rg-Veda Sudāsa is the sixth in descent from Dushmanta. So according to the Puranas emperor Sudāsa who is described in the Rg-Veda as the contemporary of Jadu, Puru and others falls to their 12th descending generation.²

Rv. I, 116.16 contains a peculiar statement that the father made Rjrasva blind. Such an event is unthinkable. Passages like this are mystic poetry and have a remarkable affinity with similar sayings by Kabir and other saint poets of Hindi. They cannot, therefore, be taken as historical facts.

The association of Angiras and his descendants with fire³ and their epithets 'agneh sūnavah'⁵ and 'divasputrah'⁴ and the story of the birth of Angiras from live-charcoal given in the Aitareya Brāhmaṇa indicate that the Rg-Veda and its Brāhmaṇa do not imply historical persons by words like Angiras. Dr. Macdonell and Prof. Keith in their Vedic Index declare that the Vedic seers like Angiras, Agastya, Atri, Uśanas, and others

1. Vcc. *ibid*

2. *ibid*.

3. Rv. I, 31.1; I, 127.2.

4. Rv. IV, 2.15; III, 53.7; X, 62.7.

5. Rv. X, 62.5.

followers of the Veda given in the Veda and the
Veda, the Veda and his descendants are identified with
those of the Veda, they cannot be referred to in the
Veda where their names occur in the Veda. If they are
considered as a separate family their authentic genealogy
has yet to be determined before they can be regarded
as historical personages mentioned in the lyrics of the
Veda.

Both according to the Veda and the
Genealogy of Vedic verse, Bharata's mother, Anshu-
ka is the daughter of Vedic verse. He is regarded as a con-
temporary of Vedic verse since he officiated in the sacrifice of
the Veda, but from the internal evidence of the Veda
shows that he is sixth in descent from Vedic verse. Yet
according to the Vedic king Anshu-ka is placed in the
sixth descending generation from Vedic verse. According to the
Veda Anshu-ka is the sixth in descent from Vedic verse. In
accordance with the Vedic verse Anshu-ka who is described
in the Veda as the contemporary of Vedic verse, Vedic verse and others
belong to the Vedic verse descending generation.
The Vedic verse, I, 110, is containing a peculiar stanza
which states that the Vedic verse Bharata, each in verse is
unlike the Vedic verse like the Vedic verse and
have a Vedic verse activity with Vedic verse by Vedic
and other Vedic verse of Vedic verse. They cannot, therefore, be
taken as historical facts.

The association of Vedic verse and his descen-
dants with Vedic verse and their Vedic verse, and
and 'divine', and the story of the birth of Vedic verse
from Vedic verse given in the Vedic verse indicates
that the Veda and its Vedic verse do not in Vedic verse
and persons of Vedic verse Vedic verse, Mr. Vedic verse
and Vedic verse Vedic verse Vedic verse that the
Vedic verse Vedic verse Vedic verse Vedic verse Vedic verse
Vedic verse Vedic verse Vedic verse Vedic verse Vedic verse
Vedic verse Vedic verse Vedic verse Vedic verse Vedic verse

Riśvan in the Rg-Veda are either mythical persons or are half-mythical beings. They have no historical existence. They have been mentioned ~~but~~ only vaguely. Thus Kutsa refers to Bharadvāja in I, 112, 13 and Bharadvāja refers to Kutsa in VI, 18, 23. In the geneology of Vedic seers Kutsa is second and Bharadvāja is third in descent from Aṅgiras. The word 'Atri' has been used 18 times by the family of Atri and 21 times by other families. The use of this word goes back to the earliest poets of the Aṅgiras family and other families.

Under the circumstances it is not possible to connect the alleged historical names found in the Rg-Veda with their counter-parts in the Purāṇas. No other connected and consistent history has so far been traced or constructed from the evidence of the Rg-Veda. The ~~ancient~~ ancient works like the Brāhmaṇas and the Nighaṇṭu of Yāska treat such names ^{as} anything but proper names. It is, therefore, safer to interpret such words in their root-sense till further researches in this respect lead to a different conclusion. Dayānanda has done so. It matters little that his out-look and approach in arriving at this conclusion is different from the one followed above.

...the Vedas, and other mythical persons or ...
...they have no historical existence.
...they have been mentioned indirectly. Thus ...
...refers to ... in 1.112.13 and 1.112.14 ...
...to ... in 1.112.15. In the Homology of ...
...is a second and ... is ... in ...
...the word 'Atri' has been used in ...
...of Atri was ... by other families. The ...
...of this word goes back to the earliest roots of the ...
...and other families.
...Under the circumstances it is not possible
...to connect the alleged historical names found in the ...
...Veda with their counterparts in the ...
...connected and consistent history has not been traced
...or connected from the evidence of the ...
...ancient works like the ... and the ... of ...
...treat such names, anything but proper names. It is, there-
...fore, safer to ... such words in their root-form
...till further research in this respect leads to a different
...conclusion. ... has done so. It matters little that
...his out-look and approach in writing of this conclusion
...is different from the one followed above.

XXIII. Dayānanda's Interpretation of some

Important Historical Names of the Rg-Veda.

Dayānanda has explained every historical name in its etymological sense. Some of these words have already been discussed before. Some of the rest are discussed below:-

Anānatah.

It has been explained as 'unbending before enemies' in I, 87.1; VI, 45.9; and as 'modest' in VII, 6.4. In the former case it is analysed as 'na / anata' and the latter case it is analysed as ^{'na} / anata.

Adhriḡuḥ.

Dayānanda has derived it by adding the suffix 'u' by U. I, 7 to / gamlṛ gatm preceded by 'adhri' in I, 61.1; I, 112.20; III, 21.4; V, 73.2; and VI, 45.20. The word 'adhri' has been explained as 'warriors unbearable to the enemies' in I, 61.1; as 'prosperity' in I, 112.20; as 'Mantras' in III, 21.4; as 'much' in V, 73.2; and as 'truthful' in VI, 45.20. He has thus ^{derived it} explained 'adhriḡuḥ' from / dhriḡ dhvamsane. He has explained 'adhriḡu' as 'one who employs irresistible warriors' in I, 61.1; as 'a prosperous man' in I, 112.20; as 'one who knows the Mantras' in III, 21.4; as 'one who travels much' in V, 73.2; and as 'one who possesses a truthful conduct' in VI, 45.20. In V, 10.1 he explains it as 'yo-dhriḡn dhārakān gaduktik gacchati'. Here it is derived from / gamlṛ as before preceded by 'dhr' compounded with 'naṇ'. 'Dhr' is derived from / dhr. Both in I, 61.1 and III, 21.4 Dayānanda differs from Yaska in his explanation of this word though he takes his stand on the etymologies of Yaska. This difference is due to the different outlook of Dayānanda who is giving an ādhyātmika explanation of these verses. In I, 61.1 Yaska's explanation results in repetition on account of the use of the word Indra in the verse. 'Adhriḡu' must therefore, be explained as Dayānanda has done.

Ambarīsa.

Dayānanda has explained it in I, 100.17 as 'sabdavidyāvit' ^{He} and derives it from /abi sabde by U. IV, 29.

Uśanā Kāvyaḥ.

Dayānanda has explained 'uśanā' throughout the Rg-Veda except in I, 130.9 and IV, 16.12 as 'desirous'. In I, 130.9 it has been translated ~~xx~~ into Hindi as 'vidyādi guṇom se kānti yukta'. In IV, 16.2 'uśanā iva' is has been translated as ~~i~~ 'yathākāmāḥ'. In all these cases this word is derived from / vaśa kāntau, by U. IV, 239.

The word 'kāvyah' associated with 'uśanā' is derived from 'kavi' uniformly translated by Dayānanda as 'a wise man'. Dayānanda has explained 'kāvyah' used in the masculine as 'the son of a wise man' and in the neuter as 'the work of a wise man' except in I, 72.1 where it has been translated as 'vedastotrāṇi'. In this case it is to be explained as 'the work of kavi -- the Supreme Soul'.

Usik and Ausija.

Dayānanda explains 'usikā' by 'desirous' supplying an appropriate object where necessary. Thus in I, 60.4 it is 'truth' in I, 131.5; 'righteousness' in I, 131.5; as 'propagation of good qualities' in III, 27.10. ~~xx~~ It is derived from / vaśa kāntau.

Dayānanda has explained 'ausijah' as 'yah usiji prakāśe jātaḥ sa usik tasya vidyāvataḥ putra iva' in I, 18.1 on the authority of N. VI, 10; as 'the son of a scholar' in I, 112.11 on the authority of Nigh. III, 15; as 'expert in respect of desirous persons' in IV, 21.7; and as 'a son of a desirous person' in all other places.

Rjivā.

Dayānanda takes it as a compound of 'rjī-~~andx~~ (straightforward) and 'śvan'. The latter word has been explained in two ~~ta~~ different ways. In I, 51.5 it has been derived from / aśūn vyāptau saṅghāte ca by adding the

The Sanskrit has explained it in I, 100, 11
as 'sambhavadviti' and derives it from 'sambh' added to

U, IV, 39.

सम्भवि

Sanskrit has explained 'सम्भवि' through-
out the preface except in I, 100, 9 and IV, 10, 11 as 'सम्भ-
वि'. In I, 100, 9 it has been translated as into Hindi as
'सम्भवि' which is Hindi 'सम्भवि'. In IV, 10, 11 it has been
has been translated as 'सम्भवि'. In all these cases
this word is derived from 'सम्भ' added to U, IV, 39.

The word 'सम्भवि' associated with 'सम्भ-
वि' derived from 'सम्भ' which is translated by Sanskrit
as 'सम्भवि'. Sanskrit has explained 'सम्भवि' used
in the Sanskrit as 'the son of a white man' and in the
Sanskrit as 'the work of a white man' except in I, 100, 11 where
it has been translated as 'सम्भवि'. In this case
it is to be explained as 'the work of white' - the Sanskrit
word.

सम्भवि

Sanskrit explains 'सम्भवि' by Sanskrit
explaining an appropriate object where necessary. Thus in
I, 100, 4 it is 'सम्भवि' in I, 100, 5; 'सम्भवि' in I, 100,
6; as 'propagation of good qualities' in I, 100, 10, 11.
It is derived from 'सम्भ' added to U, IV, 39.

Sanskrit has explained 'सम्भवि' as 'सम्भ-
वि' which is 'सम्भवि' as with 'सम्भवि' added to U, IV, 39 as 'the son of a
Sanskrit' in I, 100, 11 on the authority of Sanskrit. In I, 100, 11 as
'expert in Sanskrit' of Sanskrit persons' in I, 100, 11; and
as 'a son of a Sanskrit person' in all other cases.

सम्भवि

Sanskrit has explained 'सम्भवि' as 'सम्भ-
वि' which is 'सम्भवि' as with 'सम्भवि' added to U, IV, 39 as 'the son of a
Sanskrit' in I, 100, 11 on the authority of Sanskrit. In I, 100, 11 as
'expert in Sanskrit' of Sanskrit persons' in I, 100, 11; and
as 'a son of a Sanskrit person' in all other cases.

suffix 'āvanip' and by dropping the initial 'a'. Here he has explained 'rjīsvā' as 'rjīn jñānādisaralān guṇānāśnute tam dhārmikam manugyam'. He has derived 'rjī' from / rja gatisthānārjanopārjanegū. ¹ In all other cases he has derived 'āvan' from 'āvan' from / tu o 'svi gativṛddhyoh by U. I, 159.

Dayānanda has translated 'rjīsvā' as 'the study that has a smooth progress' in I, 101.1; as 'one who has progressed by straightforward qualities' in IV, 16.13; as 'one who increases the qualities of straightforwardness and the like' in VI, 20.7; as 'a simple dog' in V, 29.11; and as 'one who has trained well dogs having straightforward qualities' in I, 53.8 (Padārthah); as 'in the conduct of such persons' (Anvayah), and in the last case he infers that none protects like well-trained dogs. They should, therefore, be carefully protected. ²

Rirāsva.

Dayānanda has taken it as a compound of 'rjira' and 'āsva'. ^{He} Dayānanda has translated it as 'a man possessing well-trained horses' in I, 116.16; I, 117.18; as 'a president of the state-assembly having well-trained horses' in I, 100.16; as 'an army having well-trained horses' and the like' in I, 117.17; and as 'one who has straightforward and strong policies' in I, 100.17. In the last case he has explained 'āsva' on the authority of Nigh. III, 3 where it does not occur. It is not possible to regard it as a case of contamination between 'āsva' and 'abhva' since the latter has also been explained on the same authority in several verses. Is it that this word existed in his manuscript? No answer to this is possible now. ⁴ His explanation can, however, be justified etymologically.

1. The Unādi Sūtra cited by him is not traceable. He probably refers to U. IV, 120. 2. See Bhāvarthah of this verse.

3. The original words are 'sarala, rjugatimat, and rjugamig'.

4. Also see PP. 501 infra, supra

Aucathya.

Dayānanda derives it from 'ucatha' and explains it as 'born or found in the straightforward' in I, 158.1; and as 'expert in all proper actions' in I, 158.4.

He has translated 'ucatha' as 'proper' in I, 143.6; V, 12.3; as 'worth-speaking' in I, 182.8; II, 19.7; II, 20.5; VII, 18.5; as 'the sayings of the Vedas' in I, 73.10; as 'agreeable, pleasing' in IV, 24.7; as 'preaching and teaching' in I, 110.1. It is derived from / vaca pari-bhāṣane.

Kavasa.

Dayānanda has explained it as 'a preacher' in VII, 18.12. It is derived from / ku 'sabde by U. IV, 2. The 'xx S' is changed 's'.xx

Grtsamada.

The word 'grtsa' has been explained as 'wise' on the authority of Nigh. III, 15 in all the Rks except in II, 19.8; II, 41.8; and II, 39.8.

He derives it from / gr̥dhu abhikāṅkṣayām in II, 19.8 and II, 39.8. He has thus translated 'grtsamada' as 'those who are desirous of happiness' in II, 19.8; II, 39.8; as 'those who have acquired happiness' in II, 41.18; and as 'those whose happiness is like that of wise men' in II, 4.9.

Gotama.

It has been taken as the superlative form of 'go' and has been translated as 'an excellent panegyrist' on the authority of Nigh. III, 16 in I, 79.10; as 'a man possessing knowledge and education' in I, 78.2; I, 88.4; 5; I, 183.5; IV, 32.12; as 'scholars who ~~xxx~~ acquire, know and possess good qualities like knowledge' or 'rays' in I, 63.9. In the first case he derives 'go' from / gaml̥ gatau. ~~But~~ The sense attributed to it in Nigh. III, 16 indicates that it is ~~xxx~~ derived from a root signifying 'speech'. The root 'gaml̥' ^{does not} ^{this sense directly} signify it. Dayānanda, however, attaches this sense to this root in explaining 'gotamāsaḥ' in I, 61.16 as 'gacchanti stuvanti sarvā vidyāste-tisayitāḥ'.

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in 1960; V. 10.3; as "word-speaking" in 1968; II

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The 'in' is changed to 'out'

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Originally it appears to have been derived from /guṇ awa-
kte śabde. The limitation of the sense of this root appears
to be later. It is better to derive 'go' of Nigh. III, 16
from this root instead of from /gaṇ. In all other cases
he takes his stand on Nigh. IV, 1.

Gaurivṛti.

It has been explained as 'yo gaurīm vācam
(Nigh. I, 11) vyeti sah.'¹

Jamadagniḥ.

Rs It has been explained in all the three
verses as 'an eye' on the authority of SB. VIII, 1.2.3. The
Padapāṭha has analysed it as 'jamad / agniḥ'. This analysis
follows the explanation of the Śatapatha Brāhmaṇa.

Trasadasyu.

It has been translated as 'one who is a
terror to the wicked' in IV, 38.1; IV, 42.8; IV, 42.9; V, 27.3;
V, 33.8; and VII, 19.3; and as 'one who is afraid of the wicked'
in I, 112.14.

Āptvaḥ.

~~It is derived from /āpti vyāptan. It has
been translated as 'āptesu bhavaḥ' in I, 106.9; and V, 41.9;
and as 'sarvavidyādisadgunavyāptan' in I, 30.14.~~

Nakṣa.

It is included in the synonyms of 'a man' in
Nigh. III, 3. Dayānanda has given this sense to this ~~xxx~~
word throughout his commentary except in VII, 6.5 where he
explains it as 'tied in truth'. It is derived from /naha-
bandhane by U. IV, 75. In I, 122.8 Dayānanda has combined both
these senses.

Nodhāḥ.

In his commentary on the U. IV, 226 Dayānanda
has derived it as 'nauti stauti ~~na~~ mūyate stūyate vā sah'.
He has explained it as 'a panagyrist' in I, 62.13; I, 124.4;
and in ~~I, 164~~ I, 64.1.

In I, 61.14 he has explained it as a com-
pound of 'no' and 'dhā' derived from /nīn prāpane by adding

¹ Also See V.K. Pp. 156-157.

the Unādi suffix 'do' and from / du dhān dhāraṇapōṣanayeh by adding 'kvip' respectively. The compounded whole is explained as 'nāyakan prāptikaran dhārantīti.' This etymology is quite sound.

Paṇayah.

In his commentary on U. IV, 118 Dayānanda has derived it as 'yah paṇāyati vyavaharati sa paṇih.' ~~ripavik~~ The root 'paṇa' is used in *stuti* also. Dayānanda has, therefore, attached this sense also in his translation of 'paṇi' in the *Rg-Veda*. He has translated this word as 'engaged in business' in I, 124.10; I, 151.9; I, 180.7; VI, 13.3; VI, 51.14; VI, 53.7; VII, 6.3; VII, 19.9; as 'knowing business or conduct' in VI, 20.4; as 'true in business or conduct' in I, 33.3; as 'a trader and the like engaged in business' in IV, 25.7; as 'a trader breeding or protecting cows' in I, 32.11; as 'praiseworthy traders' in I, 184.2; IV, 58.4; VI, 45.31; VI, 53.6; VII, 9.2; as 'praiseworthy men expert in business' in II, 24.6; as 'persons engaged in gambling and the like' in VI, 53.3; 5; as 'engaged in good and bad conduct' in I, 182.3; as 'praiseworthy' in V, 34.7; V, 61.8; VI, 33.2; as 'business and conduct' in I, 93.4; III, 58.2; as 'praiseworthy conduct and business' in I, 83.4; VI, 44.22; VI, 39.2; and VI, 61.1.

~~ripuravas~~

Pururavas.

It has been explained as 'puravo bahavo ravah' *śabdā yaśya viduṣastasmāi.*¹

Bhrgu.

U. I, 28 derives it from / bhrasja pāke. Dayānanda derives it from / bhrjī bharjane also. He has translated it as 'wise and learned man possessing ripe knowledge' in I, 58.6; II, 4.2; IV, 7.1; VI, 15.3; VII, 18.6; as 'those who destroy ignorance and unrighteousness' in I, 127.7 (1); I, 143.4; III, 2.4; as 'remover of miseries' in

1. Also see N. X, 46; Dayānanda's commentary, *SK.*, and Bala Manoranā on U. IV, 232. ~~Asatp~~

I, 127.7 (11); as 'shining technicians' in IV, 16.20; as 'being roasted or cooked' in III, 5.10; as 'roasting or cooking' in I, 60.1. He has translated 'bhṛgavāna' as 'one who accomplishes various objects by material sciences' in I, 71.4; as '(sun's) power of ripening' in IV, 7.4; and as 'one who behaves like a scholar having a well developed intelligence' in I, 120.5. In the last case he takes it as a noun formed by adding 'sānac' to the nominal root 'bhṛgu'. ~~(bhṛgu)~~
Medhyātithi.

It is a compound of 'medhya (pure)' and 'atithi (guest or visitor)'. It has been translated as 'a teacher accompanied by pure guests or visitors' in I, 36.10; as 'a scholar having pure and adorable students' in I, 36.11; and as 'one whose guests or visitors are pure and worthy of association' in I, 36.17.

Yayāti.

It has been derived from / yatī prayatne by adding the Unādi suffix 'in'. The reduplication is irregular. It has been translated as 'just as energetic persons accomplish or help in accomplishment of actions'. He could have derived it as 'yathā/ =/ yatī /in'.

Vanadeva.

It has been translated as 'beautiful scholar' in IV, 16.18.

Sāryāta.

It has been explained as 'śaro himsakan prāptan' in I, 112.17. He thus takes it as a 'Dvitiyā Tatpuruṣa' compound of 'śarah' and 'yātam'. 'Śarah' is the Accusative Plural of 'śr' derived from / śr himsāyām. The form 'sāryāta' in III, 51.7¹ has been explained in the same way. But in I, 51.12 it has been explained as 'yo vīra-samūhaṃ śaritam himsitum योग्यं सन्ततं निरन्तरं अति व्यपनोति'. The word is thus taken as a compound of 'sārya' formed from / śr by adding 'nyat' and of 'ata' formed from / ata by adding 'ac'. The derivation is no doubt in order. But he could directly derive it from 'Sāryāta'.

1. P.T. reads 'शरीरे हिंसकान्' for 'शरो हिंसकान्'.

XXIV Sciences in the Vedas.

Dayānanda regarded the Vedas as revealed and hence ^{as the source} ~~a store-house~~ of all knowledge. It was, therefore, natural for him to interpret many ~~explanatory~~ Vedic verses as containing references to and descriptions of ~~such~~ scientific inventions and theories, mathematics, medical science and the like. He has devoted a few chapters to such subjects in his Bhūmikā.

There is no regular and connected treatment of such subjects in the Vedas. All such references are scattered over them here and there. Dayānanda's belief is not new. ~~It is very old.~~ All ancient writers ^{on technical sciences} have declared their theories ~~as~~ based on the Vedas. Bodhānanda ~~on~~ in his commentary on the Yantra Sarvasva declares that Bharadvāja wrote this work after he had laboured over the Vedas and had collected the facts treated in this work.¹ Dayānanda's interpretation of some verses ^{as} containing references to scientific subjects is, thus, not a novelty. Such interpretations of Vedic verses must have existed even before him though they have not come down to the present day in the form of written works. Some of the verses interpreted by Dayānanda as having scientific knowledge in them are, therefore, discussed below.

He has seen a description of the movement of the earth round the sun in X, 189.1 as interpreted in the Bhūmikā and in Yv. III, 6. He has explained the word 'asadat' as 'svakakṣāyāṁ bhramati'. It is derived from ~~padl~~ ^{padl} viśarana gatyavasādanegū. The word is thus incapable of signifying 'svakakṣāyāṁ'. It has to be supplied by the context to complete the sense on the basis of knowledge gathered from practical experience or intuition or facts gathered from other works dealing with the subject.

'Mātaram' has been translated as 'waters

1. See Vimāna Śāstra PP. 10-11.

Dayananda regarded the Vedas as revealed
and hence as a source of all knowledge. It was, therefore,
natural for him to interpret many ^{as the source} ~~scientific~~ Vedic verses
as containing references to and descriptions of such subjects
as astronomy and theories, mathematics, medical science
and the like. He has devoted a few chapters to such subjects
in his *Himālikā*.

There is no regular and connected treat-
ment of such subjects in the Vedas. All such references
are scattered over them here and there. Dayananda's belief
is not new, it is very old. All ancient writers have de-
clared their theories based on the Vedas. Bodhidatta
in his commentary on the *Kaṭha Upaniṣad* declared that
Bharadvāja wrote this work after he had laboured over the
Vedas and had collected the facts treated in this work.
Dayananda's interpretation of some verses containing refer-
ences to scientific subjects as, thus, not a novelty. Such
interpretations of Vedic verses must have existed even before
him though they have not come down to the present day in
the form of written works. Some of the verses interpreted
by Dayananda as having scientific knowledge in them are,
therefore, discussed below.

He has seen a description of the move-
ment of the earth round the sun in 1.139.1 as interpreted
in the *Himālikā* and in IV 11.6. He has explained the word
'*śaśvatā*' as 'everlastingly permanent'. It is derived from
a root *śas* 'to last, to endure'. The word is thus interpreted
of something 'everlasting'. It has to be supplied by the
context to complete the sense on the basis of knowledge
gathered from practical experience or intuition or facts
gathered from other works dealing with the subject.
'*śaśvatā*' has been translated as 'eternal'.

the origin of earth'. The earth has been described as created from water in the Tait. Up. II, 1 ~~and other authorities~~^{III, 9.2;} M. I, 8; 12; 13; Rv. ^{in such} X, 129, 3 and other authorities. His interpretation of 'pitā' is confirmed by SB. XIV, 1.4.15.

Dayānanda writes that this verse has been explained in SB. II, 1.4.29. This Brāhmaṇa has quoted all the three verses of the hymn followed by the words 'tadyadevā-syātra sambhārairvā'nakṣatrarvartubhirvā-dhānena vā-nāptam bhavati tadevāyaitena sarvamāptam bhavati tasmāt sarparājñyā rgbhirupatisthate.' The sense of these words is not quite clear. They appear to suggest that the earth is not reached by the stars, the planets and the seasons. It is the earth that reaches them. If so Dayānanda is perfectly supported by this Brāhmaṇa in his conclusion.

In the Bhūmika Dayānanda has widened the scope of this Mantra by interpreting 'gauh'¹ as 'the sun', 'the moon' and any other region or planet (loka). He does so on the authority of SB. VI, 1.2.34 (which clearly propounds the movement of the earth); VI, 5.2.17; AB. IV, 15; 17;² and ^{on the basis of} the etymology of the word. All that moves is 'gauh'. The interpretation of 'mātaram' and 'pitā' naturally varies with the ~~subject-matter~~ variation of the object treated.³ Dayānanda also infers that the sun moves round its axis whereas all other regions move round the sun.⁴

In his interpretation of Rv. I, 164.17 Dayānanda sees a description of the earth moving round the three sides of the sun so that one half of it is always illuminated while the other half is enveloped in darkness. It happens by rotation.⁵ This verse thus contains a scientific explanation of the occurrence ^{of} day and night. Rv. X, 65.6⁶ also states that the earth moves on her axis round the sun. Rv. II, 11.20 states that the various regions are supported and kept under control by the sun.⁷

1. Also see YVBB. PP. 235 ft. 3.

3. RBB. PP. 173.

see YVBB. PP. 239 ft. para 5 in col. 2.

5. See Bhavārthah.

6. RBB. PP. 175.

7. cp. 'cakram sūryo nāvartayat'. Also see YVBB. PP. 238-240 ft.

2. See VK. PP. 154; N. II, 5.

4. See H.T. PP. 174; also

Rv. VIII, 48, 13 deals with the movement of the moon.¹ Dayānanda has interpreted 'anu' as 'anubhramati'. This position has no corresponding verb in the verse. Its object/^{also} has also not been mentioned. Dayānanda thus interprets it correctly and justly supplies the object 'bhūmim'. He has interpreted 'dyāvāpṛthivī ā tatantha' as 'comes in between the earth and the sun in the course of its movements'. The verb in the sentence is in the singular and can refer to 'soma' only. It is the Perfect form of / tanu vistāre. 'dyāvāpṛthivī' should, therefore, be explained as Dayānanda has done.

Rv. I, 35, 2 (also explained in Yv. XXXIII, 43); VI, 8, 3; VIII, 12, 28; 29 describe the mutual force of attraction and gravitation of the sun, the earth and God.² Dayānanda has explained 'hari' in VIII, 12, 28 as 'ākarsana-prakāśanaharanasīlau'. Dayānanda repeats ^{this word} ~~it~~ in the second part of this verse and ~~it~~ in the next two verses. This manner of repetition and explanation is not unnatural, although there was no need to do so. His purpose would have been amply served by the first verse. Rv. VI, 8, 3 is incapable of yielding the ~~the~~ conclusion drawn by Dayānanda.

In I, 35, 2 he gives two explanations in the commentary. In one of them he connects 'ā' with 'kṛṣṇena' and in the other with 'vartmānah'. He has explained the former word as 'power of attraction' and the latter as 'existing with the power of attraction'. Both the constructions and explanations are sound. Objection has, however, been taken to the construction and explanation of 'ākṛṣṇena' on the ground that such a construction has not been given by any commentator.³ The objection ~~is~~ needs no comments.

Dayānanda interprets a description of circumference, diameter and axis of the earth⁴ in Rv. I, 164.

1. RBB. PP. 175-176.

2. Ibid. PP. 176 - 180.

3. See Bhūmikābhāṣa PP. 199-201.

4. RBB. ~~126~~ PP. 186-187.

35 (interpreted in Yv. XXXIII also) and X, 130.3. In the latter verse ~~the~~ words like R 'paridhi' have been used. Dayānanda ^{based his} conclusion is based on this use. ^{But his} This conclusion can not be regarded as following from the verse.

The conclusions drawn from I, 164.35 follow ^{its} from ~~the~~ interpretation given in the Bhūmika and in the commentary on the Yajur-Veda. ~~It~~ They do not follow from his comments in the Rg-Veda Bhāṣya. He could have been justified on the basis of the questions in the previous verse about the extreme end and navel of the earth if he had explained this verse after the manner followed in the Bhūmika and the Yajur-Veda. In the Bhūmika he has interpreted 'yajña' as 'vyāsa' and 'madhyarekhā'. He takes his stand on the 'saṅgatarāṇa' sense of the / yaja. In the Yajur-Veda commentary he has explained 'vedih' as 'madhyarekhā'. This sense follows from the 'sattā' and 'lābha' senses of the / vid.

From his interpretations of Rv. I, 34.2; 7; I, 46⁷/₈; I, 85.4; I, 116.3-6; I, 164.47; 48 Dayānanda infers the construction and use of aeroplanes, ships and the like. I, 116.5 refers to the 100 'aritraḥ' (iron pillars) to uphold vehicles and to measure depths in air, sea and on earth. I, 34.2 describes the three wheels (pavayah) and three tying posts (akambhāsaḥ); and I, 164.48 describes the 12 pradhis, ~~the~~ 300 śankus, 60 fixing nails and 3 axles of a wheel. Dayānanda's conclusions are confirmed by the conclusions arrived at by Mr. G.B. Makoday in his article 'Ships and Planes in the Rig-Veda' ¹ on the basis of Rv. I, 116. 2-5. Verses 3-5 have also been cited and explained by Dayānanda in this connection. ²

1. Submitted to A.I.O.C. XIV, 1948; See Summary of Papers Part I, PP. 2-3. He concludes that the Vedic people had vehicles not less than 200 feet long moving both in air and water, wireless system, and a measure like but of ~~ex~~ greater power than the modern horse-power measure. The researches of Prof. Church Wood in the folk songs of the tribes of east show the existence of aeroplanes in India about 12,000 years ago.

2. RBB. PP. 243-255.

Dayānanda has seen a description of wireless and telegraphic means of communications in his interpretation of Rv. I, 119, 10. He has explained 'abhidhyum' as 'connected with electric energy'; 'sarvayā' as 'repeated strokes and movements'; and 'tarutāram' as 'wireless and telegraphic apparatus'; and 'śvetam' as 'made of shining metals'. In the Rg-Veda commentary he has translated 'sarvayā' as 'having mechanical parts which are to be struck and (at the time of use)'. The Hindi Translation of this word is incorrect. The interpretation of 'śvetam' in the Rg-Veda commentary is not clear. His explanation in the Bhūmika is quite reasonable.

Dayānanda has translated several verses dealing with medical science. Thus in V, 78 he has interpreted the science of delivering children from the womb of the mother. In the Bhūmika he writes that the germ of medical science is found in Yv. VI, 22. He could have referred to some more better verses in this connection both from the Rg-Veda and other Vedas.

Dayānanda has translated several other verses of the Rg-Veda and the Yajur-Veda as referring to scientific theories, terms, inventions, appliances and machines. Many of his conclusions arrived at from the interpretation of such verses are ^{or} resistible.

XXV Dayānanda's Treatment of the
Repeated Texts of the Rg-Veda.

In mystic poetry repetition is not regarded as objectionable. Some poets resort to it with insistence. It does not mar the beauty of the poem. On the other hand it gives it a singular power and beauty. It often helps the poet in impressing upon the mind of the reader the subtle ideas of his mind with greater exquisiteness than it could otherwise be done.¹

The ~~Rg-V~~ Rg-Veda is a book of mystic poetry as well. It, therefore, contains a large mass of repetitions. Prof. Bloomfield thinks that there are 2400 note-worthy repetitions. He has classified these repetitions into nine groups. Dayānanda's treatment of repeated texts under some of these groups is examined below.

a. Lines repeated in the same hymn including refrain lines.

The number of such lines is quite large. Lines other than refrain lines repeated in the same hymn become a part of the context of the verse in which they are repeated. Their words are adjusted backward and forward as the expalantion in the context demands. Such texts are, therefore, no repetitions in so far as their interpretation is concerned. To illustrate the point by an example, Rv. I, 12. 3a repeated as I, 12. 10b may be taken. Dayānanda's interpretation of this foot in the former verse is ' (devān) divyagunāsahitān padārthān (iha) asmin sthāne (ā) abhitah (vaha) vahati'. In the latter place it is ' (devān) divyagunā viduṣo divyagunān vā (iha) asmin saṁsāre smatsannidhan (ā) samantāt (vaha) prāpaya prāpayati vā'. It is not necessary that in such cases the interpretation of all the words should change. In I, 36. 2c repeated as I, 36. 6c the difference is in the interpretation of the

1. See A. Ghosh in *Aurobindo Mandir Annual* 5, August, 1946 on Mystic Poetry PP. 16-17.

word 'nah' only. In the former place it has been taken in the Genitive and in the latter place x in the Accusative.

The case with refrain lines is different. Often their interpretation remains the same. Thus the refrains of I, 19.1c; I, 94.1 cd; I, 95.11 cd, I, 112.1 cd and others wherever they occur have almost the same explanation.

b. Entire single stanzas repeated unchanged as refrains at the end of hymns.

The majority of such stanzas are usually ascribed to the same seer or family of seers. But there is a large number of such stanzas scattered through the entire collection that have been repeated on account of their subject matter. In some cases the same words acquire a different sense depending upon the context in which they have been used. Thus Dayānanda has given^a different interpretations of I, 95.11 in I, 96.9; of I, 100.19 in I, 102.11; of I, 175.6 in I, 176.6; ^{of} I, 183.6 in I, 184.6; ^{of} II, 1.16 in II, 2.13; of II, 11.21 in II, 15.10; II, 16.9; II, 17.9; II, 18.9; II, 19.9; and II, 20.9; of II, 13.13 in II, 14.12; of II, 23.19 in II, 24.15 and ~~and~~ so on. Dayānanda thus explains two identical words differently mainly according to the context. He does not indulge in unnecessary display of his knowledge of grammar though it helps him much in his attempt. He has thus successfully shown ^{in many cases} that the so-called ~~xxx~~ repeated texts play different rolls at different places and hence such verses should be explained with reference to the context only in utter disregard to their seemingly identical forms.

c. Entire single stanzas not refrains, repeated in any part of a hymn.

The number of these stanzas is 23, ~~xxx~~ repeated each a single time, so as to yield a total of 46 occurrences. Dayānanda has explained differently the repeated stanza I, 13.9 in V, 5.8; I, 23.8 in II, 41.15; I,

124.12 in VI, 64.6; I, 147.3 in IV, 4.13; I, 174.9 in VI, 20.12; and III, 52.3 in IV, 32.16. He has given the same explanation but a different gist of III, 41.6 in VI, 45.27; of III, 47.5 in VI, 19.11 and of VI, 15.12 in VII, 4.9. His translation as well as the gist of II, 41.13 is the same in VI, 52.7. Though the deity of this repeated stanza is the same in both the places the seer differs. Dayānanda has not been worried about the difference in authorship. His concern was with the subject-matter only. This survey clearly shows that ^{he} does not insist in giving a different explanation of each repeated text.

d. Groups of stanzas of a hymn repeated in another hymn.

Under this head fall two groups-- III, 4.8-11 repeated in VII, 2.8-11; and V, 42.16 cd, -18 repeated in V, 43.15 cd - 17. ~~In these two groups~~ The verses in the latter group have practically the same explanation in both the places except minor differences here and there. These differences are confined to the interpretation of a word or two. The gist of V, 42.18 is different in V, 43.17.

In the former group the verses have been interpreted differently at both the places. These differences are in the interpretations of some important words, in the prose order and ⁱⁿ the gist.

In short Dayānanda's interpretation of repeated texts of the Rg-Veda is quite sound and is based on scientific principles.

XXVI. Figures of Speech detected by Dayānanda

in the Mantras of the Rg-Veda.

All the research done in the study of the Rg-Veda from the rhetorical point of view is of no practical value in respect of the commentary of Dayānanda. He offers a different type of explanation. He had studied the Kāvya-lāṅkārasūtravṛtti and the Kāvya Prakāśa. He has not only advocated the use of figures of speech and the śabda śaktis in the interpretation of Vedic Mantras but has applied them in his commentary. He has thus pointed out figures in a large number of Vedic Mantras. These figures are Śleṣa, Upamā, and Rūpaka. He has defined them and classified them in the Bhūmikā.¹ Upamā is of two kinds -- Pūrṇā and Luptā. The latter is of eight kinds according as one or more of the ingredients of Upamā are suppressed. Later authorities like Viśvanātha and Mammāṭa do not recognise Vācaka-pamāna-luptā. Śleṣa is of three types. Rūpaka has six types.

In his definition, classification and working of figures both in the Bhūmikā and in the commentaries he has followed the scheme of the Kāvya-lāṅkārasūtravṛtti. The theories of Mammāṭa were a comparatively recent. Dayānanda perhaps also did not like the taste of ^{the} Kāvya Prakāśa. Moreover, works of later rhetoricians did not serve his purpose. They were incapable of interpreting the phrases as Upamās as listed in Nigh. III, 13 (nos. 5-8). Many a Vedic Mantras did not confirm to the rules laid down by them. All such cases could be accounted for by the Kāvya-lāṅkārasūtravṛtti.

In his commentary Dayānanda has pointed Rūpaka only in four verses of I, 164. In none of them he has classified it in ^{to} its kinds. Thus I, 164.20 involves Adhikābheda-rūpaka (Bhede-bheda-rūpātiśayakti of Viśvanātha) since here is the complete identity of all the ^{of} ~~Upamās~~

1. RBB, PP. 463-464.

Upaneyas with their Upamānas. Likewise I, 164.20; 24 involve the same figure. But in all these cases ^{it} has termed ^{it} simply ^a Rūpaka.

In I, 164.26 Dayānanda interprets a Rūpaka in the word 'savitā', i.e., he thinks that here is a complete identity of 'savitā (the sun)' and 'savitā (the teacher)'. It is in fact Śleṣa and not Rūpaka. The two senses are separately yielded by Śleṣa on this as well on other words by Abhidhā. The two senses are then combined into a similitude by Dhvani. The verse thus involves Abhidhāmūlako Vivakṣitānyaparavācyo Lakṣyakramavyangyah Arthasaktyudbhavaḥ Svataḥ-sambhavi Padagataḥ Śleṣalāṅkāreṇa Upamādhvaniḥ'.

There is no Rūpaka in the interpretation given to I, 164.30 by Dayānanda.

The number of verses involving Śleṣa is fairly large. Dayānanda has not classified these ^{many} verses according into the various types of Śleṣa. In ~~most~~ cases it is the Artha Śleṣa that occurs in the Mantras. But the majority cases involve the Śabda Śleṣa.

Though Dayānanda has given 9 types of Upamā in the Bhūmika he has used only four in -- Upamā, Pūrṇopamā, Lūptopamā and Vācakalūptopamā. The first and third are only general terms.

Pūrṇopamā has been pointed out only in I, 27.10. where ~~it~~ it does not occur, ^{here}.

Dayānanda has not classified a large number of verses containing ~~into~~ Upamā into its types. Thus I, 1.9; I, 8.8; II, 33.6; IV, 19.4; VI, 41.1 ¹ as well as I, 3.8 should be classed as Pūrṇopamā cases; V, 79.1 as Dharmavācakalūptā; and I, 32.1 as suggested similitude. Similarly he has not classified about 26 cases of Lūptopamā into ~~their~~ its classes. Thus ^{and I, 26.8} I, 2.7/contains suggested similes and I, 80.2 Vācakopameyalūptā.

1. The classification of the figure in the H. T. is incorrect. The Vācaka 'na' is clearly read in the verse.

...the same ... in all these cases ...

In I. 104.20 ... in the word 'aviti', i.e., no ... identity of 'aviti' (the ... and 'aviti' (the ... It is in fact ... and not ... separately ... by ... The two ... are then ... by ... the ... involve ...

There is no ... in the ... given to I. 104.20 ...

The number of ... involving ... is ... I. 104.20 ... has not ... these ... into the ... of ... in ... is the ... that occurs in the ... the ... cases involve the ...

... has given ... of ... in the ... he has ... only ... the ... and ... General ...

... has been ... out ... I. 104.20 ... does not ...

... has not ... a large number of ... I. 104.20 ... as well as ... be ... I. 104.20 ... and I. 104.20 ... into ... I. 104.20 ...

The number of verses involving Vācakaluptā is the largest. In the majority cases they are suggested ones. Some of them have already been discussed in the earlier chapters. Some of the similis under this class are of course Abhidheya.

Dayānanda has also noticed cases of Saṅkara and Samasṛti without giving these names. In such cases he ~~includes only those~~ has detected the combinations of ~~the various types of~~ Upamā with Vācakaluptopamā in three cases in I, 32 and ²Upamā (both Pūrnā and Luptā) with Śleṣa in about a score of verses.

In verses like I, 92.14; I, 97.2; 3; I, 119.1; II, 20.2; II, 27.4 and III, 8.2 he does not refrain from repeating one or more words occurring in a verse in the following verse, where necessary.

He also makes use of Kāku in a number of verses. I, 30.20 may be cited as one of them.

Dayānanda's classification of figures thus is not very accurate. But it has in no way marred the accuracy of the commentary. It is not the figures that have dictated the interpretation in all cases. In some cases ^{They have} the figure has been named after the interpretation.

It is evident from this survey that Dayānanda has amply applied Dhvani and Vyāṅjanā in his commentary ^{though} he has ~~not~~ ^{not} acknowledged them or classed verses under them. It is doubtful if he ever studied works like the Dhvanyāloka. If he had seen them he must have expressly referred to them and to their theories. He could not have escaped their influence especially because they would have proved a powerful ^{and helpful} weapon and instrument in his hand.

The number of verses involved in the
is the largest in the majority cases they are
suggested on a basis of their having already been discussed
in the earlier chapters. Some of the results under this
class are of course additional.

It should be also noted cases of
and without giving these names. In each
case he has been detected the combination
of the two systems with the following is
three cases in 1, 2, 3 and 4 (both 1, 2 and 3)
with these in about a group of verses.

In verse like 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

is also noted one of them in a number of
verses, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

is not very common. But it has in no way reached the
account of the same. It is not the right way
have discussed the investigation in the case. The
case the right way. It has reached after the investigation.

It is evident from this survey that
the number of verses involved in the
commentary has been reached. It has reached after the investigation.
under this. It is evident that he never reached after the investigation.
the investigation. It has reached after the investigation.
It is evident that he never reached after the investigation.
have reached after the investigation. It has reached after the investigation.
have reached after the investigation. It has reached after the investigation.

Dayānanda has given the Padapāṭha of all the Mantras of the Rg-Veda. This Padapāṭha differs at many places from the Padapāṭha attributed to Śākalya.¹ These differences are very vital in many places. Though the Padapāṭha of Dayānanda is not free from defects and irregularities it makes a definite improvement upon the work of Śākalya in some respects. The chief points of irregularities and specialities are noted below.

a. Irregularities.

The following types of words have not been analysed in this text:

1. Words like 'ṛṣibhiḥ' (I, 1.2); 'apturāḥ' (I, 3.8).
2. Several compounds like 'vr̥ktabarhiṣaḥ' (I, 3.3).
3. Several compounds having 'asvapada vighraha' like 'sumatīnam' (I, 4.3); 'sajosaṣaḥ' (I, 43.3); 'sukhaḥ' (I, 120.11); 'susaṅkāsa' (I, 123.11); 'atimānam' (I, 129.5); and 'niyānam' (I, 164.47).
4. Words formed by suffixes 'kvanip' 'matup' and the like 'harivah' (I, 3.6).
5. Upapada derivative nouns like 'yatasrucaḥ' (I, 142.5); and 'atithigva' (I, 51.6).

6. In cases of compounds like 'somaparvabhiḥ' (I, 9.1) the 'avagraha' is placed between the two members of the compound instead of between the suffix case-ending and the compound word.

7. 'Iti' is irregularly placed after the compounds ending in dual 'ī', 'ū' and 'e' and seldom after cases governed by P. I, 1.11.

'U' of the Saṃhitā text has always been shown as 'ūm iti'.

They metrical lengthening governed by 'anyesāmapi dr̥ṣyate' in words like 'rāthyebhiḥ' (I, 157.6)

1. The text of Śākalya's Padapāṭha printed in the Rgvedaśikṣā and the Rgveda published by the Poona Sansodhaka Mandala has been utilized in this chapter.

and 'vāvṛdhānah' (V, 2.12) has not been shortened; and that of 'tujādīnām' has been irregularly shortened.

The final 'anusvāra' has not been restored both in the case of ~~un~~ ^{as well as in the case of} ~~padas~~ and the first member of an analysed word.

Besides these there are several ~~other~~ ^{interesting} other irregularities which are mostly due to ~~topographical~~ mistakes and a lack of proper revision both by the author and the editor.

b. Peculiarities and specialities.

Sākalya's Padapāṭha is incorrect in many places. Dayānanda has given a correct analysis of the X Saṃhitā text in several such places. He has thus analysed 'sacām anyaiḥ' (I, 162.5) as 'sacān./ anyaiḥ'; 'devayānam' (I, 162.4) as 'deva - yānam'; 'hr̥ṣīvantah' (II, 31.1) as 'hr̥ṣī - vantah'. He has not shortened the 'ā' in 'uṣāsau' (I, 188.6) on the authority of the Vedic word 'uṣāsānaktā' in V, 41.7. He has disjoined the sandhis in 'āgaman' (I, 89.17) as 'ā / agaman' and in 'āgamat' ^(III, 10.4) as 'ā / agamat'.

In several cases the difference in the Padapāṭha of Dayānanda is responsible for a difference in the interpretation of the relevant words. Some such cases are:-

'Subhaspatī' (I, 3.1) (a compound of 'subha' and 'patī');
'tvāyavaḥ' in I, 3.4 (fr. tvad and āyavaḥ); 'purandhyām' in I, 5.3; 'purandhim' in I, 134.3 (fr. puru and dhā); 'devayantah' in I, 6.6; 'devayantiḥ' in I, 77.3; 'vājayanti' in I, 109.1 (all are forms of the respective nominal roots);
'sāsahyām' in I, 8.4; 'sāsahih' in I, 171.6; 'sāsahyāt' in V, 7.10 (fr. the frequentative of / saha māṣane²); 'manurhitah' in I, 13.4 (taken as two words); 'anvetavai' in I, 24.8 (anu / etavai); 'srathāya' in I, 24.15 (fr. / srantha vimocanapratiharsayoh by P. III, 1.84); 'sīncaindubhiḥ' in I, 30.1 (sīnca is in the second person); 'rathe subham'

1. See his grammatical note on this word in the commentary.
2. See DRK. PP. 240.

and 'vāyavān' (V. 2. 12) has not been a shortening; and that of 'vāyavān' has been irregularly shortened. The final 'vāyavān' has not been restored both in the case of 'vāyavān' and the first member of an analysed word.

Besides these there are several other irregularities which are mostly due to mistakes and a lack of proper revision both by the author and the editor.

3. Revisions and corrections.

Günther's 'Vedānta' is incorrect in many places. Bhandarkar has given a correct analysis of the 'vāyavān' text in several such places. He has thus analysed 'vāyavān' (1. 1. 12. 3) as 'vāyavān' / 'vāyavān' (1. 1. 12. 4) as 'vāyavān' / 'vāyavān' (1. 1. 12. 1) as 'vāyavān' / 'vāyavān'. He has not shortened the 'vāyavān' in 'vāyavān' (1. 1. 12. 3) on the authority of the Vedic word 'vāyavān' in V. 2. 1. 7. He has also shortened the 'vāyavān' in 'vāyavān' (1. 1. 12. 17) as 'vāyavān' and in 'vāyavān' as 'vāyavān'.

In several cases the difference in the 'vāyavān' of Bhandarkar is responsible for a difference in the interpretation of the relevant words, some such cases are:-

- 'vāyavān' (1. 1. 1. 1) a compound of 'vāyavān' and 'vāyavān'.
- 'vāyavān' in 1. 1. 1. 4 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 5 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 6 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 7 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 8 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 9 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 10 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 11 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 12 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 13 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 14 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 15 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 16 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 17 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 18 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 19 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 20 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 21 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 22 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 23 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 24 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 25 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 26 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 27 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 28 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 29 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 30 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 31 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 32 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 33 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 34 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 35 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 36 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 37 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 38 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 39 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 40 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 41 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 42 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 43 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 44 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 45 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 46 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 47 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 48 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 49 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 50 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 51 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 52 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 53 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 54 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 55 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 56 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 57 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 58 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 59 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 60 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 61 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 62 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 63 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 64 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 65 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 66 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 67 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 68 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 69 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 70 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 71 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 72 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 73 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 74 (from 'vāyavān' and 'vāyavān').
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- 'vāyavān' in 1. 1. 1. 83 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 84 (from 'vāyavān' and 'vāyavān').
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- 'vāyavān' in 1. 1. 1. 94 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 95 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 96 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 97 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 98 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 99 (from 'vāyavān' and 'vāyavān').
- 'vāyavān' in 1. 1. 1. 100 (from 'vāyavān' and 'vāyavān').

in I, 37.1 (as two words); 'asāmbhih' in I, 39.9 (fr. na¹ compounded with sāmi from / sai lx ksaye); 'vāvasānasya' in I, 51.3 (fr. the frequentative of / vasa ācchādane² with cānas); 'rjīśvanā' in I, 53.8 (a compound of rji and śvan); 'rāmayat' in I, 56.3 (fr. / rāma); 'bhūmā' in I, 62.8; II, 4.2 (see P. VII, 1.39); 'vidhyatā' in I, 86.9 (Instrumental Singular); 'tejīsthābhih' in I, 129.5 (fr. tejīsthā fem.); 'mithunā' in I, 131.3 (neuter); 'vibhāvam' in I, 148.1 (explained as 'viśeṣeṇa bhāvukam'); 'yāmayanti' in I, 162.16 (fr. yamo-pariveśane³); 'āsuḥ' in I, 179.2 (fr. / asu kṣepane); 'susāhā' in I, 186.2 (compound of 'su' and 'sāha'); 'suṣmā' in II, 17.1 (neuter); 'manuṣyāḥ' in II, 39.9 (Nominative Plural); 'guhyā' in II, 32.2 (neuter); and 'sudāsa indrah' ('sudāsa' is an adjective of 'indra'). These examples can be further multiplied.

c. The Padapāṭha of Dayānanda needs modifications as shown below in the following cases since the present Padapāṭha of Dayānanda is against his interpretation:-

'Avadyago-hanā' in I, 34.3 as 'avadya-gohanā' (fr. / gūh); 'tirah/ ahnyam' in I, 45.10 as 'tirah-ahnyam' (Bāhuvrīhi); 'parāda-dih' in I, 81.2 as 'para-ādadiḥ' (prāñcchatrūṇādātā); 'agneḥ / asvāḥ' in III, 6.8 as 'agne / asvāḥ' (the interpretation in the Padārthah is incorrect since it is against the Anvayaḥ and the H.T.). There are several other cases of this type.

c. Differences due to differences in the readings of the Samhitā Text.

Some such noteworthy differences are given below. All cases which appear to be ~~typo~~ printing mistakes have been omitted. These changes have brought about a change in the interpretation of the relevant words.

'Drāyim' in I, 25.13 (fr. / drai with īn); 'śrubhriṣu' in I, 29.2; 'avivāsatī' in I, 31.5; 'asmaddhruk' in I, 36.16; 'rai-

1. See his grammatical note on it. 2. See DK. PP. 341.
3. See Akhyātika PP. 83; DK. PP. 228; SK. PP. 762. The Dhātupāṭha reads 'yamo pariveśane' while others read as adopted here.

bhih' in I, 37.2; 'naptah' in I, 49.9; 'raghuspadah' in I, 64.7; 'sakhyena' in I, 100.9; 'mīdhve' in I, 100.11; 'dukṣan' in I, 121.8; 'spandrā and its forms' in I, 180.9; V, 52.8; V, 83.3; 'vibhrtah' in II, 10.2; 'madantu' in II, 11.11 (fr. / madi harṣaglepanayoh); 'pañcantam' in II, 12.14 (fr. / paci of the Tenth Conjugation ?) and 'apāmsam' in II, 35.15.

It is not known what text of the Samhitā and the Pada was utilized by Dayānanda. The Vedic Yantrālaya and the secretary of the Paropakārinī Sabhā have not been able to keep any record about it. It is, however, certain that he possessed the edition of the Ṛg-Veda with the commentary of Śāyana brought out by Max Muller. But it is not possible to imagine that this edition formed the basis of his Padapāṭha and the Samhitāpāṭha since the irregularities noted above and the differences in readings do not occur in this edition. Moreover, ^{most of} the irregularities found in this edition and collected by Mr. C. G. Kashikar ¹ in his article on this subject are not found in the texts of Dayānanda's edition. ² It appears that the manuscripts used by Dayānanda were not correct or were not legibly written. Some of the changes might belong to a different school received by Dayānanda from his teachers. Whatever may be the case his defects lose their importance when it is remembered that he had no access to good texts and that he had to work with unreliable persons of shallow knowledge. They are concealed in his merits - 'eko hi doṣo guṇasannipāte nimajjati'. They can be removed by a careful editing.

1. Vide Poona Orientalist XIII, 1-2 Jan. & April 1948 pp. 47-56 -- 'An Examination of Max Muller's Ṛg-Veda Samhitā And Pada Text.'

2. The Ajmer Edition of the Samhitā Text has removed all these differences. It has now been brought in line with other texts.

XXVIII. Dayānanda's Use of Etymology

and

Grammar in the Commentary.

Dayānanda has given the etymologies and derivations of all the important words used in the Vedic verses. His commentaries both on the Rg-Veda and the Yajur-Veda, the Rg-Vedādibhāṣyabhūmikā¹ and the First chapter of the Satyārtha Prakāśa¹ are full of such etymologies and derivations. Many of them have been discussed in earlier chapters.

In giving the etymology of a word Dayā^{nanda} keeps due regard of the context, the sense, the accent and the form of the word. Where the forms and accent of the word are quite regular his derivations are quite simple and direct, e.g., his etymologies of 'pāvaka' (I, 3.10); 'yajña' (I, 1.1); 'girvanah' (I, 11.12); 'harmanā' (I, 33.11); 'śravāmsi' (I, 34.5); 'vṛdyān' (I, 51.13); 'camriṣah' (I, 56.1) and so on. His derivations of words like 'vāsrāh' depend upon the sense and the context; and those of words like 'nimiṣlah' (VI, 23.1); 'parijman' (fr. / hana; I, 63.8) recognise the change of letters; interchange of syllables, and such other laws of the change of language. In his derivations of 'nidah' (I, 4.5); 'śipra' (II, 12.6) and the like he accepts irregular formations due to dropping of one or more letters. Derivations like of words like 'kuṇḍa-rnācyā' in I, 29.6 (fr. / kuḍi, / r and / āncū); 'dur-grbhiśvanah' in I, 52.6 (fr. duḥkha, gr̥hi and śvan); and 'arharisvanih' in I, 56.4 (fr. / arha, / riṣa and / vana) recognise the formation of words by a combination of more than one root or nouns.

Yaska, though recognises grammar as the completion of etymology, has not explained his etymologies grammatically. It is perhaps due to the insufficient pro-

1. The important etymologies occurring in these works have been collected in Appendix XXVIII.

gress of grammatical studies in his time. But these studies had been fully developed and had reached their climax in the days of Dayānanda. He, therefore, took the fullest possible advantage of these studies as contained in the *Aṣṭādhyāyī* of Pāṇini¹ explained by Patañjali in his *Mahābhāṣya* and the *Unādi Sūtras*. He has thus explained all his ~~stya~~ etymologies grammatically as well. He was a keen student and an erudite scholar of grammar. He, therefore, had no difficulty in understanding its spirit and intricacies.

He has often criticised Sāyana for his inaccurate and incorrect grammatical explanations of Vedic words. In I, 1.5 Sāyana takes 'gamat' as a form of Imperative whereas Dayānanda rightly takes it as a form of Aorist. Among other cases of this type may be cited 'apasam' (I, 2.9); 'dhiyāvasuh' (I, 3.10); 'parijman' (I, 6.9); 'svaryam' (I, 32.2); and 'vidah' (I, 42.7). ~~may be cited~~

All the Vedic commentators of the Medieval and Modern Schools have explained the forms of $_ / \text{rñj}$ (*rñjī*) on the authority of N. VI, 21 where Yāska explains it as 'prasāadhanakarmā'. These commentators have misinterpreted Yāska by translating 'prasādhana' as 'decoration', ^{its} implied sense. Dayānanda has the credit of attributing to it its original sense of 'accomplishing, effecting'¹ by associating it with $_ / \text{sādh}$ of Conjugation IX² in all places except in I, 141.6 and III, 4.7 where he takes it as a form of $_ / \text{rñjī}$ bhāṣane. His derivations of 'it' in I, 4.5; 'arohat', 'sānu' and 'kartvam' in I, 10.2 are specially noteworthy. No commentator has reached the depth of Dayānanda in knowledge ~~of grammar~~ and accuracy of grammar. His explanations of 'jalguh' (I, 28.1; 2); 'adhiṣavanyam' (I, 28.2); 'mithūdrśā' (I, 28.3) and other words point to his superiority over Skanda; of 'sani' (I, 18.6); 'yujyah' (I, 22.19); 'vipanyavah' (I, 22.21); 'āpyayasva' (I, 91.16) over Guṇa Viṣṇu; of 'dāsāvastah' (mark the accent; I, 1.7)

1. M.M. Williams: SED. PP. 697. 2. It is the only 'sādh' root read in the *Dhātupāṭha*.

'divedive' (I, 1.7); 'pūtadakṣam'¹ (I, 2.7); 'dasra'² (I, 3.3); 'prayah' (I, 2.4); 'pipiṣati' (I, 15.9) over Uvata; of 'tsthusaḥ' (I, 6.1); 'abibhyusaḥ' (I, 11.5) over Venkata Mahāyā Mādhava;³ and of 'nestah' (I, 15.3); 'bhuranyantam' (I, 50.6); 'dīdivam' (I, 1.8); 'tavastaram' (I, 30.7); and 'śavasānāya' (I, 62.1) over Mahādhara.

A serious objection has been raised against Dayānanda's use of 'bahulam chandasi' in his interpretation of Vedic Verses. Mr. T. William⁴ declares it as the Magna Charta of Dayānanda. Mr. H. D. Griswold⁵ accuses him of ignoring Vedic usage and of assumption of irregularity in the Vedic moods, tenses, persons and cases.

But a comparison of Dayānanda's use of 'bahulam chandasi', P. III, 1.85; III, 4.6 and such other rules governing the Vedic language with ^{their} use by other medieval and modern commentators clearly establishes that Dayānanda's use of such rules is very moderate and limited. He applies such rules in most genuine cases. But the other commentators have taken much liberty with it. They have used them out of all ~~proportion~~ proportions. Skanda's interpretation of Rv. I, 120.11 and I, 20.3 ~~like~~ illustrate the point quite vividly. In these verses Skanda changes the number of 'sumaha'; the tense and person of 'tanu'; and declares that 'ārcat' has a desiderative sense. ~~Moreover~~ Dayānanda explains these words in the forms in which they have been used. He sees no irregularity in them. Unlike Guṇa Viṣṇu Dayānanda does not change the case of 'usasaḥ' in I, 44.1 by P. II, 3.69. Haradatta and other commentators have employed two very potent weapons in the form of 'sāmāthyādiha' and 'dhātūnāmanekārthatvāt'. Dayānanda does not apply any such device.

1. Both Uvata and Mahādhara explain it as an Upapada derivative noun from /dakṣa preceded by 'pūta' in utter disregard of the accent.

2. See U. II, 13.

3. He has given grammatical explanations very rarely..

4. He contributed his criticism to news papers. Pt. Gururā Datt Vidyarthi has reproduced it in his works.

5. Vide his Insight into Modern Hinduism PP. 120.

Moreover, rules beginning with 'bahukam,' Chandasi' are 12 in number. Each of them deals with a separate matter and applies in a number of limited cases. None of these rules, therefore, is capable of giving a licence to Dayānanda. Likewise the spheres of 'vā chandasi' and P. VII, 1.39 ~~have~~ are limited and well defined. It is only P. III, 1.85 which gives sufficient licence and proves dangerous in the hands of incompetent and unscrupulous persons. Dayānanda is free from these defects. In his interpretations of Vedic verses in the Bhūmika he has nowhere quoted this rule to declare a form irregular. What greater restraint he can exercise than this? His use of this rule in the commentaries on the Ṛg-Veda and the Yajur-Veda too are very few in number. It is, therefore, futile to accuse him of ~~this~~ an undue use of this or similar other rules unless all such cases have been examined on their individual merit.

Dayānanda has sometime changed the tense and person of the verbs. This happens in two cases. ~~xxx~~ One group of such changes is limited to the verses classed as 'pratyakṣakṛt' by Yāska.¹ Such verses are represented by Rv. X, 152.4; I, 2.1; I, 3.2 and others. The other ~~xxx~~ group of such changes is limited to those places where the object treated is an inanimate one. Technically this also falls under the category of 'pratyakṣakṛt' verses. Dayānanda is fully justified in explaining all such cases in the third person.

Unlike Śāyana Dayānanda seldom enters into an explanation of the accent of a word. He touches it only where he must. He has, however, kept proper regard to it in his commentary. He possesses ~~unusually good insight~~ a profound knowledge of accent and exhibits a keen insight in understanding its intricacies. He has also criticised Śāyana for his lapses in the application of the rules of ~~xxx~~ accent, e.g., of 'tvām' in I, 36.19.

However, cases beginning with 'd' and 't' are 12 in number. Each of them deals with a separate matter and applies in a number of limited cases. None of these rules, therefore, is capable of giving a license to Devananda. Likewise the verses of 'v' and 'sh' are 12 in number. These are limited and well defined. It is only P. VII.1.30 which gives sufficient license and proves dangerous in the hands of incompetent and unscrupulous persons. Devananda is free from these defects. In his interpretation of Vedic verses in the *Upanishads* he has no where quoted this rule to declare a form irregular. What greater restraint he can exercise than this? The use of this rule in the commentaries on the *Upanishads* and the *Yajur-Veda* too are very few in number. It is, therefore, futile to accuse him of their an undue use of this or similar other rules unless all such cases have been examined on their individual merits.

Devananda has sometimes changed the form and person of the verbs. This happens in two cases. One group of such changes is limited to the verses of the *Upanishads* by Yaska. Such verses are represented by RV. I.1.1, 1.1.2, 1.1.3, 1.1.4, 1.1.5, 1.1.6, 1.1.7, 1.1.8, 1.1.9, 1.1.10, 1.1.11, 1.1.12, 1.1.13, 1.1.14, 1.1.15, 1.1.16, 1.1.17, 1.1.18, 1.1.19, 1.1.20, 1.1.21, 1.1.22, 1.1.23, 1.1.24, 1.1.25, 1.1.26, 1.1.27, 1.1.28, 1.1.29, 1.1.30, 1.1.31, 1.1.32, 1.1.33, 1.1.34, 1.1.35, 1.1.36, 1.1.37, 1.1.38, 1.1.39, 1.1.40, 1.1.41, 1.1.42, 1.1.43, 1.1.44, 1.1.45, 1.1.46, 1.1.47, 1.1.48, 1.1.49, 1.1.50, 1.1.51, 1.1.52, 1.1.53, 1.1.54, 1.1.55, 1.1.56, 1.1.57, 1.1.58, 1.1.59, 1.1.60, 1.1.61, 1.1.62, 1.1.63, 1.1.64, 1.1.65, 1.1.66, 1.1.67, 1.1.68, 1.1.69, 1.1.70, 1.1.71, 1.1.72, 1.1.73, 1.1.74, 1.1.75, 1.1.76, 1.1.77, 1.1.78, 1.1.79, 1.1.80, 1.1.81, 1.1.82, 1.1.83, 1.1.84, 1.1.85, 1.1.86, 1.1.87, 1.1.88, 1.1.89, 1.1.90, 1.1.91, 1.1.92, 1.1.93, 1.1.94, 1.1.95, 1.1.96, 1.1.97, 1.1.98, 1.1.99, 1.1.100, 1.1.101, 1.1.102, 1.1.103, 1.1.104, 1.1.105, 1.1.106, 1.1.107, 1.1.108, 1.1.109, 1.1.110, 1.1.111, 1.1.112, 1.1.113, 1.1.114, 1.1.115, 1.1.116, 1.1.117, 1.1.118, 1.1.119, 1.1.120, 1.1.121, 1.1.122, 1.1.123, 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1.1.901, 1.1.902, 1.1.903, 1.1.904, 1.1.905, 1.1.906, 1.1.907, 1.1.908, 1.1.909, 1.1.910, 1.1.911, 1.1.912, 1.1.913, 1.1.914, 1.1.915, 1.1.916, 1.1.917, 1.1.918, 1.1.919, 1.1.920, 1.1.921, 1.1.922, 1.1.923, 1.1.924, 1.1.925, 1.1.926, 1.1.927, 1.1.928, 1.1.929, 1.1.930, 1.1.931, 1.1.932, 1.1.933, 1.1.934, 1.1.935, 1.1.936, 1.1.937, 1.1.938, 1.1.939, 1.1.940, 1.1.941, 1.1.942, 1.1.943, 1.1.944, 1.1.945, 1.1.946, 1.1.947, 1.1.948, 1.1.949, 1.1.950, 1.1.951, 1.1.952, 1.1.953, 1.1.954, 1.1.955, 1.1.956, 1.1.957, 1.1.958, 1.1.959, 1.1.960, 1.1.961, 1.1.962, 1.1.963, 1.1.964, 1.1.965, 1.1.966, 1.1.967, 1.1.968, 1.1.969, 1.1.970, 1.1.971, 1.1.972, 1.1.973, 1.1.974, 1.1.975, 1.1.976, 1.1.977, 1.1.978, 1.1.979, 1.1.980, 1.1.981, 1.1.982, 1.1.983, 1.1.984, 1.1.985, 1.1.986, 1.1.987, 1.1.988, 1.1.989, 1.1.990, 1.1.991, 1.1.992, 1.1.993, 1.1.994, 1.1.995, 1.1.996, 1.1.997, 1.1.998, 1.1.999, 1.1.1000, 1.1.1001, 1.1.1002, 1.1.1003, 1.1.1004, 1.1.1005, 1.1.1006, 1.1.1007, 1.1.1008, 1.1.1009, 1.1.1010, 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1.1.1311, 1.1.1312, 1.1.1313, 1.1.

XXIX. Dayānanda and other Commentators.

Dayānanda and the 'Satapatha Brāhmaṇa.

Dayānanda has declared the 'Satapatha Brāhmaṇa as an authority on Vedic interpretation. This Brāhmaṇa has explained a large number of Rg-verses occurring in the Yajur-Veda. A comparison of the explanations of these verses with those given by Dayānanda in his commentaries on the Rg-Veda and the Yajur-Veda shows that in many cases the two explanations differ from each other. In his commentary Dayānanda had purposely avoided all sacrificial explanations and had given only the ādhibhautika and ādhidaivika interpretations. This accounts for the differences in the explanations of Dayānanda and the 'Satapatha Brāhmaṇa. He has, however, expressly accepted the explanations of the Brāhmaṇa in almost all cases by writing 'ayam Mantrakṣa. Mantrah Sa (tapatha Brāhmaṇa)vyākhyātaḥ' at the end of relevant verses in his commentary on the Yajur-Veda and in some cases ~~in~~ in the Rg-Veda also as in Rv. I, 6.1. In some cases Dayānanda's interpretation is nothing but an exposition of the explanation of the Brāhmaṇa. In places where such acceptance is not conveyed the omission can be explained either due to the absence of a ~~xxx~~ scientific index or most probably because he regarded those explanations against the spirit of the Vedas. Each such case needs a detailed examination before any definite conclusion is arrived at.

Yāska and Dayānanda.

Dayānanda has profusely quoted the Nigh- Nighantu and the Nirukta in support of his interpretations. Such references abound in the first two Aṣṭakas. The ~~Nir~~ references beyond Aṣṭaka II are rare.

Yāska has paraphrased a large number of verses from the Rg-Veda in the Nirukta. Dayānanda has quoted in full the paraphrase of 29 such verses in his commentary. Dayānanda's purpose is to show that his explanation

Jayananda and the Satapatha Brahmana.

Jayananda has discussed the Satapatha Brahmana as an authority on Vedic interpretation. This Brahmana has explained a large number of *Ug-verse* occurring in the *Yajur-Veda*. A comparison of the explanations of these *verses* with those given by Jayananda in his commentary on the *Yajur-Veda* and the *Yajur-Veda* shows that in many cases the two explanations differ from each other. In his commentary Jayananda has purposely avoided all accidental explanations and has given only the authoritative and *Samhitak* interpretations. This accounts for the differences in the explanations of Jayananda and the Satapatha Brahmana. He has, however, expressly accepted the explanation of the *Brahmana* in almost all cases by writing 'even *Manu* has accepted the explanation of the *Brahmana* (.... *Manu*....) at the end of relevant *verses* in his commentary on the *Yajur-Veda* and in some cases in the *Yajur-Veda* also as in iv. 1. 1. 1. In some cases Jayananda's interpretation is nothing but an expansion of the explanation of the *Brahmana*. In cases where such expansion is not conveyed the explanation can be explained at other places in the absence of a *Manu* scientific index or most probably because he regarded those explanations as outside the limits of the *Vedas*. Such *Manu* needs a detailed explanation before any definite conclusion is arrived at.

Jayananda and the *Yajur-Veda*.

Jayananda has profusely quoted the *Yajur-Veda* and the *Yajur-Veda* in support of his interpretations. Such references appear in the first two *Manus*. The *Manu* references are given in the *Manu* index. Jayananda has given a list of *Manu* references from the *Yajur-Veda* in the *Manu* index. In this list the *Manu* references are given in the *Manu* index. Jayananda's references are given in the *Manu* index.

is in line with that of Yāska.

Yāska has explained the words of the Mantras in the order of their occurrence. He does not give any prose order. He also does not state what the central idea of the verse commented upon is. His commentary, therefore, needs an interpretation. In most cases Dayānanda has not fulfilled this need.

Where he has not quoted Yāska he sometimes differs from Yāska as in I, 28.7 and sometimes agree with him as in I, 59.6. The differences, however, are not very vital. These are mostly in places where Yāska gives sacrificial explanations.

Dayānanda has also interpreted many a vital points discussed by Yāska concerning Vedic interpretation like the conception of Vedic deities in his *Bhūmika*. He has successfully laid bare the ideas underlying the sentences of Yāska. No other commentator has than he has been able to grasp the real spirit of Yāska. Patañjali and Dayānanda.

Dayānanda has accepted Patañjali as an authority on grammar. The latter has explained a few words and Mantras in his *Mahābhāṣya*. Though both differ widely as well as vitally in their conceptions about the Vedas¹ there is a complete agreement between the interpretations of Dayānanda and Patañjali of 'tubhedamagne'^{Rv.} (RV. 11.5); 'adhiṣṭuṣu' (Yv. XVII, 14); 'iyakṣamāṇāḥ' (Av. IV, 14.5); 'dhātu'^{Rv.} (RV. I, 190.8); and 'pṛtsu' (Rv. I, 27.7). Dayānanda has followed Patañjali in his explanations of Rv. I, 164.45; IV, 58.3²; and X, 71.4³. In the first verse he has further explained the words 'trīṇi' and 'turiya' left unexplained by Patañjali. The two differ only in the etymology of 'uganāḥ' (Yv. XI, 77); and in the translation of 'mīdhvāḥ'^{Rv.} (RV. II, 33.14).

1. See Candramani; Patañjali and Tatkālina Bharata.

2. See Bhavarthah.

3. See SP. III, pp. 42; HBB, pp. 402.

is in line with that of Yaska. Yaska has explained the words of the Vedas in the order of their occurrence. He does not give any gross order. He also does not state what the central idea of the Vedas amounted upon is. His commentary, therefore, needs an interpretation. In most cases Yaska has not fulfilled this need.

Where he has not quoted Yaska he sometimes differs from Yaska as in I, 28, 7 and sometimes agrees with him as in I, 28, 8. The difference, however, are not very vital. These are mostly in places where Yaska gives some slight explanation.

Yaska has also interpreted many of the vital points discussed by Yaska concerning Vedic interpretation like the conception of Vedic deities in his *Śākhāyā*. He has successfully laid bare the ideas underlying the sentences of Yaska. He other commentators than he have been able to grasp the real spirit of Yaska. Patanjali and Yaska

Yaska has accepted Patanjali as an authority on grammar. The latter has explained a few words and phrases in the *Maṇḍūkya*. Though both differ widely as well as vitally in their conceptions about the Vedas, there is a complete agreement between the interpretations of Yaska and Patanjali of the *Śākhāyā*. (Av. IV, 11, 5; *Śākhāyā* (Yv. XVII, 14); *Śākhāyā* (Yv. IV, 14, 5); *Śākhāyā* (Yv. IV, 14, 5); and *Śākhāyā* (Yv. IV, 14, 5). Yaska has followed Patanjali in his explanation of Av. I, 14, 4; Av. IV, 14, 5; and Av. IV, 14, 5. In the first verse he has further explained the words 'śākhāyā' and 'śākhāyā' left unexplained by Patanjali. The two differ only in the etymology of 'śākhāyā' (Yv. IV, 14, 5); and in the translation of 'śākhāyā' (Yv. IV, 14, 5).

Medieval Commentators and Dayānanda.

There is a wide difference in the outlook, ~~of medieval scholars from~~ the method of interpretation and conceptions of medieval scholars from those of Dayānanda. In scholarship, too, they are no match to Dayānanda. No comparison can be possible in such circumstances. Dayānanda's superiority to these scholars is apparent in the explanations of almost all the verses of the Rg-Veda, e.g., a comparison may be made of the commentary of Dayānanda ~~an~~ with that of Skanda on I, 28.1; 2; I, 29.3; I, 75.5; I, 76.3; I, 120.11; I, 1.4; with that of ~~Vaṅkṣa~~ Mādhava ~~an~~ Vivaranakāra and Bharata Svāmī on I, 1.7; I, 3.10; I, 4.10; I, 5.1; I, 7.1; 5; I, 8.1; II, 22.1; III, 53.1; IV, 10.1; V, 87.1; VI, 46.7; VII, 21.1; with that of Veṅkṣa Mādhava on I, 6.9; I, 7.4; I, 7.7; I, 8.10; I, 84.13; I, 85.10; 11; I, 88.4; with that of Haradatta on I, 22.17; I, 50.6; I, 31.6; with that of Vararuci on I, 23.20; 21; 22; 23; I, 27.13; III, 29.10; III, 47.2; III, 53.14; III, 59.2; IV, 4.15; with that of Guṇa Vignu on I, 1.1; I, 3.10; I, 6.3; I, 18.6; I, 35.2; with that of Durga on I, 1.1; I, 1.2; I, 2.1; I, 3.7; 10; 12; with that of Sayana on I, 2.5; I, 32.12; III, 8.4; I, 164.46; with that of Uvāta on I, 3.3; I, 18.2; I, 22.9; I, 84.2; with that of Mahīdhara on I, 6.1; 2; I, 15.3; I, 50.6; I, 91.16. There are some points of resemblances too. This is inevitable, since most of the words yield the same sense to all. Thus there is a general agreement of Dayānanda with Haradatta in I, 22.15; I, 89.8; IV, 10.1; with Vararuci in I, 8.1; I, 22.20; I, 24.15 (alternative explanation by Vararuci); I, 25.1; with Guṇa Vignu in I, 22.17; 18; 20; 21; I, 50.1; with Uvāta in I, 79.4; and with Mahīdhara in I, 22.3; 11; I, 25.10; I, 31.1; I, 89.10.

Dayānanda Tīrtha's explanation of Rv. III, 62.10

I. 2 1.3; 6; 7 has a striking resemblance with the commentary

1. Haradatta has copied Skanda ^{at} verbatim.

2. Sayana's commentary here is ^{an} exact copy of Skanda if the different readings are suitably substituted for the P.T.

3. Dayānanda's interpretation is supported by Av. XI, 5.2; 5; 8; 24.

of Dayānanda. Some of his derivations of the names of Vedic deities like agni, vāyu and dasrā closely agree with those of Dayānanda. But Ānanda Tīrtha is not free from the medieval influence which is fully apparent in his explanations of verses like I, 3.1; I, 11.5; 6; I, 12.2; I, 22.20; and I, 23.1. His Paurāṇika bias is seen in verses like I, 22.20.

Ātmananda has given a completely metaphysical explanation of Rv. I, 164. He is highly influenced by the philosophy of Śaṅkara. He has tried to fit in this philosophy (which is against the letter and spirit of the Vedas) into every verse of this hymn. But he has failed in his attempt in verses like I, 164.20. Dayānanda has rejected this philosophy. The difference of explanations offered by the two commentators is fully represented by I, 164.1; 3; 46.

Out of the 13x verses explained by Rāvaṇa only six verses have been commented by Dayānanda. In I, 22.20; 21 and X, 129.2 there is a great resemblance between the two commentaries. Rāvaṇa is, however, influenced by the theory of Māyā propounded by Śaṅkara. This influence is responsible for a complete divergence in his explanation of I, 164.20; X, 81.2; and X, 129.1. In the first case his explanation of 'vrkṣa' is totally unconvincing. Dayānanda is very simple and direct.

~~There is~~ Influence of Śaṅkara's philosophy on Śūrya Paṇḍita is evident in verses like III, 62.10. Verses like I, 30.13; I, 189.1 exhibit an influence of the medieval age; and I, 95.1 impresses his Paurāṇika beliefs. The difference between the two commentators is clearly set out in their explanations of III, 8.4; IV, 3.1; IV, 50.4. Dayānanda is decidedly superior to Śūrya Paṇḍita in such verses. The two, however, have a remarkable agreement in their explanations of verses like I, 50.10; I, 123.7 (in general import only); I, 54.1; IV, 31.1 and VII, 32.22. Both agree in interpreting words like Indra and Viṣṇu as the names of God. Dayānanda surpasses Śūrya Paṇḍita in the explanation

of I, 154.6. Among all the commentators of the medieval age Śūrya Paṇḍita is nearest to Dayānanda.¹

Dayānanda and Modern Scholars.

The Vedic scholars belonging to the modern school though do not differ much in their translation of the Rg-Veda from that of the commentary of Śāyana they have some peculiarities of their own. In respect of their comparison with Dayānanda all that is true of Śāyana is also true of these scholars. In addition Dayānanda's superiority is fully visible in his translations of words like 'go' 'vr̥ṣa' and 'asva.' Macdonell's rendering of the Uṣas hymns of the Rg-Veda stands no comparison to their translation by Dayānanda. Dayānanda had a complete Vedic education. He had a tradition with him. The type of explanations offered by him were current in India in the sixth century A.D.² Though no historical traces are found about the existence of this style during the centuries ^{this date and} intervening the advent of Dayānanda the very style of his commentaries firmly establishes that this style had come down uninterrupted though unknown in history and in manuscripts. It is impossible to imagine that it was Dayānanda who invented this style and was successful in giving such wonderful and hitherto unknown explanations of the Vedic Mantras. ~~Unfavourable~~ Circumstances no doubt exert their influence but it is unimaginable that those circumstances should have led Dayānanda only to give such a novel explanation. Moreover, ~~the circumstances lead to a different attitude~~ to problems. It was Raja Ram Mohan Rai who can be said to have been led astray by the then conditions. Dayānanda received a message and a key to hitherto closed treasure. He delivered the message as well as the key to all those who were interested in the Vedas. It is thus futile to accuse him of lack of Vedic education, Vedic tradition and of innovating a fanciful and subjective commentary on the Vedas.²

1. See S.K. Gupta: Śūrya Paṇḍita as a Vedic commentator (Hindi) RV A.I.O.C.

2. See J.N. Farquhar, IRH. 2. See Dr. N. Deva, Hari Swami, VI A.I.O.C.

of 1,100,000, among all the commentators of the modern age
Bhāṣya is superior to Vyāsa.

Bhāṣya and Vyāsa

The Vedic school is believed to be the modern
school though it does differ much in their translation of
the R-Veda from that of the commentators of Vyāsa. They have
some peculiarities of their own, in respect of their com-
parison with Vyāsa. All that is true of Vyāsa is also
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but it is undeniable that these circumstances should be
have led Vyāsa only to give such a novel explanation.
~~However, it is undeniable that these circumstances should be~~
to problems. It was John Muir who can be said to
have been led astray by the then conditions. Vyāsa
received a message and a key to better closed problems.
He delivered the message as well as the key to all those
who were interested in the R-Veda. It is thus that
occurs him of lack of Vedic education, Vedic tradition
and of interpreting a difficult and suggestive passage on

XXX. Dayānanda's Contribution to Vedic Exegesis.

Vedic scholars since the time of Dayānanda have been bitter critics of his commentaries. They have declared them as biased by Hindu conceptions of the sanctity of cow, the theory of transmigration and karma; fantastic, arbitrary, ingenious and against accepted Vedic theories.¹ It has also been asserted with great force that Dayānanda made no contribution to Vedic exegesis. His contribution it is said has neither been proved so far nor can be established in future.² Such views are based upon prejudice and insufficient analysis of the commentaries by Dayānanda.

Before passing any judgement on the work of Dayānanda it would be well to bear in mind that his work was the first attempt in the direction. It was all accomplished within a very short period which was otherwise, too, the busiest period of his life. Most of his time was taken up by propaganda, teaching, replies to his critics and literary activities other than the Vedic commentaries. He was the only person who ~~know~~ knew the Vedas so well. None else ~~had the ability~~ could, therefore, help him in his monumental task. The Panditas employed by him were not honest and very learned. Dayānanda had practically no time to revise and reconsider his work. His speed of work was very high. ^{Sometimes} The burden of correcting ~~of~~ proofs also sometimes fell upon his shoulders. Administration of poison again and again had exerted its influence on him. Under the circumstances defects were bound to creep into his work. But, there is no wisdom in rejecting the work as a whole for these defects. It has its merits. His Padapāṭha at several places is a definite advance upon the work of Śākalya and is, therefore, a solid contribution. He has given us the correct interpretation of several

1. See J.N. Farquhar, MRM. 2. It was asserted in oral talks at the time of the XV A.I.O.C, Bombay by some very distinguished Vedic scholars, some of whom acknowledged that they had not seen the work completely.

Vedic scholars since the time of 1850-
 have been bitter critics of his commentaries. They
 have described him as biased by Hindu conceptions of the
 capacity of man, the theory of transmigration and karma.
 Furthermore, they have been accused of having accepted Vedic
 theories. It has also been asserted with great force that
 his commentaries are a contribution to Vedic exegesis. His
 contribution to the field has neither been proved as
 nor can be established in future. Such views are based on
 upon prejudice and insufficient analysis of the commentaries
 given by him.

Before passing my judgment on the work
 of Bhandarkar I would be well to bear in mind that his
 work was the first attempt in the direction. It was a
 monumental work within a very short period which was a
 also too, the busiest period of his life. Most of his time
 was taken up by his family, teaching, replies to his ques-
 tions and literary activities other than the Vedic commen-
 taries. He was the only person who knew the Vedas as
 well. None of the great scholars could challenge his
 in his monumental task. The Vedas employed by him were
 not honest and very learned. Bhandarkar had practically
 no time to revise and reconsider his work. His speed of
 work was very high. The burden of correcting and revising
 was left to his pupils. Administration of justice
 again and again had absorbed his attention on him. Hence
 the circumstances and facts were bound to creep into his
 work. But, when it comes to his rejection of the work as
 a whole for these reasons, it has its merits. It is
 quite as easy to see as a definite advance upon the
 work of the past. Therefore, a solid foundation
 has been given to the science of interpretation of Vedas.

words and verses. The foregoing chapters contain several examples of this type.

Again, from times immemorial the Vedas had have been recognised as yielding threefold interpretation. In the medieval ages the commentators clinged to the ritualistic explanation of the Vedic texts. 'And when in our age the Veda was brought out of its obscure security behind the purdah of a reverential neglect, the same phenomenon reappears. While Western scholarship extending the hints of Sayana seemed to have classed it for ever as a ritual liturgy to Nature-Gods, the genius of the race looking through the eyes of Dayananda pierced behind the error of many centuries and again the intuition of a timeless revelation and a divine truth given to humanity. In any case, we have to make one choice or another. We can no longer securely enshrine the Veda wrapped up in the folds of an ignorant reverence or guarded by a pious self-deceit. Either the Veda is what Sayana says it is, and then we have to leave it behind for ever as the document of mythology and ritual which have no longer any living truth or force for thinking minds or it is what the European scholars say it is and then we have to put it away among the relics of the past as an antique record of semi-barbarous worship or else it is indeed Veda, a book of divine knowledge, and then then it becomes of supreme importance to us to know and to hear its message.

To start with the negation of his work by his critics, in whose mouth does it lie to accuse Dayananda's dealings with the Veda of a fantastic or arbitrary ingenuity? Not in the mouth of those who accept Sayana's traditional interpretation. For if ever there was a monument of arbitrarily erudite ingenuity, of great learning divorced, as great learning too often is, from sound judgement and sure taste and a faithful critical and comparative observation, from direct seeing and often even from plainest common sense or of a constant fitting of the

text into the Procrustean bed of preconceived theory, it is surely this commentary, otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by Acharya Sayana. Nor does the reproach lie in the mouth of those who take as final the recent labours of European scholarship. For if ever there was a toil of interpretation in which the loosest vein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour, ~~warrant~~ so eminently respectable otherwise for its industry, good will and power of research, performed through a long century by European Vedic scholarship.

What is ~~than~~ the main positive issue in this matter? An interpretation of Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here Dayananda's view is quite clear, its foundation inexpugnable. The Vedic hymns have chanted the One Deity under many names, ~~xxx~~ names which are used and even designed to express His qualities and powers'.¹ Dayananda's conception was not arbitrary. It was based upon the Vedic texts like the Rv. I, 164. 46. Surely the Vedic seers knew better about their religion than any ~~xxx~~ modern scholar like ~~Roth~~ Roth and Max Muller. They have twisted away from the evidence in this matter and have coined the terms 'henotheism' for the Vedic monotheism by declaring that the Vedic Aryans who were primitive barbarians could never ~~xx~~ reach such lofty conceptions. To admit of such high conceptions in the Vedic hymns would

1. A. Ghose, Swami Dayananda Saraswati.

text into the Brahmanism bed of sacerdotal theory, it is merely this ceremony, otherwise so important, as well as the first sacred material, so simple and laborious, left to us by Aryan sages, not does the passage lie in the mouth of those who take as final the recent labors of European scholarship. For if ever there was a toll of interpretation in which the loosest vein has been given to an ingenious speculation, in which a doubtful indication have been stretched at as certain points, in which the boldest conclusions have been insisted upon, then with the constant justification, the most obvious difficulties ignored and preconceived prejudices maintained in face of the clear and often stated suggestions of the text, it is surely this labor, without an eminently respectable otherwise for the industry, good will and power of research performed through a long century by European Vedic scholars.

What is then the main positive issue in this matter in interpretation of Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Now Dwyer's view is quite clear, its foundation insuperable. The Vedic hymns have changed the one half under many names, new names which are used and even designed to express his qualities and powers. Dwyer's conception was not arbitrary. It was based upon the Vedic texts like RV, I, 104, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

imperial the theory of evolution. It is, thus, Dayananda who deals most straight-forwardly with the text than the Western scholars.

'But if this fundamental point of ~~Dayananda~~ Dayananda is granted and the character given by the Vedic Rishis themselves to their gods is admitted, we are bound, whenever the hymns speak of Agni or another, to see behind that name present always to the thought of the Rishi the one Supreme Deity or else one of His powers with its attendant qualities or working. Immediately the whole character of the Veda is fixed in the sense Dayananda gave to it, the merely ritual, mythological, polytheistic interpretation of Sayana collapses, the merely meteorological and naturalistic European interpretation collapses. We have instead a real Scripture, one of the world's sacred books and the divine word of a lofty and noble religion.

'All the rest of Dayananda's theory arises logically out of this fundamental conception. If the names of the god-heads express qualities of the one Godhead and it is these which the Rishis adored and ~~it is~~ towards which they directed their aspiration, then there must inevitably be in the Veda a large part of psychology of the Divine Nature, psychology of the relations of man with God and a constant indication of the law governing man's Godward conduct. Dayananda asserts the presence of such an ethical element, he finds in the Veda the law of life given by God to the human being. And if the Vedic godheads express the powers of a supreme Deity who is Creator, Ruler and Father of the universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and of cosmos. Dayananda asserts the presence of such a cosmic element; he finds in the Veda the secrets of creation and the law of Nature by which the Omniscient governs the world.

'The cosmic element is not less conspicuous in the Veda; the Rishis speak always of the worlds,

imply the theory of evolution. It is, thus, the
who holds most strongly with the fact that the
Western scholars.

But in this fundamental point of view
Layman is mistaken and the character given by the Veda
Hindu is not to their gods as admitted, we are bound
whenever the terms speak of God or another, to see nothing
that more presents itself to the thought of the Hindu the
one Supreme Being or else one of His powers with its after-
most quality or working. Immediately the whole character
of the Veda is fixed in the name Layman gave to it, the
merely ritual, practical, polytheistic interpretation
of Vedic religion, the merely meteorological and natural-
istic European interpretation of Vedic religion. We have instead
a real something, one of the world's sacred books and the
divine word of a lofty and noble religion.

All the rest of Layman's theory and
see logically out of it this fundamental conception. If the
names of the gods are expressions of the one Godhead
and it is these which the Hindu adored and tried to realize
which they directed their aspiration, then there must have
vitality be in the Veda a large part of psychology of the
divine nature, psychology of the relations of man with God
and a constant indication of the law governing man's God-
ward conduct. Layman assumes the presence of such an
ethical element, he finds in the Veda the law of life given
by God to the human being, and in the Vedic words ex-
press the power of a Supreme Being who is greater, higher
and Father of the universe, then there what inevitably
be in the Veda a large part of cosmology, the law of crea-
tion and of order. Layman assumes the presence of such
a cosmic element; he finds in the Veda the essence of a
creation and the law of nature by which the elements
govern the world.

The cosmic element is a law governing
creation in the world; the Hindu view of the world.

the firm laws that govern them, the divine workings in the cosmos. But Dayananda goes farther; he ~~affirms~~ affirms that the truth of modern physical science are discoverable in the hymns. His idea is increasingly supported by the recent trend of knowledge about the ancient world. The ancient civilizations did possess secrets of science some of which modern knowledge has recovered, extended and made more rich and precise but others are even now not recovered. There is then nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion. I will ~~add~~ even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case Dayananda has rather understated than over-stated the depth and range to the Vedic wisdom'.¹

Dayananda has thus placed before us the ~~true~~ spirit of underlying the Vedic hymns.

His another most notable contribution to Vedic exegesis is the revival of the most ancient method of Vedic interpretation lying practically dormant through the past several hundred centuries. 'Interpretation in detail is a work of intelligence and scholarship and in matter of intelligent opinion and scholarship men seem likely to differ to the end of the chapter. but in all the basic principles, in those great and fundamental decisions where the eye of intuition has to aid the working of the intellect Dayananda stands justified by the substance of Veda itself, by logic and reason and by our growing knowledge of the past of mankind.'¹ ~~Thus~~ In this matter, therefore, 'whatever may be the final complete interpretation, Dayananda will be honoured as the ^{first} discoverer of the right clues. ~~xx~~ Amidst the chaos and obscurity of old ignorance and a long misunderstanding his was the eye of direct vision that pierced the truth and fastened on that which was essential. He has found the keys of the doors that time had closed

1. A. Ghose, Swami Dayananda Saraswati.

and rent asunder the seals of the imprisoned fountains.¹

'His work is a marvellous achievement in the field of Vedic studies and if studied seriously it would change many of our theories, would solve many of our naughty problems, would revolutionise our method of interpretation and would lead us far on the road to Vedic interpretation',²
~~in its final form.~~

-
1. A. Ghose, Swami Dayananda Saraswati.
 2. S.K. Gupta, Rsi Dayananda as a Vedic Commentator, XIV A.I. O.C. Book of Summaries Part I, PP. 133.

and hence under the name of the mentioned Sanskrit.
This work is a masterpiece of achievement in the
the field of Vedic studies and it studied history it would
change many of our theories, would solve many of our doubts
problems, would revolutionize our method of interpretation
and would lead us far on the road to Vedic interpretation.
~~in the first place~~

A. List of Manuscripts belonging to the Yajurveda

- | | |
|----------------------------|---------------------------|
| 1. The Caraka Samhita. | 6. The Nigamya Samhita. |
| 2. The Svatikavya Samhita. | 7. The Haridwara Samhita. |
| 3. The Kithana Samhita. | 8. The Jambhika Samhita. |
| 4. The Mahatmya Samhita. | 9. The Vaidika Samhita. |
| 5. The ... Samhita. | 10. The ... Samhita. |

APPENDICES AND INDICES.

B. List of Manuscripts belonging to the Samaveda

- | | |
|---------------------|---------------------|
| 1. The ... Samhita. | 6. The ... Samhita. |
| 2. The ... Samhita. | 7. The ... Samhita. |

C. List of Manuscripts belonging to the Rigveda

- | | |
|---------------------|----------------------|
| 1. The ... Samhita. | 6. The ... Samhita. |
| 2. The ... Samhita. | 7. The ... Samhita. |
| 3. The ... Samhita. | 8. The ... Samhita. |
| 4. The ... Samhita. | 9. The ... Samhita. |
| 5. The ... Samhita. | 10. The ... Samhita. |
| 6. The ... Samhita. | 11. The ... Samhita. |
| 7. The ... Samhita. | 12. The ... Samhita. |

The ... Samhita refers to the ... of ...

The ... Samhita refers to the ... of ... The ... Samhita refers to the ... of ... The ... Samhita refers to the ... of ... The ... Samhita refers to the ... of ... The ... Samhita refers to the ... of ...

These ... are ... of the ...

The ... are ... of the ...

संस्कृत-विश्व-कोश

A P P E N D I X I

List * of Brāhmaṇas that have been lost.

a. Lost Brāhmaṇas belonging to the Yajur-Veda:-

- | | |
|-------------------------------|------------------------------|
| 1. The Caraka Brāhmaṇa. | 6. The Khāndikeya Brāhmaṇa. |
| 2. The Svetāśvatara Brāhmaṇa. | 7. The Hāridravika Brāhmaṇa. |
| 3. The Kāthaka Brāhmaṇa. | 8. The Ahvaraka Brāhmaṇa. |
| 4. The Maitrayanī Brāhmaṇa. | 9. The Kankāti Brāhmaṇa. |
| 5. The Jābāla Brāhmaṇa. | 10. The Gālava Brāhmaṇa. |

b. Lost Brāhmaṇas belonging to the Sama-Veda:-

- | | |
|----------------------------|---------------------------|
| 1. The Bhālāvi Brāhmaṇa. | 3. The Kalabavi Brāhmaṇa. |
| 2. The Sātyāyana Brāhmaṇa. | 4. The Aisakī Brāhmaṇa. |

c. Lost Brāhmaṇas not yet identified:-

- | | |
|---------------------------|-----------------------------|
| 1. The Tumburu Brāhmaṇa. | 7. The Māgarāvi Brāhmaṇa. |
| 2. The Aruṇeya Brāhmaṇa. | 8. The Kāpeya Brāhmaṇa. |
| 3. The Paingī Brāhmaṇa. | 9. The Anvākyāna Brāhmaṇa. |
| 4. The Saulabha Brāhmaṇa. | 10. The Vāskala Brāhmaṇa. |
| 5. The Sailāli Brāhmaṇa. | 11. The Māṇḍūkeya Brāhmaṇa. |
| 6. The Parāsara Brāhmaṇa. | |

The Kausitaki Brāhmaṇa refers to the views of

Paingya. The Paingī Brāhmaṇa might, therefore, have belonged to the R̥g-Veda. The name of the Vāskala Brāhmaṇa suggests that it might have belonged to the Vāskala school of the R̥g-Veda. Likewise the name of the Māṇḍūkeya Brāhmaṇa makes us think that it might have belonged to the Atharva-Veda. It may be noted that both the Munda and the Māṇḍūka Upaniṣads belong to the Athar

va-Veda.

*

This list is compiled on the basis of the data collected by Pt. Bhagavaddatta in his HVL. Vol. II.

A P P E N D I X

List * of Brāhmanas that have been lost.

a. Lost Brāhmanas belonging to the Yajur-Veda:-

- | | |
|-------------------------------|---------------------------|
| 1. The Caraka Brāhmaṇa. | 6. The Śāṇḍilya Brāhmaṇa. |
| 2. The Śvetāśvatara Brāhmaṇa. | 7. The Nārada Brāhmaṇa. |
| 3. The Kāṭhaka Brāhmaṇa. | 8. The Jānukeya Brāhmaṇa. |
| 4. The Kāṭhaka Brāhmaṇa. | 9. The Kāṭhaka Brāhmaṇa. |
| 5. The Jānukeya Brāhmaṇa. | 10. The Gālava Brāhmaṇa. |

b. Lost Brāhmanas belonging to the Sama-Veda:-

- | | |
|---------------------------|--------------------------|
| 1. The Śāṇḍilya Brāhmaṇa. | 3. The Kāṭhaka Brāhmaṇa. |
| 2. The Śāṇḍilya Brāhmaṇa. | 4. The Kāṭhaka Brāhmaṇa. |

c. Lost Brāhmanas not yet identified:-

- | | |
|---------------------------|----------------------------|
| 1. The Śāṇḍilya Brāhmaṇa. | 7. The Śāṇḍilya Brāhmaṇa. |
| 2. The Śāṇḍilya Brāhmaṇa. | 8. The Śāṇḍilya Brāhmaṇa. |
| 3. The Śāṇḍilya Brāhmaṇa. | 9. The Śāṇḍilya Brāhmaṇa. |
| 4. The Śāṇḍilya Brāhmaṇa. | 10. The Śāṇḍilya Brāhmaṇa. |
| 5. The Śāṇḍilya Brāhmaṇa. | 11. The Śāṇḍilya Brāhmaṇa. |
| 6. The Śāṇḍilya Brāhmaṇa. | |

The Kāṭhaka Brāhmaṇa refers to the views of

śāṇḍilya. The śāṇḍilya Brāhmaṇa might, therefore, have belonged to the R̥g-Veda. The name of the Vāṅkela Brāhmaṇa suggests that it might have belonged to the Vāṅkela school of the R̥g-Veda. Likewise the name of the Nārada Brāhmaṇa makes us think that it might have belonged to the Atharva-Veda. It may be noted that both the Nārada and the Nārada Brāhmaṇas belong to the Atharva-Veda.

This list is compiled on the basis of the data collected by Pt. Madhavadasa in his HW, Vol. II.

APPENDIX II.

List of the Mantras of the Rg-Veda Quoted
or Explained in the Satapatha Brāhmaṇa.

| Rv. Mantra | is explained in SB. | Rv. | SB. |
|------------|---|----------------------|---|
| * I, 1.3 | XI, 4.3.19 | I, 23.19 | V, 1.4.6 |
| I, 1.7 | II, 3.4.28 | I, 23.23 | XII, 9.2.9 |
| I, 1.8 | II, 3.4.29 | * I, 24.3 | XIII, 5.1.11 |
| I, 1.9 | II, 3.4.30 | I, 24.8 | IV, 4.5.4 |
| I, 2.4 | IV, 1.3.19 | I, 24.11 | IX, 4.2.17 |
| I, 3.7 | IV, 3.1.27 | I, 24.15 | VI, 7.3.8 |
| I, 6.1 | XIII, 2.6.1 | I, 25.10 | V, 4.4.5;
XII, 8.3.10. |
| I, 10.3 | IV, 5.3.10 | I, 27.7 | III, 9.3.32 |
| I, 10.12 | III, 6.1.24 | I, 30.7 | VI, 3.2.4 |
| I, 11.1 | VIII, 7.3.7;
IX, 2.3.80. | I, 36.9 | VI, 4.2.9;
XIV, 1.3.15. |
| * I, 12.1 | I, 4.1.34;
I, 4.1.35. | I, 36.13 | VI, 4.3.10 |
| * I, 12.6 | XII, 4.3.5 | I, 40.3 | XIV, 1.2.15;
XIV, 2.2.1. |
| I, 12.10 | IX, 1.2.30 | | |
| I, 18.1-3 | II, 3.4.35 | I, 47.1 | IV, 4.4.7
IV, 1.4.7 |
| I, 22.3 | IV, 1.5.17 | I, 50.1 | IV, 3.4.9;
IV, 6.2.2. |
| I, 22.7 | X, 2.66.6 | | |
| I, 22.13 | IV, 6.2.18;
VII, 5.1.10. | I, 50.3 | IV, 5.4.11 |
| I, 22.17 | III, 5.3.13;
XII, 4.1.4. | I, 50.10 | XII, 9.2.8;
XIII, 8.4.7;
XIV, 3.1.28. |
| I, 22.19 | III, 7.1.17;
VII, 5.1.25;
XII, 7.3.9. | I, 74.1
* I, 80.1 | II, 3.4.10
XIII, 5.1.9 |
| I, 22.20 | III, 7.1.18 | * I, 81.1 | XIII, 5.1.10. |

* All verses bearing the asterik mark are not found in Yv.

APPENDIX II

List of the Manuscripts of the 16 Veda quoted or explained in the Satapatha Brahmana.

| No. Manuscripts as explained in Sm. No. | | | | No. | | | |
|---|------------|---------|-------------|---------|------------|---------|-------------|
| 1.1.3 | XI.4.3.12 | 1.23.10 | V.1.4.3 | 1.1.3 | XI.4.3.12 | 1.23.10 | V.1.4.3 |
| 1.1.7 | XI.3.4.32 | 1.23.32 | XII.3.3 | 1.1.7 | XI.3.4.32 | 1.23.32 | XII.3.3 |
| 1.1.8 | XI.3.4.32 | 1.24.3 | XIII.3.1.11 | 1.1.8 | XI.3.4.32 | 1.24.3 | XIII.3.1.11 |
| 1.1.9 | XI.3.4.32 | 1.24.8 | IV.4.3.4 | 1.1.9 | XI.3.4.32 | 1.24.8 | IV.4.3.4 |
| 1.2.4 | IV.1.3.12 | 1.24.11 | IX.4.3.17 | 1.2.4 | IV.1.3.12 | 1.24.11 | IX.4.3.17 |
| 1.3.7 | IV.2.1.27 | 1.24.12 | V.7.3.3 | 1.3.7 | IV.2.1.27 | 1.24.12 | V.7.3.3 |
| 1.3.1 | XII.3.3.1 | 1.25.10 | V.4.4.3 | 1.3.1 | XII.3.3.1 | 1.25.10 | V.4.4.3 |
| 1.3.3 | IV.3.3.10 | 1.27.3 | XII.3.3.32 | 1.3.3 | IV.3.3.10 | 1.27.3 | XII.3.3.32 |
| 1.3.12 | XII.3.1.34 | 1.30.7 | V.3.3.4 | 1.3.12 | XII.3.1.34 | 1.30.7 | V.3.3.4 |
| 1.3.11 | VIII.7.3.7 | 1.30.9 | V.4.3.3 | 1.3.11 | VIII.7.3.7 | 1.30.9 | V.4.3.3 |
| 1.3.1 | IX.3.3.20 | | XIV.1.3.12 | 1.3.1 | IX.3.3.20 | | XIV.1.3.12 |
| 1.3.1 | I.4.1.34 | 1.30.13 | VI.4.3.10 | 1.3.1 | I.4.1.34 | 1.30.13 | VI.4.3.10 |
| 1.3.1 | I.4.1.35 | 1.40.3 | XIV.1.3.12 | 1.3.1 | I.4.1.35 | 1.40.3 | XIV.1.3.12 |
| 1.3.1 | XII.4.3.3 | | XIV.2.3.1 | 1.3.1 | XII.4.3.3 | | XIV.2.3.1 |
| 1.3.10 | IX.1.3.20 | | | 1.3.10 | IX.1.3.20 | | |
| 1.3.1-3 | IX.3.4.32 | 1.47.1 | IV.1.4.7 | 1.3.1-3 | IX.3.4.32 | 1.47.1 | IV.1.4.7 |
| 1.3.3 | IV.1.3.17 | 1.50.1 | IV.3.4.3 | 1.3.3 | IV.1.3.17 | 1.50.1 | IV.3.4.3 |
| 1.3.7 | X.3.3.6 | | IV.3.3.3 | 1.3.7 | X.3.3.6 | | IV.3.3.3 |
| 1.3.12 | IV.3.3.10 | 1.50.3 | IV.3.3.11 | 1.3.12 | IV.3.3.10 | 1.50.3 | IV.3.3.11 |
| 1.3.14 | VII.3.1.10 | 1.50.10 | XII.3.3.3 | 1.3.14 | VII.3.1.10 | 1.50.10 | XII.3.3.3 |
| 1.3.14 | IX.3.3.12 | | XII.3.3.7 | 1.3.14 | IX.3.3.12 | | XII.3.3.7 |
| 1.3.1 | XII.4.1.4 | | XIV.3.1.32 | 1.3.1 | XII.4.1.4 | | XIV.3.1.32 |
| 1.3.10 | XII.7.1.17 | 1.54.1 | IX.3.4.10 | 1.3.10 | XII.7.1.17 | 1.54.1 | IX.3.4.10 |
| 1.3.1 | VII.3.1.32 | 1.50.1 | XIII.3.1.3 | 1.3.1 | VII.3.1.32 | 1.50.1 | XIII.3.1.3 |
| 1.3.1 | XII.7.3.3 | 1.51.1 | XIII.3.1.10 | 1.3.1 | XII.7.3.3 | 1.51.1 | XIII.3.1.10 |

Manuscripts bearing the asterisk were not found in IV.

| | | | |
|--------------|--------------|---------------|-------------------|
| I, 82.2-3 | II, 6.1.38 | I, 164.31 | XIV, 1.4.9-10 |
| I, 84.3 | IV, 5.3.9 | I, 164.34-35. | XIII, 5.2.21 |
| I, 84.19 | III, 9.4.24 | I, 164.41 | IV, 5.2.12 |
| I, 86.1 | IV, 6.2.17 | * I, 164.45 | IV, 1.3.17 |
| I, 89.9 | II, 3.3.6 | I, 164.50 | X, 2.2.2-3 |
| I, 90.6. | VII, 4.1.4; | I, 173.12 | II, 5.2.28 |
| | XIV, 9.3.11. | * I, 179.3 | X, 4.4.5 |
| I, 90.7 | VII, 4.1.4; | I, 189.1 | III, 6.3.11; |
| | XIV, 9.3.12. | | IV, 3.4.12. |
| I, 90.8 | VII, 4.1.4; | | |
| * I, 91.12 | XIV, 9.3.13. | II, 1.1 | VI, 3.3.25 |
| I, 91.16 | XI, 4.3.19 | II, 6.4 | VI, 8.2.9 |
| I, 91.18 | VII, 3.1.46 | II, 7.6 | VI, 4.2.14 |
| I, 96.5 | VII, 3.1.46 | II, 9.1 | VI, 4.2.2 |
| | VI, 7.2.3; | II, 9.3 | IX, 2.3.39 |
| | IX, 2.3.31 | II, 10.4 | VI, 3.3.19 |
| I, 98.2 | IX, 5.2.6 | II, 10.5 | VI, 3.3.20 |
| I, 107.1 | IV, 3.5.15 | * II, 22.1 | XIII, 5.1.9 |
| I, 112.24 | XIV, 1.3.33 | II, 23.1 | XIII, 2.8.4 |
| I, 115.1 | IV, 3.4.10; | * II, 32.7 | VI, 5.4.11 |
| | VII, 4.2.27 | II, 41.4 | IV, 1.4.7 |
| * I, 116.12 | XIV, 5.5.16 | | |
| * I, 117.22 | XIV, 5.5.17 | III, 5.11; | VII, 1.1.27 |
| * I, 121.3 | XIII, 5.3.7 | III, 6.11. | |
| I, 132.6 | IV, 6.9.14 | III, 12.1 | IV, 3.1.24 |
| * I, 139.11 | IV, 3.2.9 | * III, 13.6;7 | XI, 4.3.19 |
| I, 147.2 | VI, 8.2.9 | III, 15.1 | VI, 4.4.21 |
| I, 154.4 | III, 5.3.21 | III, 22.1 | VII, 1.1.22 |
| I, 154.2 | III, 5.3.23 | III, 22.2 | VII, 1.1.23 |
| I, 154.6 | III, 7.1.15 | III, 22.3 | VII, 1.1.24 |
| I, 162.1 | XIII, 5.1.18 | III, 22.4 | VII, 1.1.25; |
| I, 162.17 | XIII, 5.1.18 | | VII, 3.2.8. |
| I, 162.21 | XIII, 2.7.12 | III, 22.5 | VII, 1.1.27 |
| I, 163.1 | XIII, 5.1.17 | III, 24.1 | V, 2.4.16 |
| I, 163.12-13 | XIII, 5.1.18 | * III, 27.1 | I, 4.1.9; 10; 21. |

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| * III, 27.4 | I, 4.1.38 | V, 14.1 | II, 2.3.21 |
| * III, 27.13 | I, 4.1.29 | V, 24.1-4 | II, 3.4.31 |
| * III, 27.14 | I, 4.1.29-31. | V, 26.1 | IX, 1.2.30 |
| * III, 27.15 | I, 4.1.32-33. | * V, 26.2 | I, 4.1.13 |
| III, 29.8 | VI, 4.2.6 | V, 26.3 | I, 3.4.6; |
| III, 29.10 | II, 3.4.13;
VIII, 1.1.28. | * V, 28.5 | I, 4.1.11. |
| III, 30.8 | IX, 5.2.4 | * V, 28.6 | I, 4.1.38-39 |
| III, 30.9 | III, 3.4.2 | V, 33.3 | I, 4.1.39 |
| * III, 32.11 | IV, 6.3.3 | * V, 41.1 | V, 4.3.14 |
| III, 37.1 | IX, 5.2.4 | V, 42.4 | XIII, 5.1.11 |
| III, 47.5 | IV, 3.3.14 | * V, 43.7 | IV, 4.4.7 |
| III, 59.6 | VI, 5.4.10 | V, 44.1 | XIV, 1.3.13 |
| * III, 62.1 | III, 2.2.6 | V, 47.3 | IV, 2.1.9 |
| III, 62.10 | II, 3.4.39;
XIII, 6.2.9;
XIV, 9.3.11-13. | V, 50.1 | IX, 2.3.18 |
| | | * V, 57.1 | III, 1.1.18;
VI, 6.1.21;
XIII, 1.8.8 |
| IV, 4.1 | VII, 4.1.33 | V, 81.1 | XIII, 5.1.12 |
| IV, 7.1 | II, 3.4.14 | | III, 5.3.11-12;
VI, 3.1.16;
XIV, 1.2.8. |
| IV, 9.8 | II, 3.4.40 | V, 81.2 | VI, 7.2.4 |
| IV, 15.3 | VI, 3.3.25 | V, 81.3 | VI, 3.1.17 |
| * IV, 34.1 | XIII, 5.1.11 | V, 82.5 | XIII, 4.2.10;
XIII, 6.2.9. |
| IV, 39.6 | XIII, 2.9.9;
XIII, 5.2.9. | * V, 82.7 | XIII, 4.2.13 |
| * IV, 40.1 | IX, 2.3.41 | * V, 82.9 | XIII, 4.2.7 |
| IV, 40.3 | V, 1.5.20 | V, 85.2 | III, 3.4.7 |
| IV, 40.4 | V, 1.5.19 | | |
| IV, 40.5 | V, 4.3.22;
VI, 7.3.11. | VI, 5.7 | IX, 5.2.7 |
| * IV, 42.8 | XIII, 5.4.5 | * VI, 6.3 | XII, 4.4.2 |
| IV, 42.10 | IV, 1.4.10 | VI, 7.1 | IV, 2.4.24;
XIII, 5.1.12. |
| * IV, 54.4 | XIII, 4.2.13 | * VI, 15.1 | XIII, 5.1.12 |
| IV, 57.8 | VII, 2.2.9 | VI, 15.5 | IX, 1.2.30 |
| IV, 58.6 | VII, 5.2.11 | * VI, 16.3 | XII, 4.4.1 |
| * V, 3.1 | XIII, 5.18 | * VI, 16.10 | I, 4.1.22-24 |
| * V, 8.3 | XII, 4.4.2 | VI, 16.11 | I, 4.1.25-26 |

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| * VI, 16.12 | I, 4.1.27-28 | ** VIII, 43.14 | XII, 4.3.5 |
| VI, 16.13 | VI, 4.2.2 | VIII, 43.18 | VII, 3.2.8 |
| VI, 16.14 | VI, 4.2.3 | VIII, 44.1 | VI, 8.1.6 |
| VI, 16.15 | VI, 4.2.4-5 | VIII, 44.16 | II, 3.4.11;
VII, 4.2.41;
XIII, 4.1.13. |
| VI, 16.16 | II, 2.3.23 | * VIII, 44.17 | I, 4.1-12;
XII, 4.4.5. |
| VI, 16.28 | IX, 2.2.5 | ** VIII, 44.21 | XII, 4.4.5 |
| VI, 19.1 | IV, 3.3.18 | VIII, 51.7 | II, 3.4.38;
IV, 3.5.10. |
| * VI, 47.18 | XIV, 5.5.19 | VIII, 52.7 | IV, 3.5.12 |
| VI, 49.8 | XIII, 4.1.15 | * VIII, 75.12 | XII, 4.4.3 |
| VI, 54.9 | XIII, 4.1.15 | VIII, 75.15 | VI, 6.3.1;
XII, 4.4.3. |
| VI, 60.13 | II, 3.4.12 | VIII, 76.10 | IV, 5.4.10 |
| VI, 71.6 | IV, 4.1.6 | VIII, 84.3 | VII, 5.2.39;
X, 1.3.11. |
| VII, 1.3 | IX, 2.3.40 | VIII, 102.20 | VI, 6.3.5 |
| VII, 3.2 | VIII, 7.3.12 | VIII, 102.21 | VI, 6.3.6 |
| VII, 8.4 | VI, 8.1.14 | IX, 1.6 | XII, 7.3.11 |
| * VII, 38.1 | XIII, 5.1.11 | IX, 54.1 | II, 3.4.15 |
| VII, 38.7 | V, 1.5.22 | IX, 66.19 | II, 2.3.22;
XII, 8.4.8 |
| VII, 38.8 | V, 1.5.24 | IX, 66.21 | IV, 5.4.9 |
| * VII, 45.3 | XIII, 4.2.10 | IX, 107.1 | XII, 8.2.12 |
| VII, 59.12 | II, 6.2.12 | | |
| VII, 92.1 | IV, 1.3.18 | | |
| VII, 99.3 | III, 5.3.14 | | |
| ** VIII, 2.1 | XIII, 5.1.9 | X, 1.1 | VI, 7.3.10 |
| VIII, 11.1 | III, 2.2.24 | X, 1.2 | VI, 4.4.2 |
| VIII, 11.7 | VII, 3.2.8 | * X, 2.3 | XII, 4.4.1 |
| * VIII, 14.13 | XII, 7.3.3 | X, 8.6 | VII, 4.2.42;
XIII, 4.1.13. |
| * VIII, 33.5 | VI, 4.3.9 | X, 9.1-3 | VI, 5.1.2 |
| ** VIII, 36.1 | XIII, 5.1.9 | X, 9.9 | XII, 9.2.9 |
| * VIII, 37.1 | XIII, 5.1.10 | X, 13.1 | VI, 3.1.17 |
| VIII, 42.1 | III, 3.4.4 | X, 14.9 | VII, 1.1.2-4 |
| VIII, 43.9 | VI, 8.2.4;
XII, 4.4.4. | X, 16.12 | II, 6.1.22 |

Verses bearing the double asterik (**) mark have not been explained by Dayānanda either in his Vedic commentaries nor in any other work.

| | | | |
|--------------------|-------------------------------|----------------------|---|
| X, 17.3
X, 17.4 | XIV, 1.4.9-10
XIII, 2.7.12 | X, 121.9 | VII, 3.1.20 |
| X, 17.10 | III, 1.2.11-12 | X, 121.10 | V, 4.2.9;
XIII, 5.2.23;
XIV, 9.3.3. |
| X, 17.11 | VII, 4.1.20 | | |
| X, 17.12 | IV, 2.5.2 | X, 123.1 | IV, 2.1.10 |
| X, 18.1 | XIII, 8.3.4 | X, 131.2 | V, 5.3.24;
XII, 7.3.13. |
| X, 18.4 | XIII, 8.4.12 | X, 131.24 | V, 5.3.25 |
| X, 37.1 | III, 3.4.24 | X, 131.5 | V, 5.3.26 |
| X, 45.1 | VI, 7.4.3 | X, 139.1 | IX, 2.3.12 |
| X, 45.2 | VI, 7.4.4 | X, 139.2
X, 139.3 | X, 139.2
VII, 2.1.20 |
| X, 45.3 | VI, 7.4.5 | X, 140.1 | VII, 3.1.29 |
| X, 45.4 | VI, 7.3.2 | X, 140.2 | VII, 3.1.30 |
| X, 45.8 | VI, 7.2.2 | X, 140.3 | VII, 3.1.31 |
| ** X, 52.1 | I, 5.1.26 | X, 140.4 | VII, 3.1.32 |
| X, 53.8 | XIII, 8.4.3 | X, 140.5 | VII, 3.1.33 |
| X, 57.3-4 | II, 6.1.39 | X, 140.6 | VII, 3.1.34 |
| X, 61.3 | IV, 2.1.12 | X, 141.1 | V, 2.2.10 |
| X, 64.6 | V, 1.5.23 | X, 141.2 | V, 2.2.11 |
| ** X, 72.8 | III, 1.3.2 | X, 141.3 | V, 2.2.8 |
| X, 81.7 | IV, 6.4.5 | X, 141.5 | V, 2.2.9 |
| X, 87.22 | VI, 3.3.25 | X, 142.7 | IX, 1.2.28 |
| X, 90.1 | XIII, 6.2.12 | X, 152.4 | IV, 6.4.4;
IX, 5.2.5. |
| X, 90.5 | XIII, 6.1.2 | X, 173.1 | VI, 7.3.7 |
| X, 90.16 | X, 2.2.2-3 | X, 173.3 | XIV, 1.4.9;
XIV, 1.4.10. |
| ** X, 95.1 | XI, 5.1.6 | ** X, 173.6 | IV, 2.4.23 |
| ** X, 95.2 | XI, 5.1.7 | ** X, 178.2 | XIV, 3.1.30 |
| ** X, 95.14 | XI, 5.1.8 | X, 180.2 | IX, 5.2.5 |
| ** X, 95.15 | XI, 5.1.9 | ** X, 184.1 | XIV, 9.4.20 |
| ** X, 95.16 | X I, 5.1.10 | X, 185.1-3 | II, 3.4.37 |
| X, 97.1 | VII, 2.1.26 | X, 189.1-3 | II, 1.4.29;
II, 1.4.30. |
| X, 97.5 | XIII, 8.3.1 | | |
| X, 101.3 | VII, 2.2.5 | | |
| X, 101.4 | VII, 2.2.4 | | |
| X, 103.1 | IX, 2.3.6 | | |
| X, 116.8 | VI, 6.4.12 | | |
| X, 121.1 | VII, 4.1.19;
XIII, 5.2.23. | | |

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APPENDIX IIIList of Rg-verses explained by Yaska in his Nirukta.

This list contains only those verses that have been quoted or commented upon ~~by~~ in full by Yaska.

| Stanza of the
Rg-Veda. | Explained in the
Nirukta in | Remarks. |
|---------------------------|--------------------------------|---------------------------------|
| I, 1.1 | VII, 15 | Quoted in full
by Dayananda. |
| I, 1.2 | VII, 16 | |
| I, 2.1 | X, 2 | Quoted in full
by Dayananda. |
| I, 3.7 | XII, 40 | Ditto. |
| I, 3.10 | XI, 26 | |
| I, 3.12 | XI, 27 | Quoted in full
by Dayananda. |
| I, 6.7 | IV, 12 | Ditto. |
| I, 7.7 | VI, 18 | Ditto. |
| I, 10.1 | V, 5 | Ditto. |
| I, 15.7 | VIII, 2 | Ditto. |
| I, 18.1 | VI, 10 | Ditto. |
| I, 19.1 | X, 36 | |
| I, 19.9 | X, 37 | |
| I, 22.1 | XII, 4 | |
| I, 22.12 | IX, 34 | Quoted in
full by Dayananda. |
| I, 22.15 | IX, 32 | Ditto. |
| I, 22.17 | XII, 19 | Ditto. |
| I, 27.10 | X, 8 | Ditto. |
| I, 28.5 | IX, 21 | |
| I, 28.21 | IX, 36 | |
| I, 32.10 | II, 16 | Quoted in full
by Dayananda. |
| I, 32.11 | II, 17 | Ditto. |

This list contains only those verses that have been found or commented upon in the *Śaṅkara* list of 10-verse explained by *Śaṅkara* in his *Śaṅkara*.

| Reference of the | Explained in the | Commentary. |
|------------------|------------------|--------------------------|
| I, 1.1 | VII, 1.1 | quoted in <i>Śaṅkara</i> |
| I, 1.2 | VII, 1.2 | by <i>Śaṅkara</i> |
| I, 2.1 | X, 2 | quoted in <i>Śaṅkara</i> |
| I, 2.2 | XI, 40 | by <i>Śaṅkara</i> |
| I, 2.3 | XI, 22 | in <i>Śaṅkara</i> |
| I, 2.4 | XI, 27 | quoted in <i>Śaṅkara</i> |
| I, 2.5 | IV, 12 | by <i>Śaṅkara</i> |
| I, 2.6 | VI, 12 | in <i>Śaṅkara</i> |
| I, 2.7 | V, 2 | in <i>Śaṅkara</i> |
| I, 2.8 | VII, 2 | in <i>Śaṅkara</i> |
| I, 2.9 | VI, 12 | in <i>Śaṅkara</i> |
| I, 2.10 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.11 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.12 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.13 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.14 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.15 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.16 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.17 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.18 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.19 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.20 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.21 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.22 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.23 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.24 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.25 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.26 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.27 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.28 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.29 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.30 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.31 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.32 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.33 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.34 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.35 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.36 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.37 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.38 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.39 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.40 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.41 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.42 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.43 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.44 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.45 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.46 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.47 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.48 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.49 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.50 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.51 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.52 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.53 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.54 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.55 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.56 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.57 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.58 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.59 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.60 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.61 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.62 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.63 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.64 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.65 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.66 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.67 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.68 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.69 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.70 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.71 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.72 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.73 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.74 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.75 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.76 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.77 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.78 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.79 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.80 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.81 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.82 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.83 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.84 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.85 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.86 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.87 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.88 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.89 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.90 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.91 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.92 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.93 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.94 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.95 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.96 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.97 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.98 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.99 | XI, 27 | in <i>Śaṅkara</i> |
| I, 2.100 | XI, 27 | in <i>Śaṅkara</i> |

I,45.3

III,17

quoted in full
by Dayananda.

I,46.4

V,24

I,50.1

XII,15

quoted in full
by Dayananda.

I,50.5

XII,24

I,50.6

XII,22;23;24;25

~~I,50.7~~

I,50.7

XII,23

I,59.6

VII,23

I,61.12

VI,20

I,80.16

XII,34

I,84.8

V,17

I,84.15

IV,25

I,84.16

XIII,38

I,84.17

XIII,39

I,84.18

XIII,40

I,84.19

XIII,41

I,84.20

XIII,48

I,88.1

XI,14

I,89.2

XIII,39

quoted in full
by Dayananda.

I,89.10

IV,23

I,92.1

XII,7

quoted in full
by Dayananda.

I,92.13

XII,6

Ditto.

I,94.15

XI,24

I,95.5

VIII,15

I,98.1

VII,22

quoted in full
by Dayananda.

I,99.1

VII,20

I,99.1

XIII,46

quoted in full
by Dayananda.

I,105.8

IV,6

Ditto.

I,105.18

V,21

Ditto.

I,108.10

XII,31

I,109.2

VI,9

I,110.4

XI,16

quoted in full
by Dayananda.

| | | |
|----------|---------------------|---------------------------------|
| 1,42.3 | XII, 17 | Quoted in full
by Devananda. |
| 1,42.4 | V, 24 | |
| 1,50.1 | XII, 15 | Quoted in full
by Devananda. |
| 1,50.5 | XII, 24 | |
| 1,50.6 | XII, 23; 22; 24; 25 | |
| 1,50.7 | XII, 23 | |
| 1,50.8 | VII, 23 | |
| 1,51.12 | VI, 20 | |
| 1,50.18 | XII, 24 | |
| 1,54.3 | V, 17 | |
| 1,54.13 | IV, 25 | |
| 1,54.16 | XIII, 38 | |
| 1,54.17 | XIII, 39 | |
| 1,54.18 | XIII, 40 | |
| 1,55.13 | XIII, 41 | |
| 1,54.20 | XIII, 42 | |
| 1,58.1 | XI, 14 | Quoted in full
by Devananda. |
| 1,58.2 | XIII, 2; 39 | |
| 1,59.10 | IV, 23 | Quoted in full
by Devananda. |
| 1,59.1 | XII, 7 | Photo. |
| 1,59.12 | XII, 8 | |
| 1,54.13 | XI, 24 | |
| 1,59.5 | VIII, 18 | Quoted in full
by Devananda. |
| 1,59.1 | VII, 23 | |
| 1,59.1 | VII, 20 | Quoted in full
by Devananda. |
| 1,59.1 | XIII, 40 | Photo.
Photo. |
| 1,103.8 | IV, 6 | |
| 1,103.18 | V, 21 | |
| 1,103.20 | XII, 21 | |
| 1,103.2 | VI, 2 | Quoted in full
by Devananda. |
| 1,110.4 | XI, 18 | |

| | | |
|----------------------|------------------|---------------------------------|
| I, 113.1 | II, 19 | |
| I, 113.2 | II, 20 | Quoted in full
by Dayānanda. |
| I, 115.1 | XII, 16 | |
| I, 115.4 | IV, 11 | |
| I, 116.8 | VI, 36 | Quoted in full
by Dayānanda. |
| I, 117.21 | VI, 26 | Ditto. |
| I, 124.4 | IV, 16 | |
| I, 124.7 | III, 5 | |
| I, 125.2 | V, 19 | |
| I, 126.1 | IX, 10 | |
| I, 129.6 | X, 42 | |
| I, 142.10 | VI, 21 | |
| I, 150.1 | V, 7 | |
| I, 152.2 | V, 10 | |
| I, 154.6 | II, 7 | Quoted in full
by Dayānanda. |
| I, 155.2 | XI, 8 | |
| I, 162.1 | IX, 3 | |
| I, 162.2 | IX, 2 | |
| I, 163.10 | IV, 13 | |
| I, 164.1 | IV, 26 | |
| I, 164.2 | IV, 27 | |
| I, 164.16 | XIII, 33 | |
| I, 164.20 | XIII, 42 | |
| I, 164.21 | III, 12 | |
| I, 164.26. | XI, 43 | |
| I, 164.26 | | |
| I, 164.27 | XI, 45 | |
| I, 164.28 | XI, 42 | |
| I, 164.29 | II, 9 | |
| I, 164.31 | XIII, 16 | |
| <u>X, 177.3</u> | | |
| I, 164.32 | II, 8 | |
| I, 164.33 | IV, 21 | |
| I, 164.36 | XIII, 34 | |
| I, 164.37 | XIII, 35 | |

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|----------------|----------|-----------|
| | IX, 13 | I, 113.1 |
| Quoted in full | IX, 20 | I, 113.2 |
| by Devananda. | | |
| | XII, 13 | I, 113.1 |
| | IV, 11 | I, 113.4 |
| Quoted in full | VI, 33 | I, 113.3 |
| by Devananda. | | |
| Intro. | VI, 33 | I, 113.21 |
| | IV, 13 | I, 113.4 |
| | III, 3 | I, 113.7 |
| | Y, 13 | I, 113.2 |
| | IX, 10 | I, 113.1 |
| | X, 43 | I, 113.3 |
| | VI, 31 | I, 113.10 |
| | V, 4 | I, 113.1 |
| | V, 10 | I, 113.2 |
| Quoted in full | II, 4 | I, 113.3 |
| by Devananda. | | |
| | XI, 3 | I, 113.2 |
| | IX, 3 | I, 113.1 |
| | IX, 3 | I, 113.2 |
| | IV, 13 | I, 113.10 |
| | IV, 23 | I, 113.1 |
| | IV, 24 | I, 113.2 |
| | XIII, 23 | I, 113.13 |
| | XIII, 43 | I, 113.20 |
| | III, 13 | I, 113.21 |
| | XI, 43 | I, 113.23 |
| | XI, 43 | I, 113.24 |
| | XI, 43 | I, 113.25 |
| | II, 3 | I, 113.26 |
| | XIII, 13 | I, 113.27 |
| | | <hr/> |
| | IX, 13 | I, 113.28 |
| | IV, 13 | I, 113.29 |
| | XIII, 13 | I, 113.30 |
| | | I, 113.31 |

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| I, 164.38 | XIII, ³⁶ 306 | |
| I, 164.39 | XIII, 10 | Not quoted but |
| I, 164.40 | XI, 44 | referred to. |
| I, 164.41 | XI, 40 | Ditto. |
| I, 164.42 | XI, 41 | Ditto. |
| I, 164.44 | XII, 27 | Ditto. |
| I, 164.45 | XIII, 9 | Ditto. |
| I, 164.46 | VII, 18 | Ditto. |
| I, 164.47 | VII, 24 | Ditto. |
| <u>I, 164.50</u> | XII, 41 | |
| X, 90.16 | | |
| I, 164.51 | VII, 23 | |
| I, 170.1 | I, 6 | |
| I, 181.4 | XII, 3 | |
| I, 185.1 | III, 22 | |
| I, 187.1 | IX, 25 | |
| II, 1.1 | VI, 1 | |
| II, 11.21 | I, 7 | |
| II, 12.1 | X, 10 | |
| II, 23.9 | III, 11 | |
| II, 24.4 | X, 13 | |
| II, 27.1 | XII, 36 | |
| II, 32.4 | XI, 31 | |
| II, 32.6 | XI, 32 | |
| II, 37.3 | VIII, 3 | quoted only on |
| | | the interpretation |
| II, 41.20 | IX, 38 | of 'vahnī' |
| II, 41.21 | IX, 37 | |
| II, 42.1 | IX, 4 | |
| II, 43.1 (kl). | IX, 5 | |
| III, 8.1 | VIII, 13 | |
| III, 9.2 | IV, 14 | |
| III, 26.7 | XIII, 15 | |
| III, 30.10 | VI, 2 | |

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III, 10

VI, 10

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VI, 41

VI, 42

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VI, 44

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VI, 64

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VI, 66

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VI, 68

VI, 69

VI, 70

VI, 71

VI, 72

VI, 73

VI, 74

VI, 75

Dayānanda has not quoted the comments of Yaska on the the following verses of the Rg-Veda in his commentary. on the

| Stanza of the
Rg-Veda | Explained in
the Nirukta in | Stanza of the
Rg-Veda | Explained in
the Nirukta in |
|--------------------------|--------------------------------|--------------------------|--------------------------------|
| III, 30.17 | VI, 3 | V, 4.5 | IV, 5 |
| III, 31.1 | III, 4* | V, 32.1 | X, 9 |
| III, 31.2 | III, 6 | V, 34.3 | VI, 19 |
| III, 33.1 | IX, 39 | V, 39.1 | IV, 4 |
| III, 33.5 | II, 25 | V, 41.19 | XI, 49 |
| III, 33.6 | II, 26 | V, 46.7 | XII, 45 |
| III, 33.10 | II, 27 | V, 46.8 | XII, 46 |
| III, 47.1 | IV, 8 | V, 56.8 | XI, 50 |
| III, 53.14 | VI, 32 | V, 57.1 | XI, 15 |
| III, 55.19 | X, 34 | V, 77.2 | XII, 5 |
| III, 59.1 | X, 22 | V, 81.2 | XII, 13 |
| IV, 4.1 | VI, 12 | V, 83.2 | X, 11 |
| IV, 23.8 | X, 41 | V, 84.1 | XI, 37 |
| IV, 26.7 | XI, 2 | V, 85.3 | X, 4 |
| IV, 30.10 | XI, 47 | | |
| IV, 30.11 | XI, 48 | | |
| IV, 30.24 | VI, 31 | VI, 8.4 | VII, 26 |
| IV, 32.23 | IV, 15 | VI, 9.1 | II, 21 |
| IV, 38.5 | IV, 24 | VI, 23.8 | X, 41 |
| IV, 38.10 | X, 31 | VI, 37.3 | X, 3 |
| IV, 40.4 | II, 28 | VI, 47.26 | IX, 12 |
| IV, 50.5 | XIII, 44 | VI, 47.29 | IX, 13 |
| IV, 55.2 | | VI, 49.8 | XII, 13 |
| IV, 57.1 | X, 15 | VI, 50.14 | XII, 33 |
| IV, 57.2 | X, 16 | VI, 55.6 | VI, 4 |
| IV, 57.5 | IX, 41 | VI, 58.1 | XII, 17 |
| IV, 58.3 | XIII, 7 | VI, 59.4 | V, 22 |
| IV, 58.8 | VII, 17 | VI, 61.2 | II, 24 |

The second hemistich of this stanza is paraphrased by Yaska in the last part of the fifth section.

It should be noted that the comments of the
 the following verses of the Vedas in his commentary on the

| Number of the
Vedas | Number of the
Vedas | Number of the
Vedas | Number of the
Vedas |
|------------------------|------------------------|------------------------|------------------------|
| VI, 30, 17, 2 | VI, 3 | VI, 3 | VI, 30, 17, 2 |
| III, 11, 1 | III, 4 | III, 4 | III, 11, 1 |
| III, 11, 2 | III, 5 | III, 5 | III, 11, 2 |
| III, 11, 3 | III, 6 | III, 6 | III, 11, 3 |
| III, 11, 4 | III, 7 | III, 7 | III, 11, 4 |
| III, 11, 5 | III, 8 | III, 8 | III, 11, 5 |
| III, 11, 6 | III, 9 | III, 9 | III, 11, 6 |
| III, 11, 7 | III, 10 | III, 10 | III, 11, 7 |
| III, 11, 8 | III, 11 | III, 11 | III, 11, 8 |
| III, 11, 9 | III, 12 | III, 12 | III, 11, 9 |
| III, 11, 10 | III, 13 | III, 13 | III, 11, 10 |
| III, 11, 11 | III, 14 | III, 14 | III, 11, 11 |
| III, 11, 12 | III, 15 | III, 15 | III, 11, 12 |
| III, 11, 13 | III, 16 | III, 16 | III, 11, 13 |
| III, 11, 14 | III, 17 | III, 17 | III, 11, 14 |
| III, 11, 15 | III, 18 | III, 18 | III, 11, 15 |
| III, 11, 16 | III, 19 | III, 19 | III, 11, 16 |
| III, 11, 17 | III, 20 | III, 20 | III, 11, 17 |
| III, 11, 18 | III, 21 | III, 21 | III, 11, 18 |
| III, 11, 19 | III, 22 | III, 22 | III, 11, 19 |
| III, 11, 20 | III, 23 | III, 23 | III, 11, 20 |
| III, 11, 21 | III, 24 | III, 24 | III, 11, 21 |
| III, 11, 22 | III, 25 | III, 25 | III, 11, 22 |
| III, 11, 23 | III, 26 | III, 26 | III, 11, 23 |
| III, 11, 24 | III, 27 | III, 27 | III, 11, 24 |
| III, 11, 25 | III, 28 | III, 28 | III, 11, 25 |
| III, 11, 26 | III, 29 | III, 29 | III, 11, 26 |
| III, 11, 27 | III, 30 | III, 30 | III, 11, 27 |
| III, 11, 28 | III, 31 | III, 31 | III, 11, 28 |
| III, 11, 29 | III, 32 | III, 32 | III, 11, 29 |
| III, 11, 30 | III, 33 | III, 33 | III, 11, 30 |
| III, 11, 31 | III, 34 | III, 34 | III, 11, 31 |
| III, 11, 32 | III, 35 | III, 35 | III, 11, 32 |
| III, 11, 33 | III, 36 | III, 36 | III, 11, 33 |
| III, 11, 34 | III, 37 | III, 37 | III, 11, 34 |
| III, 11, 35 | III, 38 | III, 38 | III, 11, 35 |
| III, 11, 36 | III, 39 | III, 39 | III, 11, 36 |
| III, 11, 37 | III, 40 | III, 40 | III, 11, 37 |
| III, 11, 38 | III, 41 | III, 41 | III, 11, 38 |
| III, 11, 39 | III, 42 | III, 42 | III, 11, 39 |
| III, 11, 40 | III, 43 | III, 43 | III, 11, 40 |
| III, 11, 41 | III, 44 | III, 44 | III, 11, 41 |
| III, 11, 42 | III, 45 | III, 45 | III, 11, 42 |
| III, 11, 43 | III, 46 | III, 46 | III, 11, 43 |
| III, 11, 44 | III, 47 | III, 47 | III, 11, 44 |
| III, 11, 45 | III, 48 | III, 48 | III, 11, 45 |
| III, 11, 46 | III, 49 | III, 49 | III, 11, 46 |
| III, 11, 47 | III, 50 | III, 50 | III, 11, 47 |
| III, 11, 48 | III, 51 | III, 51 | III, 11, 48 |
| III, 11, 49 | III, 52 | III, 52 | III, 11, 49 |
| III, 11, 50 | III, 53 | III, 53 | III, 11, 50 |
| III, 11, 51 | III, 54 | III, 54 | III, 11, 51 |
| III, 11, 52 | III, 55 | III, 55 | III, 11, 52 |
| III, 11, 53 | III, 56 | III, 56 | III, 11, 53 |
| III, 11, 54 | III, 57 | III, 57 | III, 11, 54 |
| III, 11, 55 | III, 58 | III, 58 | III, 11, 55 |
| III, 11, 56 | III, 59 | III, 59 | III, 11, 56 |
| III, 11, 57 | III, 60 | III, 60 | III, 11, 57 |
| III, 11, 58 | III, 61 | III, 61 | III, 11, 58 |
| III, 11, 59 | III, 62 | III, 62 | III, 11, 59 |
| III, 11, 60 | III, 63 | III, 63 | III, 11, 60 |
| III, 11, 61 | III, 64 | III, 64 | III, 11, 61 |
| III, 11, 62 | III, 65 | III, 65 | III, 11, 62 |
| III, 11, 63 | III, 66 | III, 66 | III, 11, 63 |
| III, 11, 64 | III, 67 | III, 67 | III, 11, 64 |
| III, 11, 65 | III, 68 | III, 68 | III, 11, 65 |
| III, 11, 66 | III, 69 | III, 69 | III, 11, 66 |
| III, 11, 67 | III, 70 | III, 70 | III, 11, 67 |
| III, 11, 68 | III, 71 | III, 71 | III, 11, 68 |
| III, 11, 69 | III, 72 | III, 72 | III, 11, 69 |
| III, 11, 70 | III, 73 | III, 73 | III, 11, 70 |
| III, 11, 71 | III, 74 | III, 74 | III, 11, 71 |
| III, 11, 72 | III, 75 | III, 75 | III, 11, 72 |
| III, 11, 73 | III, 76 | III, 76 | III, 11, 73 |
| III, 11, 74 | III, 77 | III, 77 | III, 11, 74 |
| III, 11, 75 | III, 78 | III, 78 | III, 11, 75 |
| III, 11, 76 | III, 79 | III, 79 | III, 11, 76 |
| III, 11, 77 | III, 80 | III, 80 | III, 11, 77 |
| III, 11, 78 | III, 81 | III, 81 | III, 11, 78 |
| III, 11, 79 | III, 82 | III, 82 | III, 11, 79 |
| III, 11, 80 | III, 83 | III, 83 | III, 11, 80 |
| III, 11, 81 | III, 84 | III, 84 | III, 11, 81 |
| III, 11, 82 | III, 85 | III, 85 | III, 11, 82 |
| III, 11, 83 | III, 86 | III, 86 | III, 11, 83 |
| III, 11, 84 | III, 87 | III, 87 | III, 11, 84 |
| III, 11, 85 | III, 88 | III, 88 | III, 11, 85 |
| III, 11, 86 | III, 89 | III, 89 | III, 11, 86 |
| III, 11, 87 | III, 90 | III, 90 | III, 11, 87 |
| III, 11, 88 | III, 91 | III, 91 | III, 11, 88 |
| III, 11, 89 | III, 92 | III, 92 | III, 11, 89 |
| III, 11, 90 | III, 93 | III, 93 | III, 11, 90 |
| III, 11, 91 | III, 94 | III, 94 | III, 11, 91 |
| III, 11, 92 | III, 95 | III, 95 | III, 11, 92 |
| III, 11, 93 | III, 96 | III, 96 | III, 11, 93 |
| III, 11, 94 | III, 97 | III, 97 | III, 11, 94 |
| III, 11, 95 | III, 98 | III, 98 | III, 11, 95 |
| III, 11, 96 | III, 99 | III, 99 | III, 11, 96 |
| III, 11, 97 | III, 100 | III, 100 | III, 11, 97 |
| III, 11, 98 | III, 101 | III, 101 | III, 11, 98 |
| III, 11, 99 | III, 102 | III, 102 | III, 11, 99 |
| III, 11, 100 | III, 103 | III, 103 | III, 11, 100 |

In the last part of the fifth section,

| | | | |
|----------------------|-------------------|---------------------|--------------------|
| VI, 61.2 | II, 24 | VIII, 45.37 | IV, 2 |
| VI, 75.1 | IX, 40 | VIII, 48.7 | IV, 7 |
| VI, 75.2 | IX, 17 | VIII, 59.5 | XIII, 2 |
| VI, 75.3 | IX, 18 | VIII, 67.5 | VI, 27 |
| VI, 75.4 | IX, 40 | VIII, 69.12 | V, 27 |
| VI, 75.5 | IX, 1 4 | VIII, 75.9 | V, 23 |
| VI, 75.6 | IX, 16 | VIII, 77.4 | V, 11 |
| VI, 75.11 | IX, 19 | VIII, 77.6 | VI, 34 |
| VI, 75.13 | IX, 20 | VIII, 77.11 | VI, 33 |
| VI, 75.14 | IX, 15 | VIII, 93.22 | V, 18 |
| VII, 1.1 | V, 10 | VIII, 100.10 | XI, 28 |
| VII, 4.7 | III, 2 | VIII, 100.11 | XI, 29 |
| VII, 4.8 | III, 3 | IX, 1.1 | XI, 3 |
| VII, 6.1 | X, 6 | IX, 58.1 | XIII, 6 |
| VII, 33.8 | XI, 20 | IX, 73.3 | XII, 32 |
| VII, 33.11 | V, 14 | IX, 84.1 | XI, 37 |
| VII, 34.16 | X, 44 | IX, 96.5 | XIII, 25 |
| VII, 41 | | IX, 96.6 | XIII, 26 |
| VII, 17 | | IX, 97.34 | XIII, 27 |
| VII, 34.17 | X, 45 | IX, 97.35 | XIII, 28 |
| VII, 38.7 | XII, 44 | IX, 97.40 | XIII, 29 |
| VII, 39.2 | V, 28 | IX, 97.41 | XIII, 30 |
| VII, 39.3 | XII, 43 | IX, 112.3 | VI, 6 |
| VII, 46.1 | X, 6 | X, 9.1 | IX, 27 |
| VII, 46.3 | X, 7 | X, 10.10 | IV, 20 |
| VII, 55.1 | X, 17 | X, 10.13 | VI, 28 |
| VII, 55.8 | XIII, 43 | X, 10.14 | XI, 34 |
| (Khil) | | X, 14.1 | X, 20 |
| VII, 59.12 | XIII, 45 | X, 14.6 | XI, 19 |
| VII, 68.4 | XII, 21 | X, 15.1 | XI, 18 |
| VII, 96.5 | X, 24 | X, 17.1 | XII, 41 |
| VII, 100.5 | V, 9 | X, 17.2 | XII, 10 |
| VII, 100.6 | V, 8 | X, 17.3 | VII, 9 |
| VII, 103.1 | IX, 6 | X, 18.1 | XI, 7 |
| VII, 104.2 | VI, 11 | X, 27.23 | II, 22 |
| VIII, 1.20 | VI, 24 | | |
| VIII, 2.2 | VIII, 7 | | |
| VIII, 3.7 | X, 37 | | |
| VIII, 11.6 | XIII, 43 | | |
| VIII, 41.2 | X, 5 | | |
| VIII, 41.2 | XII, 44 | | |

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| X, 30.4 | X, 19 | X, 86.11 | XI, 38 |
| X, 30.11 | VI, 22 | X, 86.12 | XI, 39 |
| X, 34.1 | IX, 8 | X, 86.13 | XII, 9 |
| X, 40.2 | III, 15 | X, 86.21 | XII, 28 |
| X, 44.6 | V, 25 | X, 86.22 | XIII, 3 |
| X, 48.7 | III, 10 | | |
| X, 50.1 | XI, 9 | X, 88.1 | VII, 25 |
| X, 51.8; 9 | VIII, 22 | X, 88.6 | VII, 27 |
| X, 52.3 | VI, 35 | X, 88.10 | VII, 28 |
| X, 53.4 | III, 8 | X, 88.11 | VII, 29 |
| X, 55.5 | XIII, 31 | X, 88.17 | VII, 30 |
| X, 59.5 | X, 40 | X, 88.19 | VII, 31 |
| X, 62.5 | XI, 17 | X, 89.5 | V, 12 |
| X, 63.16 | XI, 46 | X, 90.16 | XII, 41 |
| X, 64.5 | XI, 23 | X, 94.1 | IX, 9 |
| X, 65.13 | XII, 30 | X, 94.7 | III, 9 |
| X, 68.8 | X, 12 | X, 95.7 | X, 47 |
| X, 71.1 | I, 8 | X, 95.10 | XI, 36 |
| X, 71.2 | IV, 10 | X, 97.1 | IX, 28 |
| X, 71.4 | I, 19 | X, 98.5 | II, 11 |
| X, 71.5 | I, 20 | X, 98.7 | II, 12 |
| X, 71.7 | I, 9 | X, 98.7 | |
| X, 71.8 | | X, 101.7 | V, 26 |
| X, 71.11 | XIII, 13 | X, 102.5 | IX, 23 |
| X, 73.11 | IV, 8 | X, 102.9 | IX, 24 |
| | IV, 3 | | |
| X, 75.5 | IX, 26 | X, 103.12 | IX, 33 |
| X, 81.6 | X, 27 | X, 106.1 (Kh.) | I, 11 |
| X, 82.2 | X, 26 | X, 106.6 | XIII, 5 |
| X, 82.7 | XIII, 23 | X, 108.1 | XI, 25 |
| X, 84.1 | X, 30 | X, 110.1 | VIII, 5 |
| X, 85.3 | XI, 4 | X, 110.2 | VIII, 6 |
| X, 85.5 | XI, 5 | X, 110.3 | VIII, 8 |
| X, 85.19 | XI, 6 | X, 110.4 | VIII, 9 |
| X, 85.20 | XII, 8 | X, 110.5 | VIII, 10 |
| X, 86.1 | XIII, 4 | X, 110.6 | VIII, 11 |

| | | | |
|---------|----------|----------|---------|
| 68, IX | 11.88.X | 61, X | 1.88.X |
| 69, IX | 21.88.X | 62, IV | 11.88.X |
| 70, IX | 31.88.X | 63, XI | 1.88.X |
| 71, IX | 41.88.X | 64, III | 2.88.X |
| 72, IX | 51.88.X | 65, V | 3.88.X |
| 73, IX | 61.88.X | 66, VII | 4.88.X |
| 74, IX | 71.88.X | 67, IX | 5.88.X |
| 75, IX | 81.88.X | 68, XVII | 6.88.X |
| 76, IX | 91.88.X | 69, IV | 7.88.X |
| 77, IX | 101.88.X | 70, XII | 8.88.X |
| 78, IX | 111.88.X | 71, X | 9.88.X |
| 79, IX | 121.88.X | 72, XII | 10.88.X |
| 80, IX | 131.88.X | 73, X | 11.88.X |
| 81, IX | 141.88.X | 74, XII | 12.88.X |
| 82, IX | 151.88.X | 75, X | 13.88.X |
| 83, IX | 161.88.X | 76, XII | 14.88.X |
| 84, IX | 171.88.X | 77, X | 15.88.X |
| 85, IX | 181.88.X | 78, XII | 16.88.X |
| 86, IX | 191.88.X | 79, X | 17.88.X |
| 87, IX | 201.88.X | 80, XII | 18.88.X |
| 88, IX | 211.88.X | 81, X | 19.88.X |
| 89, IX | 221.88.X | 82, XII | 20.88.X |
| 90, IX | 231.88.X | 83, X | 21.88.X |
| 91, IX | 241.88.X | 84, XII | 22.88.X |
| 92, IX | 251.88.X | 85, X | 23.88.X |
| 93, IX | 261.88.X | 86, XII | 24.88.X |
| 94, IX | 271.88.X | 87, X | 25.88.X |
| 95, IX | 281.88.X | 88, XII | 26.88.X |
| 96, IX | 291.88.X | 89, X | 27.88.X |
| 97, IX | 301.88.X | 90, XII | 28.88.X |
| 98, IX | 311.88.X | 91, X | 29.88.X |
| 99, IX | 321.88.X | 92, XII | 30.88.X |
| 100, IX | 331.88.X | 93, X | 31.88.X |

| | | | |
|-----------|----------|-----------|----------|
| X, 110.7 | VIII, 12 | X, 146.1 | IX, 30 |
| X, 110.8 | VIII, 13 | X, 149.1 | X, 32 |
| X, 110.9 | VIII, 14 | X, 149.5 | X, 33 |
| X, 110.10 | VIII, 17 | X, 151.1 | IX, 31 |
| X, 114.4 | X, 46 | X, 155.1 | VI, 30 |
| X, 120.1 | XIII, 37 | X, 161.4 | XIII, 47 |
| X, 120.6 | XI, 21 | X, 167.3 | XI, 12 |
| X, 121.1 | X, 23 | X, 177.31 | XIII, 16 |
| X, 121.10 | X, 43 | X, 178.1 | X, 28 |
| X, 123.1 | X, 39 | X, 178.3 | X, 29 |
| X, 135.1 | XII, 29 | X, 186.1 | X, 35 |
| X, 136.1 | XII, 26 | X, 188.1 | VII, 20 |

| | | | |
|-------|---------|---------|---------|
| 08.21 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.22 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.23 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.24 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.25 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.26 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.27 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.28 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.29 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.30 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.31 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.32 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.33 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.34 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.35 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.36 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.37 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.38 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.39 | 1.000.0 | 04.1111 | 1.000.0 |
| 08.40 | 1.000.0 | 04.1111 | 1.000.0 |

जज्ञान एव व्यबाध्यत स्पृधाः

‘अत्र चतुर्वेदस्वामि कृतभाष्यम् । यः परमेश्वरो
जज्ञानः प्रादुर्भूतगोत्रो मायया बालदर्शो
स्वीकुर्वीणो ऽपि सन् स्पृधाः स्पर्धां
कृतवतः शत्रून् ५ पृथनादीन् कंसान्तान्
व्यबाध्यत बद्धितवान् । न केवलं दैत्यान्
अपि तु शक्रादीनां गर्विमपीत्याह । यो
अद्भिं पर्वतं गोवर्धनम् भवृक्षत्
उद्धृष्टार । किमुद्दिश्य ? सस्यदौधान्य-
दातृन् मेघाननवरतं वर्षमाणान्
भवसृजत विसर्जितवान् । तेन पृथुं
सागर्यवन्तं नाकम् इन्द्रलोकं स्वपस्यया
मायया अस्तम्नात् स्तम्भितवान् स्तम्भित-
शक्तिमकरोत् । अथ यौवनदशायामपि
अभिपौंस्यं सर्वपुरुषर्वि सस्यकं रणं
कुरुपाण्डवसंग्रामं वीरो ऽपि सन् अपश्यत्
तादृश्येन दृष्ट्वान् न तु स्वयं युगुप्से ।’

* These comments have been quoted by Śūrya Paṇḍita
Daivajña in the beginning of his commentary on the
Bhagavadgītā known as the Paramārthaprabhā Tīkā.

APPENDIX V

List of the verses of the Rg-Veda explained by
Haradatta in his Āsvalāyana-Gṛhyamantra-Vyākhyā. (A.G.N.V.)

| Rv. Verse | Page of the
A.G.N.V. on which
the explanation
appears. | Rg Rv. Verse | Page in
the A.G.N.V. |
|--------------|---|----------------------------|-------------------------|
| I, 1.1 | 168 | II, 42.1-3;
II, 43.1-2. | 204-206 |
| I, 12.1; 2 | 30-31 | II, 43.3 | 169 |
| I, 18.6 | 55 | | |
| I, 22.15 | 66 | III, 1.1 | 170 |
| I, 22.16; 17 | 28-29 | III, 8.4 | 51 |
| I, 31.16 | 70 | III, 36.10 | 43 |
| I, 31.18 | 69 | III, 45.1 | 203 |
| I, 42.1 -10 | 190-193 | III, 53.17 | 133 |
| I, 43.1-9 | 252-255
87-91 | III, 62.18 | 170 |
| I, 50.1-9 | 87-91 | | |
| I, 89.1-10 | 101-106 | IV, 1.1 | 170 |
| I, 90.6-8 | 71 | IV, 10.1 | 120 |
| I, 97.1-8 | 249-251 | IV, 31.1-3 | 65-66 |
| I, 114.1-11 | 255-259 | V, 31.15 | 134 |
| I, 115.1-6 | 92-94 | IV, 51.11 | 137 |
| I, 152.1 | 193 | IV, 57.1-8 | 155-159 |
| I, 167.10 | 136 | IV, 58.11 | 171 |
| I, 189.1-5 | 76-79 | | |
| I, 191.16 | 168 | | |
| II, 1.1 | 169 | V, 1.1 | 172 |
| II, 21.6 | 42 | V, 3.2 | 8 |
| II, 28.10 | 181 | V, 5.10 | 31 |
| II, 32.4-5 | 38-39 | V, 51.11-13 | 106-107 |
| II, 33.1-15 | 259-265 | V, 82.4 | 179 |
| II, 33.11 | 207 | V, 87.9 | 172 |

APPENDIX V

List of the verses of the Rig-Veda explained by
Matsya in his Anvalāyana-Gyāna-Vyākhyā (A. G. N. V.)

| Rig-Veda | Page of the
A. G. N. V. on which
the explanation
appears. | Rig-Veda | Page in
the A. G. N. V. |
|---------------|--|--------------|----------------------------|
| I, 1, 1 | 108 | II, 42, 1-2 | 304-306 |
| I, 12, 1; 2 | 30-31 | II, 42, 1-2 | 109 |
| I, 12, 3 | 32 | II, 42, 3 | 110 |
| I, 22, 12 | 66 | III, 1, 1 | 110 |
| I, 22, 16; 17 | 20-22 | III, 2, 4 | 21 |
| I, 31, 12 | 70 | III, 36, 10 | 43 |
| I, 31, 13 | 69 | III, 42, 1 | 303 |
| I, 42, 1-10 | 122-123 | III, 52, 17 | 133 |
| I, 42, 1-3 | 22-23 | III, 52, 18 | 170 |
| I, 50, 1-2 | 27-21 | | |
| I, 50, 1-10 | 101-102 | | |
| I, 50, 1-3 | 71 | IV, 1, 1 | 170 |
| I, 57, 1-2 | 262-261 | IV, 10, 1 | 120 |
| I, 114, 1-11 | 222-220 | IV, 21, 1-3 | 28-30 |
| I, 115, 1-3 | 22-24 | IV, 21, 11 | 127 |
| I, 122, 1 | 122 | IV, 27, 1-2 | 122-123 |
| I, 127, 10 | 122 | IV, 28, 11 | 171 |
| I, 128, 1-3 | 76-79 | | |
| I, 131, 10 | 122 | | |
| II, 1, 1 | 109 | V, 1, 1 | 172 |
| II, 22, 2 | 42 | V, 2, 2 | 2 |
| II, 22, 10 | 121 | V, 2, 10 | 21 |
| II, 22, 1-5 | 22-23 | V, 21, 11-12 | 100-101 |
| II, 22, 1-12 | 222-223 | V, 22, 4 | 170 |
| II, 22, 11 | 207 | V, 27, 2 | 172 |

| | | | |
|--------------------|-----------------|-------------|---------|
| VI, 1.1 | 172 | IX, 114.4 | 175 |
| VI, 16.47 | 47 3 | IX, | |
| VI, 28.1-8 | 162-167 | | |
| VI, 47.26 | 132 | | |
| VI, 47.29-31 | 229-230 | X, 1.1 | 176 |
| VI, 49.1 | 64 | X, 9.1-3 | 147-149 |
| VI, 53.1-10 | 184-187 | X, 14.7 | 234 |
| VI, 54.1-10 | 187-190 | X, 14.8 | 235 |
| VI, 75.1-8;
14. | 213-216 | X, 14.9 | 231 |
| VI, 75.16; 17. | 230-231 | X, 14.10 | 233 |
| VI, 75.19 | 173 | X, 14.11 | 235 |
| | | X, 14.12 | 243 |
| | | X, 15.1-14 | 122-128 |
| VII, 1.1 | 173 | X, 16.1-6 | 235-237 |
| VII, 35.1 | 64 | X, 16.7; 8 | 232-233 |
| VII, 35.2-15 | 138-147 | X, 16.9; 14 | 244 |
| VII, 38.7 | 79 | X, 17.3-6 | 238-239 |
| VII, 46.1-4 | 265-267 | X, 18.1-2 | 246-247 |
| VII, 54.1-3 | 152-154 | X, 18.3 | 243 |
| VII, 55.1 | 154 | X, 18.4; 5 | 246-247 |
| VII, 104.25 | 174 | X, 18.6 | 245 |
| | | X, 18.7 | 247 |
| | | X, 18.8-9 | 232 |
| VIII, 1.1 | 174 | X, 18.10-14 | 239-240 |
| VIII, 19.5; 6 | 2 | X, 37.1-12 | 95-101 |
| VIII, 24.20 | 3 | X, 40.10 | 15 |
| VIII, 47.14-18 | 179-180 | X, 53.6 | 245 |
| VIII, 61.13-18 | 209-211 | X, 53.8 | 14; 248 |
| VIII, 100.11 | 207 | X, 57.3-5 | 118-119 |
| VIII, 101.3-4 | 218-219 | X, 63.1-17 | 107-115 |
| VIII, 101.15 | 75 | X, 84.7 | 208 |
| VIII, 103.14 | 174 | X, 85.24-25 | 11-12 |
| | | X, 85.26 | 14 |
| | | X, 85.27 | 20 |
| IX, 1.1 | 175 | X, 85.32-33 | 19-20 |
| IX, 66.19-21 | 5 | X, 85.36 | 9 |

| | |
|------------|---------|
| X,85.43-46 | 21 |
| X,85.47 | 23. |
| X,103.1-13 | 219-224 |
| X,121.10 | 6 |
| X,128.1-9 | 198-202 |
| X,152.1-5 | 225-226 |
| X,154.1-5 | 241-242 |
| X,155.5 | 248 |
| X,158.1-5 | 85-87 |
| X,161.1-5 | 177-178 |
| X,165.1-5 | 182-184 |
| X,166.1-5 | 134-136 |
| X,169.1-4 | 160-162 |
| X,173.1-6 | 211-212 |
| X,174.1-5 | 217-218 |
| X,185.1-3 | 204 |
| X,191.4 | 176 |

N.B. Deyānanda has explained Rv. X,85.36; X,191.4 in the Rg-Vedādibhāṣyabhūmikā; Rv.X,85.45 in the Satyārthaprakāśa and in the Rg-Vedādibhāṣyabhūmikā; Rv.X,37.1 in the Āryābhivṛṇaya; out of the rest all verses beyond Rv.VII,55.1 that occur in the Vājasaneyī Samhitā have been explained in the commentary on the White & Yajur-Veda.

APPENDIX VI

List of the verses of the Rg-Veda explained in by
Vararuci in his Vāraruca-Nirukta-Sammuccaya.

| Reference in the
Rg-Veda | Reference in the
Vāraruca-Nirukta-
Sammuccaya.
Kalpa Verse | Reference in
the Rg-Veda | Reference in
the Vāraruca-
Nirukta-Sammu-
ccaya.
Kalpa Verse |
|-----------------------------|---|-----------------------------|--|
| I, 1.7 | I, 22 | I, 164.35 | IV, 10 |
| I, 8.1 | III, 15 | I, 164.41 | IV, 5 |
| I, 22.15 | I, 17 | | |
| I, 22.20 | I, 3 | III, 29.10 | I, 23 |
| I, I, 23.20 | II, 19 | III, 47.2 | I, 28 |
| I, 23.21 | II, 20 | III, 53.14 | IV, 30 |
| I, 23.22 | II, 21;
IV, 11 | III, 59.1 | II, 2 |
| I, 23.23 | II, 22 | III, 59.2 | II, 3 |
| I, 24.1 | IV, 27 | III, 59.6 | II, 1 |
| I, 24.3 | I, 18 | | |
| I, 24.11 | II, 10 | IV, 4.7 | I, 14 |
| I, 24.14 | I, 12 | IV, 4.15 | I, 8 |
| I, 24.15 | I, 13 | IV, 30.1 | IV, 3 |
| I, 25.1 | II, 11 | II, | |
| I, 25.19 | II, 9 | | |
| I, 27.13 | I, 20 | V, 31.2
V, 85.8 | I, 7
II, 13 |
| I, 35.2 | II, 4 | | |
| I, 50.1 | II, 6 | VI, 15.14 | III, 22 |
| I, 50.10 | II, 5 | VI, 16.16 | IV, 2 |
| I, 50.11 | I, 15 | VI, 16.34 | III, 1 |
| I, 89.9 | I, 4 | VI, 52.13 | I, 19 |
| I, 89.10 | I, 5 | VI, 61.10 | I, 27 |
| I, 91.5 | III, 2 | | |
| I, 91.11 | III, 5 | VII, 16.1 | I, 9 |
| I, 93.5 | III, 12 | VII, 32.22 | I, 25 |
| I, 93.9 | III, 11 | VII, 32.23 | I, 26 |
| I, 115.1 | II, 7 | VII, 32.26 | IV, 12 |
| I, 164.34 | IV, 9 | VII, 66.16 | II, 8;
IV, 6. |
| I, 164.35 | | | |

Varied in the 19th century.

Veracruz - Mexico

| | | | |
|---------------|----------------------------|------------|----------|
| VII, 89.5 | II, 12 | X, 95.14 | IV, 14 |
| VII, 93.4 | III, 14 | X, 106.11 | I, 11 |
| VII, 94.7 | III, 13 | X, 107.10 | IV, 20 |
| VII, 104.15 | IV, 21 | X, 117.6 | IV, 4 |
| VII, 104.25 | IV, 22 | X, 121.100 | III, 9 |
| | | X, 128.1 | I, 10 |
| VIII, 6.1 | III, 19 | X, 129.2 | IV, 24 |
| VIII, 14.1 | IV, 13 | X, 141.3 | IV, 19 |
| VIII, 29.1; 2 | IV, 7 | X, 152.4 | III, 17 |
| VIII, 31.14 | I, 16 | X, 161.2 | IV, 31 |
| VIII, 44.2 | III, 3 | X, 180.1 | III, 1 6 |
| VIII, 44.16 | III, 7 | X, 180.2 | III, 18 |
| | | | |
| X, 2.1 | III, 21 | | |
| X, 8.6 | III, 8 | | |
| X, 9.1 | II, 14 | | |
| X, 9.2 | II, 15 | | |
| X, 9.3 | II, 16 | | |
| X, 9.4 | II, 17 | | |
| X, 9.5 | II, 18 | | |
| X, 9.6-9 | II, 19-22 | | |
| X, 10.1 | IV, 18 | | |
| | | | |
| X, 48.1 | IV, 8 | | |
| X, 50.4 | IV, 16 III, 20. | | |
| X, 51.8 | IV, 16 | | |
| X, 51.9 | IV, 17 | | |
| X, 58.1 | IV, 15 | | |
| X, 85.19 | I, 2 | | |
| X, 85.33 | I, 29 | | |

A P P E N D I X VII

List of the verses of the Rg-Veda on which the commentary of Rāvana has been quoted by Sūrya Daivajña Pandita in his Paramārthaprabhā Tīkā on the Bhagavadgītā.

| Reference in the
Rg-Veda | Verse of the Bhagavadgītā
where the comments of
Rāvana have been quoted. | Page of
the printed
edition of
the Paramārthaprabhā Tīkā. |
|-----------------------------|--|--|
| I, 22.20 | V, 28 | 441 |
| I, 22.21 | V, 28 | 441 |
| I, 164.20 | VIII, 4 | 622 |
| X, 71.6 | X, 11 | 758 |
| X, 71.8 | III, 18 | 256 |
| X, 71.9* | III, 18 | 256 |
| X, 71.10 | IX, 33 | 737 |
| X, 81.2 | IX, 10 | 691 |
| X, 107.1 | XVIII, 18 | 1307 |
| X, 114.3; 4 | VII, 44 | 582 |
| X, 129.1 | IX, 10 | 691 |
| X, 129.2 | IX, 10 | 691 |

Mr. Hall has included the comments obtained in the Paramārthaprabhā in the comments by Rāvana. But these comments are by Sūrya Pandita.¹

* This verse has been omitted both by Mr. Hall and by Pt. Bhagavaddatta from the list of the verses bearing the comments by Rāvana.

1. S.K. Gupta, "Sūrya Daivajña Pandita Veda Bhāṣyakāra ke Rūpa Men" read before the A.I.O.C., XV, Bombay, 1949.

List of the verses of the Rig-Veda in which the
commentary of Sayana has been quoted by G. B. S.
Bhatnagar in his *Samhita*.
on the *Upanishads*.

| Reference in the
Rig-Veda | Where the
commentary of
Sayana has been quoted | Verse of the
Upanishads |
|------------------------------|--|----------------------------|
| 1.1.1 | | I.1.1 |
| 1.1.2 | | I.1.2 |
| 1.1.3 | | I.1.3 |
| 1.1.4 | | I.1.4 |
| 1.1.5 | | I.1.5 |
| 1.1.6 | | I.1.6 |
| 1.1.7 | | I.1.7 |
| 1.1.8 | | I.1.8 |
| 1.1.9 | | I.1.9 |
| 1.1.10 | | I.1.10 |
| 1.1.11 | | I.1.11 |
| 1.1.12 | | I.1.12 |
| 1.1.13 | | I.1.13 |
| 1.1.14 | | I.1.14 |
| 1.1.15 | | I.1.15 |
| 1.1.16 | | I.1.16 |
| 1.1.17 | | I.1.17 |
| 1.1.18 | | I.1.18 |
| 1.1.19 | | I.1.19 |
| 1.1.20 | | I.1.20 |
| 1.1.21 | | I.1.21 |
| 1.1.22 | | I.1.22 |
| 1.1.23 | | I.1.23 |
| 1.1.24 | | I.1.24 |
| 1.1.25 | | I.1.25 |
| 1.1.26 | | I.1.26 |
| 1.1.27 | | I.1.27 |
| 1.1.28 | | I.1.28 |
| 1.1.29 | | I.1.29 |
| 1.1.30 | | I.1.30 |
| 1.1.31 | | I.1.31 |
| 1.1.32 | | I.1.32 |
| 1.1.33 | | I.1.33 |
| 1.1.34 | | I.1.34 |
| 1.1.35 | | I.1.35 |
| 1.1.36 | | I.1.36 |
| 1.1.37 | | I.1.37 |
| 1.1.38 | | I.1.38 |
| 1.1.39 | | I.1.39 |
| 1.1.40 | | I.1.40 |
| 1.1.41 | | I.1.41 |
| 1.1.42 | | I.1.42 |
| 1.1.43 | | I.1.43 |
| 1.1.44 | | I.1.44 |
| 1.1.45 | | I.1.45 |
| 1.1.46 | | I.1.46 |
| 1.1.47 | | I.1.47 |
| 1.1.48 | | I.1.48 |
| 1.1.49 | | I.1.49 |
| 1.1.50 | | I.1.50 |
| 1.1.51 | | I.1.51 |
| 1.1.52 | | I.1.52 |
| 1.1.53 | | I.1.53 |
| 1.1.54 | | I.1.54 |
| 1.1.55 | | I.1.55 |
| 1.1.56 | | I.1.56 |
| 1.1.57 | | I.1.57 |
| 1.1.58 | | I.1.58 |
| 1.1.59 | | I.1.59 |
| 1.1.60 | | I.1.60 |
| 1.1.61 | | I.1.61 |
| 1.1.62 | | I.1.62 |
| 1.1.63 | | I.1.63 |
| 1.1.64 | | I.1.64 |
| 1.1.65 | | I.1.65 |
| 1.1.66 | | I.1.66 |
| 1.1.67 | | I.1.67 |
| 1.1.68 | | I.1.68 |
| 1.1.69 | | I.1.69 |
| 1.1.70 | | I.1.70 |
| 1.1.71 | | I.1.71 |
| 1.1.72 | | I.1.72 |
| 1.1.73 | | I.1.73 |
| 1.1.74 | | I.1.74 |
| 1.1.75 | | I.1.75 |
| 1.1.76 | | I.1.76 |
| 1.1.77 | | I.1.77 |
| 1.1.78 | | I.1.78 |
| 1.1.79 | | I.1.79 |
| 1.1.80 | | I.1.80 |
| 1.1.81 | | I.1.81 |
| 1.1.82 | | I.1.82 |
| 1.1.83 | | I.1.83 |
| 1.1.84 | | I.1.84 |
| 1.1.85 | | I.1.85 |
| 1.1.86 | | I.1.86 |
| 1.1.87 | | I.1.87 |
| 1.1.88 | | I.1.88 |
| 1.1.89 | | I.1.89 |
| 1.1.90 | | I.1.90 |
| 1.1.91 | | I.1.91 |
| 1.1.92 | | I.1.92 |
| 1.1.93 | | I.1.93 |
| 1.1.94 | | I.1.94 |
| 1.1.95 | | I.1.95 |
| 1.1.96 | | I.1.96 |
| 1.1.97 | | I.1.97 |
| 1.1.98 | | I.1.98 |
| 1.1.99 | | I.1.99 |
| 1.1.100 | | I.1.100 |

Dr. Hall has included the comments obtained in
the *Samhita* in the comments by Sayana. But these
comments are by G. B. S. Bhatnagar.

* This verse has been omitted both by Dr. Hall and by
Dr. Bhatnagar from the list of the verses bearing the
commentary of Sayana.
G. B. S. Bhatnagar, *Samhita*, Vol. I, Part I, p. 100, 1907.
New York, 1907.

A P P E N D I X VIII

List of Rg-Veda verses explained by
Dyādviveda in his Nītimañjarī.

Dyādviveda has explained the Rv.-verses ^{almost} in their serial order. He has not divided his work into chapters and sections like the Vārarucaniruktasammuccaya.

| Rv. Verse | Page of of
the Nītimañjarī. | Rv. Verse | Page in the
Nītimañjarī |
|-----------|--------------------------------|-----------|----------------------------|
| I, 1.1 | 6 | I, 101.8 | 50 |
| I, 1.6 | 8 | I, 103.8 | 52 |
| I, 1.9 | 9 | I, 104.5 | 53 |
| I, 4.6 | 10 | I, 105.17 | 55 |
| I, 10.2 | 12 | I, 110.4 | 58 |
| I, 11.5 | 13 | I, 110.8 | 60 |
| I, 18.1 | 14 | I, 114.6 | 62 |
| I, 20.4 | 17 | I, 115.1 | 67 |
| I, 20.6 | 18 | I, 116.1 | 68 |
| I, 24.1 | 20 | I, 116.3 | 70 |
| I, 30.16 | 24 | I, 116.6 | 73 |
| I, 32.11 | 26 | I, 116.7 | 76 |
| I, 33.5 | 27 | I, 116.8 | 77 |
| I, 35.9 | 28 | I, 116.9 | 80 |
| I, 45.3 | 30 | I, 116.10 | 81 |
| I, 51.1 | 31 | I, 116.11 | 84 |
| I, 51.13 | 34 | I, 116.12 | 86 |
| I, 53.1 | 35 | I, 116.13 | 90 |
| I, 54.6 | 37 | I, 116.14 | 92 |
| I, 61.15 | 38 | I, 116.15 | 94 |
| I, 62.3 | 40 | I, 116.16 | 95 |
| I, 84.13 | 43 | I, 116.17 | 97 |
| I, 84.14 | 44 | I, 116.20 | 99 |
| I, 85.10 | 46 | I, 116.22 | 100 |
| I, 85.11 | 47 | I, 116.23 | 101 |
| I, 97.1 | 49 | I, 116.24 | 102 |

APPENDIX VII

List of 12-Veda verses explained by

Prādvivāda in his Nīlāmāṇḍa.

Prādvivāda has explained the 12-Veda verses in his

several orders. He has not divided his work into chapters

and sections like the Vāṇīśākhāyana.

| 12-Veda | | the Nīlāmāṇḍa. | | 12-Veda | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|-------------|-----------|----------------|-----------|-------------|-----------|---|--------|----|----------|---|--------|----|----------|---|--------|----|----------|----|--------|----|----------|----|--------|----|----------|----|--------|----|----------|----|--------|----|----------|----|--------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|----|---------|-----|----------|-----|---------|-----|----------|-----|---------|-----|----------|-----|---------|-----|----------|-----|---------|-----|----------|-----|---------|-----|----------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|--------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|---------|-----|------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| Page in the | Nīlāmāṇḍa | Page in the | Nīlāmāṇḍa | Page in the | Nīlāmāṇḍa | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 50 | I, 101.8 | 6 | I, 1.1 | 51 | I, 102.8 | 7 | I, 1.2 | 52 | I, 103.8 | 8 | I, 1.3 | 53 | I, 104.8 | 9 | I, 1.4 | 54 | I, 105.8 | 10 | I, 1.5 | 55 | I, 106.8 | 11 | I, 1.6 | 56 | I, 107.8 | 12 | I, 1.7 | 57 | I, 108.8 | 13 | I, 1.8 | 58 | I, 109.8 | 14 | I, 1.9 | 59 | I, 110.8 | 15 | I, 1.10 | 60 | I, 111.8 | 16 | I, 1.11 | 61 | I, 112.8 | 17 | I, 1.12 | 62 | I, 113.8 | 18 | I, 1.13 | 63 | I, 114.8 | 19 | I, 1.14 | 64 | I, 115.8 | 20 | I, 1.15 | 65 | I, 116.8 | 21 | I, 1.16 | 66 | I, 117.8 | 22 | I, 1.17 | 67 | I, 118.8 | 23 | I, 1.18 | 68 | I, 119.8 | 24 | I, 1.19 | 69 | I, 120.8 | 25 | I, 1.20 | 70 | I, 121.8 | 26 | I, 1.21 | 71 | I, 122.8 | 27 | I, 1.22 | 72 | I, 123.8 | 28 | I, 1.23 | 73 | I, 124.8 | 29 | I, 1.24 | 74 | I, 125.8 | 30 | I, 1.25 | 75 | I, 126.8 | 31 | I, 1.26 | 76 | I, 127.8 | 32 | I, 1.27 | 77 | I, 128.8 | 33 | I, 1.28 | 78 | I, 129.8 | 34 | I, 1.29 | 79 | I, 130.8 | 35 | I, 1.30 | 80 | I, 131.8 | 36 | I, 1.31 | 81 | I, 132.8 | 37 | I, 1.32 | 82 | I, 133.8 | 38 | I, 1.33 | 83 | I, 134.8 | 39 | I, 1.34 | 84 | I, 135.8 | 40 | I, 1.35 | 85 | I, 136.8 | 41 | I, 1.36 | 86 | I, 137.8 | 42 | I, 1.37 | 87 | I, 138.8 | 43 | I, 1.38 | 88 | I, 139.8 | 44 | I, 1.39 | 89 | I, 140.8 | 45 | I, 1.40 | 90 | I, 141.8 | 46 | I, 1.41 | 91 | I, 142.8 | 47 | I, 1.42 | 92 | I, 143.8 | 48 | I, 1.43 | 93 | I, 144.8 | 49 | I, 1.44 | 94 | I, 145.8 | 50 | I, 1.45 | 95 | I, 146.8 | 51 | I, 1.46 | 96 | I, 147.8 | 52 | I, 1.47 | 97 | I, 148.8 | 53 | I, 1.48 | 98 | I, 149.8 | 54 | I, 1.49 | 99 | I, 150.8 | 55 | I, 1.50 | 100 | I, 151.8 | 56 | I, 1.51 | 101 | I, 152.8 | 57 | I, 1.52 | 102 | I, 153.8 | 58 | I, 1.53 | 103 | I, 154.8 | 59 | I, 1.54 | 104 | I, 155.8 | 60 | I, 1.55 | 105 | I, 156.8 | 61 | I, 1.56 | 106 | I, 157.8 | 62 | I, 1.57 | 107 | I, 158.8 | 63 | I, 1.58 | 108 | I, 159.8 | 64 | I, 1.59 | 109 | I, 160.8 | 65 | I, 1.60 | 110 | I, 161.8 | 66 | I, 1.61 | 111 | I, 162.8 | 67 | I, 1.62 | 112 | I, 163.8 | 68 | I, 1.63 | 113 | I, 164.8 | 69 | I, 1.64 | 114 | I, 165.8 | 70 | I, 1.65 | 115 | I, 166.8 | 71 | I, 1.66 | 116 | I, 167.8 | 72 | I, 1.67 | 117 | I, 168.8 | 73 | I, 1.68 | 118 | I, 169.8 | 74 | I, 1.69 | 119 | I, 170.8 | 75 | I, 1.70 | 120 | I, 171.8 | 76 | I, 1.71 | 121 | I, 172.8 | 77 | I, 1.72 | 122 | I, 173.8 | 78 | I, 1.73 | 123 | I, 174.8 | 79 | I, 1.74 | 124 | I, 175.8 | 80 | I, 1.75 | 125 | I, 176.8 | 81 | I, 1.76 | 126 | I, 177.8 | 82 | I, 1.77 | 127 | I, 178.8 | 83 | I, 1.78 | 128 | I, 179.8 | 84 | I, 1.79 | 129 | I, 180.8 | 85 | I, 1.80 | 130 | I, 181.8 | 86 | I, 1.81 | 131 | I, 182.8 | 87 | I, 1.82 | 132 | I, 183.8 | 88 | I, 1.83 | 133 | I, 184.8 | 89 | I, 1.84 | 134 | I, 185.8 | 90 | I, 1.85 | 135 | I, 186.8 | 91 | I, 1.86 | 136 | I, 187.8 | 92 | I, 1.87 | 137 | I, 188.8 | 93 | I, 1.88 | 138 | I, 189.8 | 94 | I, 1.89 | 139 | I, 190.8 | 95 | I, 1.90 | 140 | I, 191.8 | 96 | I, 1.91 | 141 | I, 192.8 | 97 | I, 1.92 | 142 | I, 193.8 | 98 | I, 1.93 | 143 | I, 194.8 | 99 | I, 1.94 | 144 | I, 195.8 | 100 | I, 1.95 | 145 | I, 196.8 | 101 | I, 1.96 | 146 | I, 197.8 | 102 | I, 1.97 | 147 | I, 198.8 | 103 | I, 1.98 | 148 | I, 199.8 | 104 | I, 1.99 | 149 | I, 200.8 | 105 | I, 2.1 | 150 | I, 2.2 | 106 | I, 2.3 | 151 | I, 2.3 | 107 | I, 2.4 | 152 | I, 2.4 | 108 | I, 2.5 | 153 | I, 2.5 | 109 | I, 2.6 | 154 | I, 2.6 | 110 | I, 2.7 | 155 | I, 2.7 | 111 | I, 2.8 | 156 | I, 2.8 | 112 | I, 2.9 | 157 | I, 2.9 | 113 | I, 2.10 | 158 | I, 2.10 | 114 | I, 2.11 | 159 | I, 2.11 | 115 | I, 2.12 | 160 | I, 2.12 | 116 | I, 2.13 | 161 | I, 2.13 | 117 | I, 2.14 | 162 | I, 2.14 | 118 | I, 2.15 | 163 | I, 2.15 | 119 | I, 2.16 | 164 | I, 2.16 | 120 | I, 2.17 | 165 | I, 2.17 | 121 | I, 2.18 | 166 | I, 2.18 | 122 | I, 2.19 | 167 | I, 2.19 | 123 | I, 2.20 | 168 | I, 2.20 | 124 | I, 2.21 | 169 | I, 2.21 | 125 | I, 2.22 | 170 | I, 2.22 | 126 | I, 2.23 | 171 | I, 2.23 | 127 | I, 2.24 | 172 | I, 2.24 | 128 | I, 2.25 | 173 | I, 2.25 | 129 | I, 2.26 | 174 | I, 2.26 | 130 | I, 2.27 | 175 | I, 2.27 | 131 | I, 2.28 | 176 | I, 2.28 | 132 | I, 2.29 | 177 | I, 2.29 | 133 | I, 2.30 | 178 | I, 2.30 | 134 | I, 2.31 | 179 | I, 2.31 | 135 | I, 2.32 | 180 | I, 2.32 | 136 | I, 2.33 | 181 | I, 2.33 | 137 | I, 2.34 | 182 | I, 2.34 | 138 | I, 2.35 | 183 | I, 2.35 | 139 | I, 2.36 | 184 | I, 2.36 | 140 | I, 2.37 | 185 | I, 2.37 | 141 | I, 2.38 | 186 | I, 2.38 | 142 | I, 2.39 | 187 | I, 2.39 | 143 | I, 2.40 | 188 | I, 2.40 | 144 | I, 2.41 | 189 | I, 2.41 | 145 | I, 2.42 | 190 | I, 2.42 | 146 | I, 2.43 | 191 | I, 2.43 | 147 | I, 2.44 | 192 | I, 2.44 | 148 | I, 2.45 | 193 | I, 2.45 | 149 | I, 2.46 | 194 | I, 2.46 | 150 | I, 2.47 | 195 | I, 2.47 | 151 | I, 2.48 | 196 | I, 2.48 | 152 | I, 2.49 | 197 | I, 2.49 | 153 | I, 2.50 | 198 | I, 2.50 | 154 | I, 2.51 | 199 | I, 2.51 | 155 | I, 2.52 | 200 | I, 2.52 | 156 | I, 2.53 | 201 | I, 2.53 | 157 | I, 2.54 | 202 | I, 2.54 | 158 | I, 2.55 | 203 | I, 2.55 | 159 | I, 2.56 | 204 | I, 2.56 | 160 | I, 2.57 | 205 | I, 2.57 | 161 | I, 2.58 | 206 | I, 2.58 | 162 | I, 2.59 | 207 | I, 2.59 | 163 | I, 2.60 | 208 | I, 2.60 | 164 | I, 2.61 | 209 | I, 2.61 | 165 | I, 2.62 | 210 | I, 2.62 | 166 | I, 2.63 | 211 | I, 2.63 | 167 | I, 2.64 | 212 | I, 2.64 | 168 | I, 2.65 | 213 | I, 2.65 | 169 | I, 2.66 | 214 | I, 2.66 | 170 | I, 2.67 | 215 | I, 2.67 | 171 | I, 2.68 | 216 | I, 2.68 | 172 | I, 2.69 | 217 | I, 2.69 | 173 | I, 2.70 | 218 | I, 2.70 | 174 | I, 2.71 | 219 | I, 2.71 | 175 | I, 2.72 | 220 | I, 2.72 | 176 | I, 2.73 | 221 | I, 2.73 | 177 | I, 2.74 | 222 | I, 2.74 | 178 | I, 2.75 | 223 | I, 2.75 | 179 | I, 2.76 | 224 | I, 2.76 | 180 | I, 2.77 | 225 | I, 2.77 | 181 | I, 2.78 | 226 | I, 2.78 | 182 | I, 2.79 | 227 | I, 2.79 | 183 | I, 2.80 | 228 | I, 2.80 | 184 | I, 2.81 | 229 | I, 2.81 | 185 | I, 2.82 | 230 | I, 2.82 | 186 | I, 2.83 | 231 | I, 2.83 | 187 | I, 2.84 | 232 | I, 2.84 | 188 | I, 2.85 | 233 | I, 2.85 | 189 | I, 2.86 | 234 | I, 2.86 | 190 | I, 2.87 | 235 | I, 2.87 | 191 | I, 2.88 | 236 | I, 2.88 | 192 | I, 2.89 | 237 | I, 2.89 | 193 | I, 2.90 | 238 | I, 2.90 | 194 | I, 2.91 | 239 | I, 2.91 | 195 | I, 2.92 | 240 | I, 2.92 | 196 | I, 2.93 | 241 | I, 2.93 | 197 | I, 2.94 | 242 | I, 2.94 | 198 | I, 2.95 | 243 | I, 2.95 | 199 | I, 2.96 | 244 | I, 2.96 | 200 | I, 2.97 | 245 | I, 2.97 | 201 | I, 2.98 | 246 | I, 2.98 | 202 | I, 2.99 | 247 | I, 2.99 | 203 | I, 3.1 | 248 | I, 3.1 | 204 | I, 3.2 | 249 | I, 3.2 | 205 | I, 3.3 | 250 | I, 3.3 | 206 | I, 3.4 | 251 | I, 3.4 | 207 | I, 3.5 | 252 | I, 3.5 | 208 | I, 3.6 | 253 | I, 3.6 | 209 | I, 3.7 | 254 | I, 3.7 | 210 | I, 3.8 | 255 | I, 3.8 | 211 | I, 3.9 | 256 | I, 3.9 | 212 | I, 3.10 | 257 | I, 3.10 | 213 | I, 3.11 | 258 | I, 3.11 | 214 | I, 3.12 | 259 | I, 3.12 | 215 | I, 3.13 | 260 | I, 3.13 | 216 | I, 3.14 | 261 | I, 3.14 | 217 | I, 3.15 | 262 | I, 3.15 | 218 | I, 3.16 | 263 | I, 3.16 | 219 | I, 3.17 | 264 | I, 3.17 | 220 | I, 3.18 | 265 | I, 3.18 | 221 | I, 3.19 | 266 | I, 3.19 | 222 | I, 3.20 | 267 | I, 3.20 | 223 | I, 3.21 | 268 | I, 3.21 | 224 | I, 3.22 | 269 | I, 3.22 | 225 | I, 3.23 | 270 | I, 3.23 | 226 | I, 3.24 | 271 | I, 3.24 | 227 | I, 3.25 | 272 | I, 3.25 | 228 | I, 3.26 | 273 | I, 3.26 | 229 | I, 3.27 | 274 | I, 3.27 | 230 | I, 3.28 | 275 | I, 3.28 | 231 | I, 3.29 | 276 | I, 3.29 | 232 | I, 3.30 | 277 | I, 3.30 | 233 | I, 3.31 | 278 | I, 3.31 | 234 | I, 3.32 | 279 | I, 3.32 | 235 | I, 3.33 | 280 | I, 3.33 | 236 | I, 3.34 | 281 | I, 3.34 | 237 | I, 3.35 | 282 | I, 3.35 | 238 | I, 3.36 | 283 | I, 3.36 | 239 | I, 3.37 | 284 | I, 3.37 | 240 | I, 3.38 | 285 | I, 3.38 | 241 | I, 3.39 | 286 | I, 3.39 | 242 | I, 3.40 | 287 | I, 3.40 | 243 | I, 3.41 | 288 | I, 3.41 | 244 | I, 3.42 | 289 | I, 3.42 | 245 | I, 3.43 | 290 | I, 3.43 | 246 | I, 3.44 | 291 | I, 3.44 | 247 | I, 3.45 | 292 | I, 3.45 | 248 | I, 3.46 | 293 | I, 3.46 | 249 | I, 3.47 | 294 | I, 3.47 | 250 | I, 3.48 | 295 | I, 3.48 | 251 | I, 3.49 | 296 | I, 3.49 | 252 | I, 3.50 | 297 | I, 3.50 | 253 | I, 3.51 | 298 | I, 3.51 | 254 | I, 3.52 | 299 | I, 3.52 | 255 | I, 3.53 | 300 | I, 3.53 | 256 | I, 3.54 | 301 | I, 3.54 | 257 | I, 3.55 | 302 | I, 3.55 | 258 | I, 3.56 | 303 | I, 3.56 | 259 | I, 3.57 | 304 | I, 3.57 | 260 | I, 3.58 | 305 | I, 3.58 | 261 | I, 3.59 | 306 | I, 3.59 | 262 | I, 3.60 | 307 | I, 3.60 | 263 | I, 3.61 | 308 | I, 3.61 | 264 | I, 3.62 | 309 | I, 3.62 | 265 | I, 3.63 | 310 | I, 3.63 | 266 | I, 3.64 | 311 | I, 3.64 | 267 | I, 3.65 | 312 | I, 3.65 | 268 | I, 3.66 | 313 | I, 3.66 | 269 | I, 3.67 | 314 | I, 3.67 | 270 | I, 3.68 | 315 | I, 3.68 | 271 | I, 3.69 | 316 | I, 3.69 | 272 | I, 3.70 | 317 | I, 3.70 | 273 | I, 3.71 | 318 | I, 3.71 | 274 | I, 3.72 | 319 | I, 3.72 | 275 | I, 3.73 | 320 | I, 3.73 | 276 | I, 3.74 | 321 | I, 3.7 |

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| I, 116.25 | 108 | V, 2.9 | 174 |
| I, 117.7 | 104 | V, 30.5 | 179 |
| I, 117.8 | 106 | V, 34.5 | 181 |
| I, 122.5 | 110 | V, 34.7 | 183 |
| I, 125.7 | 115 | V, 34.9 | 184 |
| I, 126.6 | 117 | V, 40.5 | 2 |
| I, 126.7 | 118 | V, 61.1 | 192 |
| I, 147.3 | 121 | V, 61.6 | 193 |
| I, 158.5 | 124 | V, 61.8 | 195 |
| I, 158.6 | 125 | V, 61.17 | 196 |
| I, 161.6 | 127 | V, 61.19 | 197 |
| I, 162.9 | 128 | V, 78.5 | 198 |
| I, 170.1 | 130 | | |
| I, 179.1 | 131 | | |
| I, 182.3 | 134 | VI, 3.2 | 203 |
| II, 12.1 | 137 | VI, 27.4 | 205 |
| II, 14.6 | 139 | VI, 27.5 | 207 |
| II, 28.9 | 140 | VI, 27.8 | 208 |
| | | VI, 45.31 | 210 |
| | | VI, 47.20 | 212 |
| III, 17.4 | 143 | VI, 47.22 | 214 |
| III, 31.6 | 145 | VI, 52.1 | 216 |
| III, 33.1 | 147 | VI, 53.3 | 217 |
| III, 33.5 | 150 | VI, 53.5 | 218 |
| III, 33.10 | 152 | VI, 75.1 | 219 |
| III, 53.4 | 154 | | |
| III, 53.14 | 156 | VII, 1.23 | 221 |
| | | VII, 6.3 | 223 |
| IV, 16.10 | 158 | VII, 11.2 | 224 |
| IV, 18.13 | 160 | VII, 32.6 | 226 |
| IV, 24.9 | 163 | VII, 33.2 | 228 |
| IV, 24.10 | 164 | VII, 55.2 | 232 |
| IV, 25.4 | 166 | VII, 55.3 | 232 |
| IV, 25.7 | 168 | VII, 55.4 | 233 |
| IV, 26.1 | 169 | VII, 55.5 | 233 |
| IV, 27.1 | 171 | VII, 55.6; 7 | 234 |
| IV, 42.8 | 172 | VII, 55.8 | 235 |

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| 100 | 100 | 100 | 100 |
| 101 | 101 | 101 | 101 |
| 102 | 102 | 102 | 102 |
| 103 | 103 | 103 | 103 |
| 104 | 104 | 104 | 104 |
| 105 | 105 | 105 | 105 |
| 106 | 106 | 106 | 106 |
| 107 | 107 | 107 | 107 |
| 108 | 108 | 108 | 108 |
| 109 | 109 | 109 | 109 |
| 110 | 110 | 110 | 110 |
| 111 | 111 | 111 | 111 |
| 112 | 112 | 112 | 112 |
| 113 | 113 | 113 | 113 |
| 114 | 114 | 114 | 114 |
| 115 | 115 | 115 | 115 |
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| 117 | 117 | 117 | 117 |
| 118 | 118 | 118 | 118 |
| 119 | 119 | 119 | 119 |
| 120 | 120 | 120 | 120 |
| 121 | 121 | 121 | 121 |
| 122 | 122 | 122 | 122 |
| 123 | 123 | 123 | 123 |
| 124 | 124 | 124 | 124 |
| 125 | 125 | 125 | 125 |
| 126 | 126 | 126 | 126 |
| 127 | 127 | 127 | 127 |
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| 136 | 136 | 136 | 136 |
| 137 | 137 | 137 | 137 |
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| 140 | 140 | 140 | 140 |
| 141 | 141 | 141 | 141 |
| 142 | 142 | 142 | 142 |
| 143 | 143 | 143 | 143 |
| 144 | 144 | 144 | 144 |
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| 147 | 147 | 147 | 147 |
| 148 | 148 | 148 | 148 |
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| 152 | 152 | 152 | 152 |
| 153 | 153 | 153 | 153 |
| 154 | 154 | 154 | 154 |
| 155 | 155 | 155 | 155 |
| 156 | 156 | 156 | 156 |
| 157 | 157 | 157 | 157 |
| 158 | 158 | 158 | 158 |
| 159 | 159 | 159 | 159 |
| 160 | 160 | 160 | 160 |
| 161 | 161 | 161 | 161 |
| 162 | 162 | 162 | 162 |
| 163 | 163 | 163 | 163 |
| 164 | 164 | 164 | 164 |
| 165 | 165 | 165 | 165 |
| 166 | 166 | 166 | 166 |
| 167 | 167 | 167 | 167 |
| 168 | 168 | 168 | 168 |
| 169 | 169 | 169 | 169 |
| 170 | 170 | 170 | 170 |
| 171 | 171 | 171 | 171 |
| 172 | 172 | 172 | 172 |
| 173 | 173 | 173 | 173 |
| 174 | 174 | 174 | 174 |
| 175 | 175 | 175 | 175 |
| 176 | 176 | 176 | 176 |
| 177 | 177 | 177 | 177 |
| 178 | 178 | 178 | 178 |
| 179 | 179 | 179 | 179 |
| 180 | 180 | 180 | 180 |
| 181 | 181 | 181 | 181 |
| 182 | 182 | 182 | 182 |
| 183 | 183 | 183 | 183 |
| 184 | 184 | 184 | 184 |
| 185 | 185 | 185 | 185 |
| 186 | 186 | 186 | 186 |
| 187 | 187 | 187 | 187 |
| 188 | 188 | 188 | 188 |
| 189 | 189 | 189 | 189 |
| 190 | 190 | 190 | 190 |
| 191 | 191 | 191 | 191 |
| 192 | 192 | 192 | 192 |
| 193 | 193 | 193 | 193 |
| 194 | 194 | 194 | 194 |
| 195 | 195 | 195 | 195 |
| 196 | 196 | 196 | 196 |
| 197 | 197 | 197 | 197 |
| 198 | 198 | 198 | 198 |
| 199 | 199 | 199 | 199 |
| 200 | 200 | 200 | 200 |

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|----------------------|-----|--------------|-----|
| VII, 72.2 | 236 | X, 10.11 | 296 |
| VII, 95.2 | 237 | X, 10.12 | 298 |
| VII, 103.10 | 239 | X, 17.2 | 299 |
| VII, 104.15 | 241 | X, 27.1 | 301 |
| VII, 104.16 | 242 | X, 28.1 | 302 |
| | | X, 33.7 | 304 |
| VIII, 1.34 | 248 | X, 38.5 | 305 |
| VIII, 2.19 | 251 | X, 44.6 | 308 |
| VIII, 2.20 | 252 | X, 47.1 | 310 |
| VIII, 14.13 | 254 | X, 48.1 | 311 |
| VIII, 18.14 | 256 | X, 51.8 | 313 |
| VIII, 19.5; 6 | 258 | X, 51.9 | 315 |
| VIII, 19.36 | 259 | X, 57.1 | 317 |
| VIII, 19.37 | 262 | X, 60.12 | 320 |
| VIII, 21.17; 18 | 264 | X, 61.8 | 322 |
| VIII, 33.19 | 266 | X, 62.1 | 323 |
| VIII, 46.24 | 267 | X, 62.11 | 324 |
| VIII, 56.3
(Val.) | 269 | X, 95.14 | 328 |
| | | X, 95.15 | 329 |
| VIII, 61.11 | 270 | X, 98.5 | 331 |
| VIII, 62.12 | 271 | X, 102.9 | 333 |
| VIII, 64.2 | 272 | X, 107.8 | 334 |
| VIII, 66.10 | 273 | X, 108.9; 10 | 337 |
| VIII, 67.5 | 275 | X, 108.11 | 339 |
| VIII, 77.10 | 276 | X, 109.6 | 340 |
| VIII, 91.7 | 280 | X, 117.6 | 341 |
| VIII, 95.7 | 282 | X, 145.2 | 342 |
| VIII, 96.13 | 284 | X, 155.1 | 343 |
| VIII, 97.2 | 287 | X, 156.1 | 344 |
| VIII, 100.12 | 288 | X, 191.1 | 345 |
| VIII, 102; 19; 20 | 290 | X, 191.4 | 347 |
| VIII, 102.21; 22 | 291 | | |
| VIII, | | | |
| X, 8.8 | 292 | | |
| X, 9.1 | 295 | | |

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| 245 | 11.01.1 | 245 | 11.01.1 |
| 246 | 11.01.1 | 246 | 11.01.1 |
| 247 | 11.01.1 | 247 | 11.01.1 |
| 248 | 11.01.1 | 248 | 11.01.1 |
| 249 | 11.01.1 | 249 | 11.01.1 |
| 250 | 11.01.1 | 250 | 11.01.1 |
| 251 | 11.01.1 | 251 | 11.01.1 |
| 252 | 11.01.1 | 252 | 11.01.1 |
| 253 | 11.01.1 | 253 | 11.01.1 |
| 254 | 11.01.1 | 254 | 11.01.1 |
| 255 | 11.01.1 | 255 | 11.01.1 |
| 256 | 11.01.1 | 256 | 11.01.1 |
| 257 | 11.01.1 | 257 | 11.01.1 |
| 258 | 11.01.1 | 258 | 11.01.1 |
| 259 | 11.01.1 | 259 | 11.01.1 |
| 260 | 11.01.1 | 260 | 11.01.1 |
| 261 | 11.01.1 | 261 | 11.01.1 |
| 262 | 11.01.1 | 262 | 11.01.1 |
| 263 | 11.01.1 | 263 | 11.01.1 |
| 264 | 11.01.1 | 264 | 11.01.1 |
| 265 | 11.01.1 | 265 | 11.01.1 |
| 266 | 11.01.1 | 266 | 11.01.1 |
| 267 | 11.01.1 | 267 | 11.01.1 |
| 268 | 11.01.1 | 268 | 11.01.1 |
| 269 | 11.01.1 | 269 | 11.01.1 |
| 270 | 11.01.1 | 270 | 11.01.1 |
| 271 | 11.01.1 | 271 | 11.01.1 |
| 272 | 11.01.1 | 272 | 11.01.1 |
| 273 | 11.01.1 | 273 | 11.01.1 |
| 274 | 11.01.1 | 274 | 11.01.1 |
| 275 | 11.01.1 | 275 | 11.01.1 |
| 276 | 11.01.1 | 276 | 11.01.1 |
| 277 | 11.01.1 | 277 | 11.01.1 |
| 278 | 11.01.1 | 278 | 11.01.1 |
| 279 | 11.01.1 | 279 | 11.01.1 |
| 280 | 11.01.1 | 280 | 11.01.1 |
| 281 | 11.01.1 | 281 | 11.01.1 |
| 282 | 11.01.1 | 282 | 11.01.1 |
| 283 | 11.01.1 | 283 | 11.01.1 |
| 284 | 11.01.1 | 284 | 11.01.1 |
| 285 | 11.01.1 | 285 | 11.01.1 |
| 286 | 11.01.1 | 286 | 11.01.1 |
| 287 | 11.01.1 | 287 | 11.01.1 |
| 288 | 11.01.1 | 288 | 11.01.1 |
| 289 | 11.01.1 | 289 | 11.01.1 |
| 290 | 11.01.1 | 290 | 11.01.1 |
| 291 | 11.01.1 | 291 | 11.01.1 |
| 292 | 11.01.1 | 292 | 11.01.1 |
| 293 | 11.01.1 | 293 | 11.01.1 |
| 294 | 11.01.1 | 294 | 11.01.1 |
| 295 | 11.01.1 | 295 | 11.01.1 |
| 296 | 11.01.1 | 296 | 11.01.1 |
| 297 | 11.01.1 | 297 | 11.01.1 |
| 298 | 11.01.1 | 298 | 11.01.1 |
| 299 | 11.01.1 | 299 | 11.01.1 |
| 300 | 11.01.1 | 300 | 11.01.1 |

APPENDIX IX.

List of the Mantras of the Rg-Veda, explained
by Mādhava and Bharata Svāmī in their commentaries
on the Sāma-Veda, which have been commented upon
by Dayānanda in his works including Vedic commentaries

a. Verses explained by Dayānanda in his Rg-Bhāṣya.

| Rv. | Sv. | Rv. | Sv. | Rv. | Sv. |
|-----------|-----|-----------|-----|-----------|-----|
| I, 1, 7 | 14 | I, 30, 1 | 214 | I, 80, 7 | 412 |
| I, 3, 10 | 189 | I, 30, 4 | 183 | I, 81, 1 | 411 |
| I, 4, 1 | 160 | I, 30, 7 | 163 | I, 81, 3 | 414 |
| I, 5, 1 | 164 | I, 30, 13 | 153 | I, 81, 4 | 423 |
| I, 7, 1 | 198 | I, 36, 1 | 59 | I, 82, 1 | 416 |
| I, 7, 5 | 130 | I, 36, 13 | 57 | I, 82, 2 | 415 |
| I, 8, 1 | 129 | I, 36, 19 | 54 | I, 82, 4 | 424 |
| I, 8, 5 | 166 | I, 37, 3 | 135 | I, 84, 1 | 347 |
| I, 9, 1 | 180 | I, 37, 10 | 221 | I, 84, 4 | 344 |
| I, 9, 4 | 205 | I, 40, 3 | 56 | I, 84, 7 | 389 |
| I, 10, 1 | 342 | I, 41, 1 | 185 | I, 84, 10 | 409 |
| I, 10, 5 | 363 | I, 44, 1 | 40 | I, 84, 13 | 179 |
| I, 11, 1 | 343 | I, 44, 13 | 50 | I, 84, 15 | 147 |
| I, 11, 4 | 359 | I, 45, 1 | 96 | I, 84, 16 | 341 |
| I, 12, 1 | 3 | I, 46, 1 | 178 | I, 84, 19 | 247 |
| I, 12, 7 | 32 | I, 47, 1 | 306 | I, 90, 1 | 218 |
| I, 15, 5 | 299 | I, 49, 3 | 367 | I, 94, 1 | 66 |
| I, 18, 1 | 139 | I, 50, 1 | 31 | I, 101, 1 | 380 |
| I, 18, 6 | 171 | I, 51, 1 | 376 | I, 105, 1 | 417 |
| I, 19, 1 | 16 | I, 52, 1 | 377 | I, 105, 5 | 368 |
| I, 22, 17 | 222 | I, 57, 4 | 373 | I, 127, 1 | 465 |
| I, 27, 1 | 17 | I, 79, 4 | 99 | I, 130, 1 | 459 |
| I, 27, 4 | 28 | I, 80, 1 | 410 | I, 139, 1 | 461 |
| I, 27, 10 | 15 | I, 80, 3 | 413 | I, 139, 5 | 287 |
| | | | | I, 150, 1 | 97 |

APPENDIX IX.

Limit of the Mantros of the Rig-Veda, explained
by Madhava and Narada Svami in their commentaries
on the Sama-Veda, which have been commented upon
by Devananda in his works including Vedic commentaries

a. Verses explained by Devananda in his Pa-Niraya.

| Rv. | Sv. | Rv. | Sv. | Rv. | Sv. |
|---------|-----|---------|-----|---------|-----|
| 1,1,1,7 | 14 | 1,30,1 | 214 | 1,80,7 | 418 |
| 1,3,10 | 189 | 1,30,4 | 183 | 1,81,1 | 411 |
| 1,4,1 | 180 | 1,30,7 | 183 | 1,81,3 | 414 |
| 1,5,1 | 184 | 1,30,13 | 183 | 1,81,4 | 423 |
| 1,7,1 | 198 | 1,36,1 | 89 | 1,82,1 | 416 |
| 1,7,5 | 130 | 1,36,13 | 87 | 1,82,3 | 418 |
| 1,8,1 | 129 | 1,36,19 | 84 | 1,82,4 | 424 |
| 1,8,5 | 166 | 1,37,3 | 133 | 1,84,1 | 347 |
| 1,9,1 | 180 | 1,37,10 | 221 | 1,84,4 | 344 |
| 1,9,4 | 205 | 1,40,3 | 86 | 1,84,7 | 389 |
| 1,10,1 | 342 | 1,41,1 | 183 | 1,84,10 | 409 |
| 1,10,5 | 363 | 1,44,1 | 40 | 1,84,13 | 179 |
| 1,11,1 | 343 | 1,44,13 | 80 | 1,84,15 | 147 |
| 1,11,4 | 359 | 1,45,1 | 96 | 1,84,16 | 341 |
| 1,12,1 | 3 | 1,46,1 | 178 | 1,84,19 | 347 |
| 1,12,7 | 32 | 1,47,1 | 306 | 1,90,1 | 618 |
| 1,12,8 | 369 | 1,49,3 | 367 | 1,94,1 | 63 |
| 1,16,1 | 129 | 1,50,1 | 31 | 1,101,1 | 389 |
| 1,16,6 | 171 | 1,51,1 | 376 | 1,103,1 | 417 |
| 1,19,1 | 16 | 1,52,1 | 377 | 1,105,3 | 369 |
| 1,22,17 | 222 | 1,57,4 | 378 | 1,127,1 | 433 |
| 1,27,1 | 17 | 1,79,4 | 99 | 1,130,1 | 439 |
| 1,27,4 | 28 | 1,80,1 | 410 | 1,132,1 | 461 |
| 1,27,10 | 18 | 1,80,3 | 413 | 1,133,3 | 387 |
| | | | | 1,139,1 | 37 |

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|------------|-----|-----------|-----|------------|-----|
| II, 5.3 | 94 | V, 6.4 | 419 | VI, 45.1 | 127 |
| II, 22.1 | 457 | V, 10.1 | 81 | VI, 45.22 | 115 |
| II, 22.4 | 466 | V, 16.1 | 88 | VI, 45.25 | 146 |
| II, 41.10 | 200 | V, 18.1 | 85 | VI, 45.28 | 201 |
| 𑀓 | | V, 24.1a | 448 | VI, 46.1 | 234 |
| III, 6.11 | 76 | V, 25.7 | 86 | VI, 46.3 | 286 |
| III, 9.1 | 62 | V, 31.4 | 439 | VI, 46.7 | 262 |
| III, 9.2 | 53 | V, 31.4a | 440 | VI, 46.9 | 266 |
| III, 10.5 | 98 | V, 32.1 | 315 | VI, 47.11 | 333 |
| III, 10.7 | 100 | V, 38.1 | 366 | VI, 48.1 | 35 |
| III, 16.1 | 60 | V, 39.1 | 345 | VI, 48.7 | 37 |
| III, 29.2 | 79 | V, 75.1 | 418 | VI, 48.9 | 41 |
| III, 30.22 | 329 | V, 79.1 | 421 | VI, 51.13 | 105 |
| III, 40.6 | 195 | V, 82.4 | 141 | VI, 57.1 | 202 |
| III, 45.1 | 246 | V, 87.1 | 462 | VI, 57.4 | 148 |
| III, 51.1 | 374 | | | VI, 58.1 | 75 |
| III, 51.10 | 165 | VI, 2.1 | 84 | VI, 59.6 | 281 |
| III, 52.1 | 210 | VI, 2.4 | 365 | VI, 70.1 | 387 |
| III, 53.1 | 338 | VI, 2.6 | 83 | 𑀓, | |
| III, 62.16 | 220 | VI, 7.1 | 67 | VII, 1.1 | 72 |
| | | VI, 16.1 | 2 | VII, 6.1 | 78 |
| IV, 3.1 | 69 | VI, 16.10 | 1 | VII, 8.1 | 70 |
| IV, 8.1 | 12 | VI, 16.13 | 9 | VII, 15.7 | 26 |
| IV, 9.1 | 23 | VI, 16.16 | 7 | VII, 15.13 | 24 |
| IV, 10.1 | 434 | VI, 16.28 | 22 | VII, 16.1 | 45 |
| IV, 15.3 | 30 | VI, 16.34 | 4 | VII, 16.5 | 61 |
| IV, 17.8 | 335 | VI, 16.43 | 25 | VII, 16.7 | 38 |
| IV, 30.1 | 203 | VI, 17.15 | 454 | VII, 16.11 | 55 |
| IV, 31.1 | 169 | VI, 24.6 | 68 | VII, 21.1 | 313 |
| IV, 32.1 | 181 | VI, 32.1 | 322 | VII, 22.1 | 398 |
| IV, 39.6 | 358 | VI, 42.1 | 352 | VII, 23.1 | 336 |
| | | VI, 43.1 | 392 | VII, 24.1 | 314 |
| V, 1.1 | 73 | VI, 44.1 | 351 | VII, 27.1 | 318 |
| V, 6.1 | 425 | VI, 44.4 | 357 | VII, 31.1 | 156 |

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|------------|-----|------------|-----|------------|-----|
| VII, 31.1 | 456 | VII, 32.14 | 280 | VII, 32.24 | 309 |
| VII, 31.4 | 132 | VII, 32.16 | 270 | VII, 32.26 | 259 |
| VII, 31.10 | 328 | VII, 32.18 | 310 | VII, 56.1 | 433 |
| VII, 32.1 | 284 | VII, 32.20 | 238 | VII, 59.3 | 241 |
| VII, 32.4 | 293 | VII, 32.22 | 233 | | |
| VII, 32.8 | 285 | | | | |

b. Verses explained by Dayānanda in his Yajur-Veda-
Bhāṣya only:-

| Rv. | Sv. | Yv. |
|-------------|--------------------|----------------------------|
| VIII, 3.3 | 250 | XXXIII, 81 |
| VIII, 6.28 | 143 | XXVI, 15 |
| VIII, 11.7 | 8 | XII, 115 |
| VIII, 14.23 | 221 211 | XIX, 71 |
| VIII, 19.19 | 111 | XV, 38 |
| VIII, 44.16 | 27 | III, 12; XIII, 14; XV, 20. |
| VIII, 45.1 | 133 | VII, 32 |
| VIII, 51.7 | 300 | III, 34; VIII, 2 |
| VIII, 60.9 | 36 | XXVII, 43 |
| VIII, 72.12 | 117 | XXXIII, 19; XXXIII, 71. |
| VIII, 88.1 | 236 | XXVI, 11 |
| VIII, 89.1 | 258 | XX, 30 |
| VIII, 89.3 | 257 | XXXIII, 96 |
| VIII, 93.4 | 126 | XXXIII, 35 |
| VIII, 99.3 | 267 | XXXIII, 41 |
| VIII, 99.5 | 311 | XXXIII, 66 |
| IX, 61.10 | 467 | XXVI, 16 |
| IX, 107.1 | 512 | XIX, 2 |
| X, 9.4 | 33 | XXXVI, 12 |
| X, 157.1 | 452 | XXVI, 46 |

| | | | | | |
|-----------|-----|------------|-----|------------|-----|
| VI, 38, 8 | 282 | VI, 38, 25 | 232 | VI, 38, 2 | 241 |
| VI, 38, 4 | 232 | VI, 38, 30 | 238 | VI, 38, 1 | 284 |
| VI, 38, 1 | 284 | VI, 38, 18 | 233 | VI, 38, 1 | 234 |
| VI, 38, 4 | 232 | VI, 38, 16 | 270 | VI, 38, 30 | 233 |
| VI, 38, 1 | 282 | VI, 38, 14 | 280 | VI, 38, 34 | 232 |

Versees explained by Devananda in his Yajur-Veda-
 Sanskrit only:-

...: Vlna svast

| Yr. | Mo. | Day | Time | Place | Remarks |
|------|-----|-----|-------|-----------|--------------------|
| 1891 | Jan | 1 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 2 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 3 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 4 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 5 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 6 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 7 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 8 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 9 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 10 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 11 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 12 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 13 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 14 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 15 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 16 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 17 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 18 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 19 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 20 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 21 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 22 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 23 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 24 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 25 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 26 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 27 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 28 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 29 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 30 | 10.00 | St. Louis | Left for St. Louis |
| 1891 | Jan | 31 | 10.00 | St. Louis | Left for St. Louis |

A P P E N D I X X

List of Rg-Mantras explained

by Sūrya Paṇḍita Daivajña.*

| Rv. | Gītā | Page | Explained by
Dayānanda in | SV.
** |
|---------------------------------|-----------|--------|--|------------------|
| I, 1.1 | XVIII, 48 | 1255 | RVB., AAV. 18 | |
| I, 30.13 | IX, 32 | 735 | RVB. | SV.
153 |
| I, 50.10 | VIII, 4 | 623 | RVB., YVB. | |
| I, 95.1 | I, 1 | 12 | RVB., YVB. | |
| I, 123.7 | VIII, 17 | 649 | RVB. | |
| I, 154.1 | XI, 40 | 839 | RVB. | 9. |
| I, 154.6 | IX, 32 | 734 | RVB., YVB., | 9. |
| I, 189.1 | VIII, 24 | 663 | RVB., YVB. | |
| III, 8.4 | VIII, 12 | 639-40 | RVB., SP. 176-IV. | |
| III, 62.10 | X, 35 | 785 | RVB., YVB., SP. 121-
III, PMV., 30. | |
| IV, 3.1 | IX, 33 | 737 | RVB., | SV 69 |
| IV, 31.1 | XI, 3 | 797 | RVB., YVB. | SV. 169,
682. |
| IV, 40.5
IV, 40.5 | IX, 15 | 703 | RVB., YVB. | |
| VI, 46.1 | XI, 33 | 828 | RVB., YVB. | SV. 234 |
| VII, 32.22 | XI, 40 | 840 | RVB., YVB. | SV. 233,
680. |
| VIII, 6.30 | VIII, 4 | 623 | | |
| VIII, 19.30 | IX, 32 | 734 | | SV. 108. |
| VIII, 88.1 | XI, 21 | 816 | YVB. | SV. 236. |
| X, 58.1 | XV, 10 | 1067 | | |
| X, 79.1 | VIII, 20 | 655 | | |
| X, 81.1 | VI, 6 | 559 | YVB. | |

* Besides these 48 verses the Paṇḍita has quoted and explained portions of several other Rg-Mantras. Out of these Dayānanda has explained only 29 verses in his works.

** Verses against which reference to the SV. is given have been explained by Sūrya Paṇḍita as Samans and not from the Rv. as RVs.

APPENDIX K

List of Pāṇini's explanations
by Śaṅkara

| Page | Explained by | Devananda in |
|-------------|--------------|--------------|
| 1, 1.1 | XVIII, 48 | RV, AAV.18 |
| 1, 30.13 | IX, 32 | RV, 183 |
| 1, 60.10 | VIII, 4 | RV, YVB. |
| 1, 82.1 | I, 1 | RV, YVB. |
| 1, 123.7 | VIII, 14 | RV, 183 |
| 1, 154.1 | XI, 40 | RV, 183 |
| 1, 164.6 | IX, 32 | RV, YVB. |
| 1, 182.1 | VIII, 24 | RV, YVB. |
| XI, 8.4 | VIII, 18 | RV, 183 |
| III, 62.10 | X, 32 | RV, YVB. 183 |
| IV, 3.1 | IX, 32 | RV, 183 |
| IV, 31.1 | XI, 3 | RV, YVB. 183 |
| XV, 2.2 | IX, 12 | RV, YVB. |
| VI, 48.1 | XI, 32 | RV, YVB. 183 |
| VII, 32.22 | XI, 40 | RV, YVB. 183 |
| VIII, 6.30 | VIII, 4 | RV, 183 |
| VIII, 19.30 | IX, 32 | RV, 183 |
| VIII, 60.1 | XI, 21 | RV, 183 |
| X, 58.1 | XV, 10 | RV, 183 |
| X, 79.1 | VIII, 20 | RV, 183 |
| X, 81.1 | VI, 6 | RV, YVB. |

* Besides these 48 verses the Pāṇini has quoted and explained portions of several other Pāṇini's. Out of these Devananda has explained only 25 verses in his work.

** Verses against which reference to the RV. is given have been explained by Śaṅkara Pāṇini as known and not from the RV. as RV.

| | | | |
|----------|---------|-----|------|
| X,81.3 | XIII,13 | 948 | YVB. |
| X,81.4 | X,42 | 792 | YVB. |
| X,81.5 | IX,29 | 728 | YVB. |
| X,81.6 | X,11 | 759 | YVB. |
| X,82.3 | XI,38 | 837 | YVB. |
| X,82.6b | VII,2 5 | 604 | YVB. |
| X,82.7 | VII,25 | 604 | YVB. |
| X,84.7 | XI,33 | 828 | |
| X,85.18 | I,1 | 12 | |
| X,85.19 | VIII,18 | 651 | |
| X,87.1-2 | XI,30 | 824 | |
| X,88.15 | VIII,25 | 666 | YVB. |

The reading
of the Yv.
is given by
Sūrya Pandita.

| | | | |
|---------|--------|------|--|
| X,90.1 | XI,7 | 80 1 | YVB. |
| X,117.6 | III,13 | 244 | |
| X,117.8 | XI,38 | 837 | |
| X,121.1 | IX,24 | 718 | YVB., SKV.4, RBB.149,
SP.91-I,287-VII,321-VIII. |

| | | | |
|---------|----------|------|--|
| X,125.1 | X,20 | 769 | |
| X,125.4 | IX,11 | 695 | |
| X,125.5 | XVIII,56 | 1277 | |
| X,125.6 | XI,33 | 829 | |
| X,161.2 | VII,6 | 586 | |

The reading
differs

| | | | |
|-----------|---------|-----|--|
| X,177.1 | XIII,24 | 977 | |
| X,190.1-3 | VIII,18 | 651 | |

PMV.12. only
Verse 3 in SP.
335-VIII,347-VIII.

c. Mantras of the Yv. explained by Sūrya Pandita:-

| Yv. | Gītā | Page | Yv. | Gītā | Page. |
|------|-------|------|------|-------|-------|
| XL,1 | V,16 | 417 | XL,6 | VI,29 | 505 |
| XL,2 | III,4 | 231 | XL,7 | VI,31 | 509 |

| | | | |
|----------|---------|-----|------|
| X.81.3 | XII.12 | 248 | YVB. |
| X.81.4 | X.48 | 252 | YVB. |
| X.81.5 | IX.20 | 258 | YVB. |
| X.81.6 | X.11 | 259 | YVB. |
| X.82.3 | XI.30 | 263 | YVB. |
| X.82.6p | VII.2 | 604 | YVB. |
| X.82.7 | VII.20 | 604 | YVB. |
| X.84.7 | XI.32 | 838 | |
| X.85.18 | I.1 | 12 | |
| X.85.19 | VIII.18 | 621 | |
| X.87.1-2 | XI.30 | 834 | |
| X.88.12 | VIII.25 | 666 | YVB. |

The readings
of the Yv.
in given by
Grove &
Panchat.

| | | | |
|---------|---------|------|-----------------------------|
| X.90.1 | XI.7 | 801 | YVB. |
| X.117.6 | III.12 | 244 | |
| X.117.8 | XI.30 | 837 | |
| X.121.1 | IX.24 | 718 | YVB. & V.4, HBB. 149 |
| X.125.1 | X.20 | 769 | SP. 21-1, 287-VII, 281-VIII |
| X.125.4 | IX.11 | 695 | |
| X.125.6 | XVII.50 | 1277 | |
| X.125.6 | XI.32 | 839 | |
| X.161.2 | VII.6 | 266 | |

The readings
are given
differ.

| | | | |
|-----------|---------|-----|--|
| X.177.1 | XIII.24 | 977 | |
| X.180.1-2 | VIII.18 | 621 | |

THV.12. 207
Verse 3 in CP.
328-VIII, 347-VIII

| Yv. | Gate | Page | Yv. | Gate | Page |
|------|-------|------|------|-------|------|
| X.1 | V.18 | 417 | XI.6 | VI.29 | 205 |
| XI.8 | III.4 | 231 | XI.7 | VI.31 | 209 |

o. Number of the Yv. explained by Grove & Panchat-

APPENDIX XI

List of the Mantras of the Rg-Veda

explained by

Guna Vignu.*

| Rv. | Ch.M.B. ¹ | Page | Rv. | Ch.M.B. | Page |
|----------|---------------------------|-----------------------|-----------------------|---------------------|--------------|
| I, 1.1 | VI, 45 | 116 | I, 50.4 | VI, 43 | 114; 115. |
| 1.7.7b | VIII, 13 | 131 | I, 50.7 | VI, 44 | 114;
115. |
| I, 3.10 | VI, 1 | 97 | | I, 50.10 | |
| I, 6.3 | II, 18 | 22 | I, 50.10 | VI, 11 | 103 |
| I, 18.6 | IV, 22 | 61 | I, 82.2 | VIII, 38 | 141-
143. |
| I, 22.16 | VI, 10 | 100;
103. | I, 89.6 | II, 29 | 25; 26; |
| I, 22.17 | I, 5; VI, 5;
VIII, 31. | 3; 4;
100;
138. | I, 90.6 | VIII, 32 | 138; 139. |
| I, 22.18 | VI, 6 | 100;
101. | I, 90.7 | VIII, 33 | 138; 139. |
| I, 22.19 | VI, 7 | 100;
101;
102; | I, 90.8 | VIII, 34 | 139. |
| | | | I, 91.16 | II, 11 | 17; 18. |
| | | | I, 94.1 | I, 7 | 4; 5. |
| I, 22.20 | VI, 8 | 100;
102. | I, 94.3 | I, 9 | 5; 6; 7. |
| | | | I, 94.4 | I, 8 | 4; 5; 6; 7. |
| I, 22.21 | VI, 9 | 100;
102. | I, 97.1 | VIII, 69 | 151 |
| I, 24.15 | IV, 100;
VI, 12. | 81; 82;
104. | I, 99.1 | V, 16 | 96 |
| I, 35.2 | II, 10 | 17 | | | |
| I, 44.1 | II, 13 | 18; 19. | I, 115.1 ² | V, 14; | 95; |
| I, 50.1 | V, 13;
VI, 39. | 94; 95;
113. | | VI, 40 | 113. |
| I, 50.2 | VI, 42 | 114 | | | |

* This list has been compiled from Appendix II of the Rgarthadipika, Vol. II edited by Dr. L. Sarup. This Appendix contains extracts from Guna Vignu's commentary on such stanzas of the first Mandala of the Rv. as occur in the Chāndogya-mantra.

N.B. 1 The pages in columns 3 and 6 refer to the Chāndogya-mantra edited by D. Bhattacharya and published by Sanskrit Sahitya Parisad, Calcutta, 1930.

2. Dargānanda has explained all these verses.

| | | | |
|----------|---------|-----|------|
| X.81.3 | XII.13 | 048 | YVB. |
| X.81.4 | X.48 | 793 | YVB. |
| X.81.5 | IX.20 | 758 | YVB. |
| X.81.6 | X.11 | 759 | YVB. |
| X.82.3 | XI.28 | 837 | YVB. |
| X.82.6b | VII.2.8 | 604 | YVB. |
| X.82.7 | VII.22 | 604 | YVB. |
| X.84.7 | XI.23 | 828 | |
| X.85.18 | I.1 | 12 | |
| X.85.19 | VIII.18 | 621 | |
| X.87.1-2 | XI.30 | 834 | |
| X.88.15 | VIII.25 | 606 | YVB. |

The reading
of the Yv.
is given by
Scribe P.
Pamphlet.

| | | | |
|-----------|---------|------|---|
| X.90.1 | XI.7 | 80.1 | YVB. |
| X.117.6 | III.13 | 244 | |
| X.117.8 | XI.38 | 837 | |
| X.121.1 | IX.24 | 718 | YVB. 8V.4, HBB.148,
8P.91-1, 887-VII, 821-VIII. |
| X.123.1 | X.20 | 799 | |
| X.123.4 | IX.11 | 692 | |
| X.123.6 | XVII.20 | 1277 | |
| X.123.6 | XI.22 | 822 | |
| X.161.2 | VII.6 | 286 | |
| X.177.1 | XIII.24 | 277 | |
| X.180.1-2 | VIII.18 | 621 | IMV.13. only
Verso 3 in 8P.
328-VIII, 247-VIII. |

The reading
is given by
Scribe P.
Pamphlet.

| Yv. | Page | Yv. | Page |
|------|-------|------|-------|
| XI.1 | V.16 | XI.6 | VI.29 |
| XI.2 | III.4 | XI.7 | VI.31 |

APPENDIX XI

List of the Mantras of the Rg-Veda

explained by

Guna Vignu.*

| Rv. | Ch.M.B. ¹ | Page | Rv. | Ch.M.B. | Page |
|----------|---------------------------|-----------------------|-----------------------|---------------------|--------------|
| I, 1.1 | VI, 45 | 116 | I, 50.4 | VI, 45 | 114; 115. |
| 1.7.7b | VIII, 13 | 131 | I, 50.7 | VI, 44 | 114;
115. |
| I, 3.10 | VI, 1 | 97 | | I, 50.18 | |
| I, 6.3 | II, 18 | 22 | I, 50.10 | VI, 11 | 103 |
| I, 18.6 | IV, 22 | 61 | I, 82.2 | VIII, 38 | 141-
143. |
| I, 22.16 | VI, 10 | 100;
103. | I, 89.6 | II, 29 | 25; 26; |
| I, 22.17 | I, 5; VI, 5;
VIII, 31. | 3; 4;
100;
138. | I, 90.6 | VIII, 32 | 138; 139. |
| | | | I, 90.7 | VIII, 33 | 138; 139. |
| I, 22.18 | VI, 6 | 100;
101. | I, 90.8 | VIII, 34 | 139. |
| | | | I, 91.16 | II, 11 | 17; 18. |
| I, 22.19 | VI, 7 | 100;
101;
102; | I, 94.1 | I, 7 | 4; 5. |
| | | | I, 94.3 | I, 9 | 5; 6; 7. |
| I, 22.20 | VI, 8 | 100;
102. | I, 94.4 | I, 8 | 5; 6; 7. |
| I, 22.21 | VI, 9 | 100;
102. | I, 97.1 | VIII, 69 | 151 |
| I, 24.15 | IV, 100;
VI, 12. | 81; 82;
104. | I, 99.1 | V, 16 | 96 |
| I, 35.2 | II, 10 | 17 | | | |
| I, 44.1 | II, 13 | 18; 19. | I, 115.1 ² | V, 14; | 95; |
| I, 50.1 | V, 13;
VI, 39. | 94; 95;
113. | | VI, 40 | 113. |
| I, 50.2 | VI, 42 | 114 | | | |

* This list has been compiled from Appendix II of the Rgarthadipikā, Vol. II edited by Dr. L. Sarup. This Appendix contains extracts from Guna Vignu's commentary on such stanzas of the first Mandala of the Rv. as occur in the Chandogya-mantra.

¹ N.B. The pages in columns 3 and 6 refer to the Chandogya-mantra edited by D. Bhattacharya and published by Sanskrit Sanhitā Parisad, Calcutta, 1930.

² Dayānanda has explained all these verses.

APPENDIX XI

List of the Monuments of the Pre-Vedic

explained by

Ganga Vedic.

| IV. | CR. N. N. | Page | RV. | CR. N. N. | Page |
|-----------|-----------------------|---------------|-----------|-----------|------------|
| I, 2, 1 | VI, 45 | 116 | I, 50, 4 | VI, 45 | 114, 115 |
| I, 7, 70 | VIII, 13 | 131 | I, 50, 7 | VI, 45 | 114, 115 |
| I, 3, 10 | VI, 1 | 97 | | | |
| I, 6, 3 | IX, 18 | 28 | I, 50, 10 | VI, 11 | 103 |
| I, 18, 6 | IV, 22 | 61 | I, 52, 2 | VIII, 38 | 141-143 |
| I, 23, 16 | VI, 10 | 100, 103 | I, 59, 6 | II, 39 | 32, 33 |
| I, 23, 17 | I, 5, VI, 3; VIII, 31 | 34, 100, 132 | I, 60, 6 | VIII, 38 | 132, 133 |
| | | | I, 60, 7 | VIII, 38 | 132, 133 |
| I, 23, 18 | VI, 6 | 100, 101 | I, 60, 8 | VIII, 38 | 132 |
| I, 23, 19 | VI, 7 | 100, 101, 102 | I, 61, 16 | II, 11 | 12, 13 |
| | | | I, 64, 1 | I, 7 | 4, 5 |
| | | | I, 64, 2 | I, 9 | 5, 6, 7 |
| I, 23, 20 | VI, 8 | 100, 102 | I, 64, 4 | I, 8 | 4, 5, 6, 7 |
| I, 23, 21 | VI, 9 | 100, 102 | I, 67, 1 | VIII, 60 | 151 |
| I, 24, 18 | IV, 100; VI, 12 | 81, 82, 104 | I, 68, 1 | V, 13 | 46 |
| I, 25, 2 | IX, 10 | 17 | | | |
| I, 44, 1 | IX, 13 | 13, 15 | I, 115, 2 | V, 14 | 38 |
| I, 50, 1 | V, 13; VI, 30 | 94, 95, 113 | | VI, 40 | 113 |
| I, 50, 2 | VI, 42 | 114 | | | |

This list has been compiled from Appendix II of the
Hymns, Vol. II edited by Dr. E. H. Leys. This Appendix
contains extracts from Ganga Vedic's commentary on such
stances of the first Mandala of the RV as occur in the
Ganga Vedic.

The pages in column 5 and 6 refer to the Ganga
Vedic edited by H. H. Leys and published by
Ganga Vedic, Calcutta, 1930.
The Ganga Vedic has explained all these stances.

APPENDIX XII.

Ravana's commentary on the Rg-Veda.

Sūrya Daivajña Pandita has preserved the following portion of the commentary on the Rg-Veda by Ravana. No other passage belonging to this commentary has yet been traced in any other work.

अथ रावणभाष्यम् ।

Rv. I, 2.2. 20.

विष्णोर्व्यापनशीलस्यापि परमात्मनस्तत्
परमं पारमार्थिकं पदमोर्व्यक्तिस्थानं
दिवि मूर्द्धि भूमध्ये वर्तते । "त्रिपादस्या-
मृतं दिवि" ¹ इति श्रुतेः सत्यज्ञानानन्दात्मकं
विष्णोः पदं तत्किं सूर्यो महान्भावाद्भक्षु-
वाततं विस्तृतमिव कृत्वा सदाव्यवधानेन
पश्यन्ति निरन्तरं साक्षात्कुर्वन्ति ।
यस्माच्चक्षुर्व्यप्रकाशमिदं
एवकारार्थं आततमपीरच्छिन्नेमेव यथा
स्यात् तथा पश्यन्ति ।

Rv. I, 2.2. 21.

तत् तस्माद् विप्रसो विप्राः
श्रेष्ठमतयो विपन्यवो मेधाविनो जागरा-
चक्रुरिति जागृवांसो दृश्यप्रपञ्चादिर्ध्रुवस्वप्नात्
सकाशाज्जागरं प्राप्ता इत्यर्थः । प्रोक्तवदनुभूय-
मानपदं सामेन्दते समीक्षन्ति नयन्ति सर्वात्मकत्वेन
पश्यन्ति ।

अत्रैतदुक्तं भवति - अभ्यासदशार्थां

1. Rv. X, 90. 3.

...a commentary on the ...

The following ... of the commentary on the ...
by ... no other passage belonging to this commentary
has yet been traced to any other work.

श्री गुरुभ्यो नमः

Ms. I. 2. 8.

विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च

Ms. I. 2. 8.

विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च
विष्णुं चण्डिकां च विष्णुं चण्डिकां च

Ms. X. 1. 3.

सुषुम्नाविवरेण भ्रूमद्यप्रपितया दृष्ट्या
पश्यन्ति, व्यवहारदशायां तु सकलविषय-
प्रतीतिरूपेण तदेव पश्यन्तीत्यर्थः । 1

Rv. I, 164. 20.

अत्र लौकिकपक्षिकृत्यहस्यन्तेन
जीवपरमात्मानौ स्तूयेते । यथा लोके
द्वौ सुपणौ सुपतनौ शोभनगमनौ
सयुजा समानयोगौ सरवाया समानरव्यानौ
समानं बृहमेकं देहकारुहं परिषस्वजात
आश्रयतः । तयोरन्यः एकः पिप्पलं फलं
स्वादुतरमन्ति । अपरो ज्वाङ्मानो भिचाकनौ-
त्यभि पश्यति । तद्वद् द्वौ सुवर्णस्थानीयौ
क्षेत्ररूपपरमात्मानौ सयुजा समानयोगौ ।
योगो नाम सम्बन्धः स च तादात्म्य-
लक्षणः स एवात्मा जीवात्मनः स्वरूपम् ।
एवमन्यस्यापीत्यैकात्म्ये । अत एव
समानरव्यानौ यस्य यादृशं रव्यानं
स्फुरणं परमात्मनस्तदेव तस्याप्यत
एव सरवायौ एकरूपप्रकाशावित्यर्थः ।

Rv. X, 71. 6.

अत्र सौविशब्दः सखिवर्ची ।
सखीन् परमप्रेमास्पदं विषयान् वेत्तीति

1. The purpose of this paragraph is to show the application of the Verse in the context. It may, therefore, be from the pen of Sureya Pandita and may not be a part of Rāṭana's commentary. I have, however, included it, as it could not altogether be rejected as not belonging to the Commentary.

सचिवि-तमुपकारकम् अत एव सखायं
 परमात्मानं यः पुरुषस्त्वित्याजत्यक्तवान्-
 आत्मबहिर्मुख इत्यर्थः । तस्य पठनात्मिका-
 यामपि वाचि सत्यत्वभागे नास्ति किं
 पुनर्जलनायाम् । तथा ईर्ष्याव्ययम् ।
 बहिर्मुखं यच्छृणोति शास्त्रश्रवणं करोति
 तदल्कगलौक्यसत्यम् । हि यस्मात्
 कारणात् सुकृतस्य सत्यस्य ब्रह्मणः
 पन्थां पन्थानं मार्गं न वेद न
 जानाति । 1.

Rev. X, 71. 8.

हृदा बुद्धिरूपेण मनसा तद्वेषु
 निराकृतेषु मनसो ज्ञेषु वृत्तिरूपेषु
 मनोजेषु वेगेषु सत्सु यथस्मात्
~~कारणात्~~ कारणाद् ब्रह्मज्ञाः ब्राह्मणाः
 सखायः सर्वभूतसुहृन्तगाः सन्तः
 सम्यक् प्रकारेण यजन्ते अन्तर्यामिं
 कुर्वते । तत्रान्तर्यामे क्रियमाणे किं
 भवतीत्याह - अत्रेति । अत्राहं त्वमिति
 पदविभागे अहेत्यत्रानुस्वारलोपश्चान्दसः ।
 अहं त्वं विजहुरन्तर्यामेन भेदभावनां
 त्यक्तवन्तः । किं भूतवेद्याभिर्विद्याभि-
 ज्ञानवृत्तिभिरागतं अहं ब्रह्म यैस्ते
 पदार्थप्रतीतिरूपेण ज्ञातब्रह्मणः सन्तः
 उ इति निर्धारणे विचरन्ति असौडक-

1. Sanyasa explains it with reference to the Veda.

रसत्वेन व्यवहरन्ति । तदुक्तमागमे ऽपि—
 'स्वाधिष्ठानगते कुण्डे चिद्रूपं वह्निगुञ्ज-
 लेत् । जुहुयात् प्रणवेनात्र त्वमहं तां
 निवेदयेत् ॥ आत्मनात्मानमहते भूत्वा
 सञ्चित्सुखात्मकः । स्थीयेते यत्कियत्कालं
 सो ऽन्तर्योगः स्मृतो बुधैः' इति ॥

RV. X, 71, 9.

इमे ये इति । इमे ये उक्तलक्षणाः
 पुरुषास्ते अविद्, मनुष्यलोके न चरन्ति
 न संभवन्ति । न परः पर इति स्कारान्त-
 मव्ययम् । परस्मिन् देवलोके ऽपि
 नोत्पद्यन्ते कृताकृतैः कर्मगिरुत्तमाध्याग-
 लोकं न गच्छन्ति । किं त्वत्रैव ब्रह्मी-
 भूतास्तिष्ठन्तीत्यर्थः । "न तस्य प्राणा
 उत्क्रामन्त्यैव समवलौयन्ते" ¹ इति
 श्रुतेः । परंतु ब्रह्मणा जातिमात्रविप्रास्तथा
 सृतं सोममीभिसृतं कुर्वन्तीति सुतेकास्त
 एव सुतेकासो याज्ञिकास्तथा भवन्ति
 किन्तु ते उत्तमगद्यमाध्यागर्गते
 प्राप्नुवन्त्येवेत्यर्थः । अत्र हेतुमाह—त एत
 इति । त एते निरूपितप्रकारा ब्राह्मणाः
 सुतेकाश्च वाचं फलप्रतिपादकां वेद्वर्णो-
 माभापद्य ज्ञात्वा सिरिः सिरिणः कृषि-
 कर्त्तार इव भूत्वा पापया फलाशया तन्त्रं

1. N. S. in hotlaxatāpinī Upaniṣad, X, 1-3.

यज्ञादिवं तन्वेते विस्तारयन्ते, अत एव अप्रजज्ञो
न प्रकृष्टा जज्ञिर्जन्म येषां ते ऽ प्रकृष्टजन्मान
इत्यर्थः।

Rv. X, 71. 10.

“ न तस्य प्रतिमास्ति यस्य¹ नाम
महद्वाश ”² इति श्रुतेर्यशसा परमात्मना
गतेन प्राप्तेन सर्वे देहिना नन्दन्ति परमानन्दा-
प्लुता भवन्ति । किंभूतेन सभासोहेन
सभामिन्द्रियसभां लौकिकव्यवहारं वा
सहेत आक्रमते तथाविधेन । पुनः किंभूतेन
सरत्योपकारेण । किंभूताः सर्वे सरवायः
सर्वे भूतसुहृन्मगास्तथा च सर्वभूतसुहृन्मगा-
त्वेमेवात्म प्राप्तेर्निर्दानं न तून्मगाधमत्वमेति ।

Rv. X, 81. 2.

किं स्विदासीदिति पूर्वगन्ने ज्ञात्प्रलय-
काले जगत्संहृत्य पश्चात् सिद्धत्वायां व्याव-
ष्टयिव्यो उत्पादनवेलायामधिष्ठानं किं
स्विदासीत् किं न किञ्चिदित्यर्थः । तथा-
ऽऽरम्भाणं कतमं स्विद् आरम्भते ऽनेने-
त्यारम्भाणमुपादानकारणं कतमद् भवेत्तदपि
नेत्यर्थः । यद्यपि सम्भवदारम्भाणं कथगा-
सीत् कथमभूत् किं सदसद्वा भवेदित्यर्थः ।
उभयमपि नोपपद्यते । सञ्ज्ञेदद्वैतत्वग्रहं,
असञ्ज्ञेत् तदात्मकयोर्धो ग्राह्यिव्यो रूपादाना-
नहत्वात् “ नान्यत्किञ्चन मिषत् ”³ इत्यादि-
श्रुतेश्च । यतो यस्मादधिष्ठानादारम्भाणाञ्च
विश्व-चक्षाः सर्वद्रष्टा परमेश्वरो भूमिं

1. P.T. तस्य

2. Yv. XXXII, 3.

3. Aitareya up. I, 1.

जनयन् वर्तते तथा स्यां दिवं व्योर्णोत व्यवर्णोत
मृष्टवान् । महिना स्वमहितेन ।

RV. X, 107, 1.

एषामाचार्योणां माद्योनं महि आविर्भूत् ।
इन्द्रो इन्द्रो ज्ञानातीति व्युत्पत्त्या मद्योन इन्द्रस्य
परमात्मन् इदं माद्योनं महि आविर्भूत् । कृत
इत्याह — महीति । महित्वं ज्योतिर्ज्ञानं च पितृभि-
रस्माभिर्दत्तं सदागात् प्राप्तं तेषाम् तेष्वर्च्येषु
परिणतं, येन ज्योतिषा विस्वं जीवं सर्वं जगत्
तमसो ऽ ज्ञानान्निरमोचि निर्मोचितम् । अथ
कथमस्माभिस्तेभ्य एवार्पितमिदं इत्याह —
तैः उरुर्निरवधिकफलो दक्षिणायाः पन्था
मार्गो ऽ दर्शि दृष्टः । मोक्षार्थेभ्य आहारव्यदक्षिणाया
मार्गस्य फलं निरवधिकगिति ज्ञातमित्यर्थः ।
अत एव सार्वधिकफलां दक्षिणामग्निगन्त्र्याह —
“ उच्चा दिवीति ।¹

RV. X, 114, 3

— चत्वारः कपर्दो उत्कर्षो यस्याः सा
चतुष्कपर्दो पूर्वोपक्रान्ता माया । अथ तानेवोत्कर्षाणाह
— युक्तिरित्यादि । युक्तिः सदा तरुणी कदापि
वार्धक्यं न प्राप्नोत्येवोत्कर्षः । तथा सुपेशा
सुतरां पेशा पेशला कुशला ऽ द्यारितपरनापरीयसी ।
तदुक्तम् — यथा स्वप्नगृहे स्यात् संवत्सरश्चतुर्भ्रमः ।
तथा मायाविलासो ऽ यं जायते जाग्रते भ्रमः । इति ।
अयं द्वितीय उत्कर्षः । तथा द्युतप्रतीका द्युतवर्णिर्ह
प्रतीकमुपक्रमो यस्याः सा परिणामे विषोपमे-
त्यर्थः । अथमेव तृतीय उत्कर्षः । तथा कथनानीति ।
कथनानि ज्ञानानि वस्ते द्वादशति तद्विपरीत-
स्वभावत्वात् । तर्हि चतुर्लक्षवती मायैवास्ति

1. RV. X, 107, 2.

1a. P.T. ० फला.

कथमीस्वर प्रसिद्धिरित्याह - तस्यामेति । तस्यामुक्त-
लक्षणार्थं भाषार्थं सुपर्णं सुपर्णौ शोभनपतनौ जीवैस्वरौ
पक्षिणाविव वृषणौ सदसत्फलवर्षतरौ । द्विवचनस्य
“वा-इन्दोसि”¹ इत्यात्वम् । निषेदतर्निषण्णौ
स्थितौ । कुतो ज्ञातमेतदत आह - यत्रेति । यत्र
भाग्यो यमर्ष प्रकाश सामर्थ्यं द्योतयन्त्यर्थान्
प्रकाशयन्ति । ते देवाश्चक्षुराद्या दीप्तिरे व्युत्पन्नः ।
अनेन ज्ञानतिरोपानकर्त्तव्या मायायाः सकाशादी-
न्वरस्य वैलक्षण्यं द्योतितम् ॥

Rv. X, 114. 14.

अथ सुपर्णविति द्विवचनेनेवरस्य
द्वैविध्यमापन्नं तत्परिहरति - एक इति । वस्तुतः
सुपर्ण एक एव स समुद्रमाविवेश सु समुन्दयति
तिरोप्यते एवंविधं प्रपञ्चमाविवेश । “तत्सृष्ट्वा
तदेवानुप्राविशत्”² इति श्रुतेः । स इदं भुवनं स्थूल-
प्रपञ्चरूपं विचक्षे ज्ञातवान् । तं पाकेन
परिपाकेन बुद्धिरूपेण मनसान्तितो ज्यन्तरतो
प्रावदपश्यमप्राक्षं तावन्तं सुपर्णं माता माया
~~स~~ रेलि लिह आस्वादने विसर्गे चेति
विसृजते त्यजति । तथा उ इति निश्चितं
सुपर्णं मातरं विसृजते । द्विवचनं तु तादृश्य-
विषयकम् । अतएवाग्रतो वक्ष्यति “सुपर्णं विप्राः
कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति”³
इत्यादि ।

Rv. X, 129. 1. 4.

अथैतस्य प्रश्नोत्तरस्य प्रतिपादिकां
श्रुतिमाह - नासद् इति । अनया मृष्टेः प्राङ्

1. P. VI, 1. 106.

2. Tait. Up. II. 6. 1

3. Rv. X, 114. 5

4. Explained by Dayānanda
in RBB., pp. 147.

निरस्त समस्त प्रपञ्च लयावस्था निरूप्यते ।
 प्रलयदशायामवस्थितं यदस्य जगत् मूलकारणं
 तदसच्छब्दविषाणवन्नोरुपाख्यं नासीत् । न हि
 तादृशात् कारणादस्य सतो जगत उत्पत्तिः
 सम्भवति । तथा नो सदासीत् । परमर्षिसतः
 परमात्मनोऽन्यत् सदस्तीत्युच्यमाने तत्त्वप्रसङ्गः ।
 नापि व्यवहारसत् । अग्रे व्यवहाराभावस्य वक्ष्य-
 माणत्वात् । तस्माद्दुभयविलक्षणमनिर्वाच्य-
 मेवासिदित्यर्थः । अथ व्यावहारिकसत्त्वं निषेधति
 - तदानीमिति । 'लोका रजस्युच्यन्ते' ¹ इति
 यास्कः । अत्र सामान्योपेक्षामेकवचनम् । एवं
 व्यवहारसत्ता पृथिव्यादीनामभावादित्यर्थः ।
 तथा व्योमान्तीरक्षं तदपि नासीत् । पर इति
 सकारान्तं परस्तादित्यर्थं वर्तते । व्योमः परस्ताद्-
 युलोकप्रभृति सत्यलोकान्तं यदस्ति तदपि
 नासीदित्यर्थः । अनेन ब्रह्माण्डमपि निषिद्धं भवति ।
 यत एतद्भासमानं भूतजातं पूर्वं नासीत् । किन्तु
 शुक्तिका रजतवन्मदये एवोत्पन्नमिति श्रुत्या
 निरूपितम् । न त्वासीदिति धातोस्तदानीमि-
 त्यव्ययस्य च भूतकाले भूतकालवाचितत्वाद-
 व्योमादीनामसम्भवेऽपि किञ्चित्कालासी-
 दिति चेन्न । "आनीद्वान्तम्" ² इति श्रुत्या
 तस्यापि निषेधात् । अतः सकलमपि दृश्यजातं
 प्राङ् निरूपित सदसद्विलक्षणोपादानकं प्राति-
 भासिकमिति पर्यवसन्नाम् । अथैतस्य शून्य-
 नाशयत्वेन प्रातिभासिकत्वं दृढीकुर्वन्नाह-
 'किमानरोव' इति । प्रागुक्तं दृश्यजातं शर्मनिर्गति

शर्म ० यवार्थितं ब्रह्मणि किमावरोकं किमावरकं
भवति वा नेत्यर्थः । अनेन यत् सदसिद्धिलक्षण-
मासीत् तत्स्वाश्रयाव्यामोहकगित्युक्तम् । यथा
कुहकस्यैन्द्रजालिकस्य गहनं गभीरमक्षोभ्य-
गम्भस्तेन मायया रचितमम्भोगद्ये
एवोत्पन्नां सत् कुहकस्यावरकं भवति वा
नेत्यर्थः ।

RV. X, 129. 2. *

किं च "न मृत्युरिति । तदानीं
शर्गिणि केवल्यरूपे मृत्युर्जन्मगणात्मको
बन्धो ऽमृतं मोक्षो वा नासीत् । यथा सूर्य
रात्र्या अह्नश्च प्रकेतो ज्ञानं नास्ति तद्वत् ।
तर्हि किं त्वानीदिति । एकगवातमप्राणं
शुद्धं ब्रह्मैवासीत् "अप्राणो ह्यमम्य ह्यमना" 1
इति श्रुतेः । तथा अप्राणमनागोत्रगिति च ।
एवं तत् स्वप्नाया स्वस्मिन् प्रियते कल्पते
सा स्वप्ना तया कृत्वासीत् कर्तृत्वेण सी-
दित्यत्र आनीदिति धातुः प्रयुक्तः । एवं
मायाशबलितं सूत्रात्मसंज्ञमासीदित्युक्तम् ।
हेति निश्चयेन तस्मादन्यत्किंच किमपि
नास नासीत् परस्तादग्रे स्मि स्वसानेऽपि
तदेव ॥

* Explained by Dayananda in RBB, pp. 147.
1 Mundakopanisad II, 1.2.

Appendix XIII.

Specimen Passages from the Commentaries
of Mudgala and Ānanda Boddha Bhatta.a. From the Commentary of Mudgala:

पञ्चमे माण्डले त्वाग्रे हविषन्त
इति सप्तर्चं नवमं सूक्तम् । अत्रेय ऋषिः । सप्तर्ची-
पञ्चम्यौ पङ्क्तिः । शिष्टा अनुष्टुभः । अग्निर्देवता ।
१ त्वाग्रे हविषन्तो.....

हे अग्ने त्वां देवं दीप्यमानं हविषन्तो
होमद्रव्यसमेता मर्तासो मर्त्या ईकते स्तुवन्ति ।
अहं च जातवेदसं जातं वेदो धनं यस्यासौ
जातवेदः । तमेवंविधं त्वा त्वां मन्ये
स्तौमि । स त्वं हव्यवाहनसाधनानि
हवींषि अनुषक निरन्तरतया ऽऽनुषकं
यथा तथा वीक्ष्य वहसि ।

b. From the Commentary of Ānanda Boddha.

अग्निप्रकरणं समाप्तम् । अथ
सौत्रामणी त्रिभिर्द्वयार्थैः प्रक्रियते । अथ
अग्न्यंगत्वात् सौत्रामण्यन्तरमुपक्रमः । तत्र
प्रजापतिर्यज्ञमसृजते त्युपक्रम्य सौत्रामणी-
मित्यादिना विस्तरेण प्रतिपाद्यते । स एव
महाक्रानुमपश्यत् सौत्रामणीमिति श्रुतेः ।

IX. *Albany*

[illegible]

~~सौत्रायण्यः~~ सौत्रायण्यः प्रजापतिर्ऋषिः।
 यथापरमिदं भैषज्यार्थं अश्विनौ सरस्वती
 च सौत्रायणीं दृष्टुमिति । अतो ऽश्विनोः
 सरस्वत्याश्चार्थमिति । तत्र सुरा संपीयते।
 1 स्वाक्षीं त्वा स्वादुना.....

स्वाक्षीं त्वेति । सुरादेवत्यानुसुम्।
 सोमोस्यादीनि चत्वारि सौराणी यजूंषि।
 स्वाक्षीं त्वा । स्वादु रुचिकरं तेन स्वादुना
 मिहेन स्वाक्षीं स्वादुरसोपेताम् । तीव्रेण।
 तीव्रशब्दः पटुवचनः शीघ्रमदजनकः।
 तेन तीव्रेण पटुरसेन तीव्राम् । अमृतेन
 अमृतरसेन अमृताम् । मधुमतीं मधुरसो-
 पेतां मधुमतीं सुरां त्वां सोमेन
 सोमरसेन संसृजामि । यतस्त्वं सोमोऽसि।
 अतस्त्वां ब्रवीमि । सोमस्त्वमाश्विभ्या-
 मश्विनोरर्थे पच्यस्व । अत्र पाको
 विपरिणामः । तथा सरस्वत्यै सरस्व-
 त्यर्थे पच्यस्व । इन्द्राय सुत्राम्णे
 पच्यस्व।

Appendix XIVSpecimen Passages from the Commen-
taries of Deva Pāla and Kāla Nātha.a. From the Commentary of Deva Pāla:

तस्मा अरुणमात्र ०० ००० (५४.११, ५२).

यस्येति व्यत्ययेन कर्मणि घट्टी।
हे आपः यं रसं प्राणिषु जिन्वय। जिज्ये।
लक्ष्। व्यत्ययेन शुः। ततः शप बाहुलकात्
क्वाचिद् द्विविकरणादिना हुञ्जुक्। सर्व-
धातुके^१ इति यणादेशः। अनेकाया धातवः।
तेनायमर्थः - जयद्योपचिनुष वा। किमर्थम्।
क्षयाय। क्षी निवासगत्येः। भूतानां निवासाय
स्थितये गमनाय च। नाना रूपकर्मोप-
भोगार्थे च द्वाप्ये ज्ञानाय च। तस्मै अरुणमात्र
वः। गत्यर्थकर्मणि^२ इति कर्मणि चतुर्थी।
तं मुष्माकं सम्बन्धिनं रसं तूर्णमलं पर्माप्तं
वा कृत्वा गच्छेम जीवनाय मासाद्याशास्महे
इति भोगासक्तैरङ्गल अपास्यते।

मुमुक्षुभिः प्रायेण त्वित्थं योजना-

हे आपः यस्य परमात्मनः क्षयाय नित्यानन्द-
द्वारेणानुज्ञानाय जिन्वय यतद्वम्। तं
मुष्माकमेव सम्बन्धिनं परं स्वभावं वयं

युष्मत्प्रसादात्— पूर्णं पर्जन्यं वा कृत्वा
 गच्छेम जनीयाम प्राप्नुयाम च, मोक्षप्राप्ति-
 रस्माकमस्त्वित्याशास्मेहे इत्यर्थः । आपो
 जनयथा च नः यस्माद् युष्मत्प्रसादो देव-
 माशास्मेहे तस्मादस्मान् मोक्षप्राप्तियोग्यान्
 जनयध्वं कुरुध्वम् । महानुभावत्वादेकैव
 च सर्वत्र देवता ब्रह्मरूपा आदित्यरूपा
 वा श्रूयते ॥

6. From the Commentary of Kāla Nātha:

चित्रं देवानामुदगादः ००० (W. ४२;
 RV. I, 15, 1).

द्वितीयं जुहोति । अत्र सूर्यः ०

परापररूपेणावस्थितः स्तूयते । उदयकाला-
 दारभ्य तावदपररूपेण स्तूयते । चित्रमिति
 क्रियाविशेषणम् । चित्रं यथा स्यात् तथा
 उदगात् । आश्चर्यं स्वकीयेन ज्योतिषा
 शर्वरं तमोऽपहत्यान्येषां च ज्योतिरादायो
 — दूच्छति । देवानां रश्मीनामनीकं
 मुखम् । यद्वाङ्मूर्तेः मित्रस्य वरुणस्याग्नेः ।
 उपलक्षणं चैतत् । सर्वस्यापि सदेव-
 मनुष्यस्य जगतः । आदित्यो द्यौ हि स्वेष्ट
 रूपा यवव्यज्यन्ते सतन्मण्डलाभिप्रायेण
 ०००० सकललिङ्गोत्थोत्थते । व्यावापृथिवी

द्यावापृथिव्यौ अन्तरिक्षं च आप्राः०००००

उदय समनन्तरमेव स्वकीयेन
ज्योतिषा पूरितवान् । अथ परस्मैपेण स्तौति ।
पुरुष परत्वेनोच्यते । जगतो जङ्गमस्य तस्थुमश्च
स्थावरस्य च मध्यवर्ती सूर्य आत्मा । स्व-
रूपमात्मत्वेनोपास्य इत्यर्थः । तथा च श्रुतिः -
'यमेवादित्यै पुरुषं वेदयन्ते स इन्द्रः । स
प्रजापतिस्तद ब्रह्म' इति । एवं तावदधि-
यज्ञ गतो ऽप्ययं मन्त्रो ऽधिदैवमाचष्टे ।
अस्य मन्त्रस्याङ्गिरस ऋषिः । सूर्यो देवता
त्रिष्टुप् छन्दः । ब्रीहितः ण्डुलानां पयसा-
क्तानां शतसहस्रं जुहुयात् । स्तौति०००
००० महा व्या हति वत्कर्म ।

APPENDIX XV.Important Dates in the Life of Dayānanda.

| Dates | Events |
|-------------------------|--|
| A.D. | |
| 1824 | Born in Tañkāra. |
| 1837 | Siva-rātrī Fast and the dawn of light. |
| 1842 | Death of his sister and uncle. Inner urge for seeking deliverance from death. |
| 1846 | Renounced the world in quest of Truth and salvation. Initiation into Brahma-arya and finally into Sannyāsa. Named as Dayānanda Sarasvatī. Received instructions in Yoga from Jvalānanda Purī and Śivānanda Giri. |
| 1855 | Gained a first hand knowledge of works on Tantra which were rejected as profane, obscene and worthless. Acquired hatred for books written by ordinary men of imperfect knowledge (Anāṛsa). |
| 1860 -1863.
or | Studies with Virajānanda. Unique Dakṣiṇā to his Guru. Resolve to propagate truth and correct knowledge of the Vedas. |
| 1858-1865 | |
| 1864-1865
or
1865 | Preparation for the mission of his life. |
| 1866 | March to fulfil his mission. Accepted the duality of Jīva and Brahma. Discarded Śaivism. Contact with Hanumanṭācārya of the Madhva school. |
| 1867 | In the Kumbh Fair at Haradvara. Began preaching the true Vedic religion denouncing evil practices of the Hindus. Condemned the Purāṇas. Performed the real Sarvamedha Yajña. |
| 1869 | Debate of Kṣaṇī on November 16. |
| 1872 | Contact with Brahmo leaders. Began wearing |

Important Dates in the Life of Vivekananda.

| Date | Event |
|-----------|--|
| 1897 | 1897-1898. Born in Kolkata. |
| 1903 | 1903. Five-year fast and the dawn of light. |
| 1904 | 1904. Death of his sister and uncle. Inner urge for seeking deliverance from death. |
| 1905 | 1905. Renounced the world in quest of truth and salvation. Initiation into Brahmanism. |
| 1906 | 1906. and finally into Samnyasa. Named as Mahananda Saravali. Received instructions in Yoga from Vivekananda Puri and Mahananda Giri. |
| 1907 | 1907. Gained a first hand knowledge of works on Tantra which were rejected as profane, obscene and worthless. Acquired hatred for books written by ordinary men of imperfect knowledge (Angara). |
| 1908-1909 | 1908-1909. Studies with Vivekananda. Under his guidance to his guru. Resolved to propagate truth and correct knowledge of the Vedas. |
| 1909 | 1909. Preparation for the mission of his life. |
| 1910 | 1910. March to fulfil his mission. Accepted the quality of Jiva and Ishta. Discovered his mission. Contact with Ramakrishna of the Madhya school. |
| 1911 | 1911. In the Kumbh Mela at Haridwar. Began preaching the true Vedic religion denouncing evil practices of the Hindus. Condemned the worship of the Kali goddess. |
| 1912 | 1912. Debate of Kumbh Mela on November 12. |
| 1913 | 1913. Contact with British leaders. Began writing |

- clothes. Medium of expression changed from Hindi into Sanskrit. First speech in Hindi in May, 1874 A.D.
- 1875 Started a new society called the Ārya Samāja first in Rajkot, ^{Ahmedabad, and} ~~and then in~~ Bombay. First edition of the Satyārtha Prakāśa issued. Veda Bhāṣya specimen (1) published. Poona lectures. Āryābhi-Vinaya and Saṃskāra Vidhi published.
- 1876 Attended the Imperial Durbar at Delhi. Held a religious convention. Veda-Bhāṣya specimen (2). Advertisement no. 19 containing interpretations of some Vedic legends published. Came to regard Vedic Sākhās as explanations of the Vedas. Completed the Bhūmika.
- 1877 Ārya Samāja started in Lahore. Finalised the principles of the Samāja and ^{reduced} brought ~~up to the number~~ 10. First issue of the Bhūmika published.
- 1878 The Theosophical Society recognised as a branch of the Ārya Samāja. Letter no. 72 to Col. Olcott, ~~and Mr. Karatkar.~~ ~~Advertisement no. 113 issued. Views on Salvation revised.~~ ~~Advertisement no. 113 issued. Views on Salvation revised.~~ ^{ced.} ~~Advertisement no. 113 issued. Views on Salvation revised.~~ ^{Chrī-} ~~Advertisement no. 113 issued. Views on Salvation revised.~~ ^{is} ~~Advertisement no. 113 issued. Views on Salvation revised.~~ ^{ction.}
- 1879 Commentary on the first four chapters of the Aṣṭādhyāyī of Pāṇini completed. First visit of Col. Olcott and M. Blavatsky. Advertisement no. 113 issued. Views on Salvation revised. Established the Vedic Yantrālaya. Severed all connections with the Theoso-

clothes. Medium of expression changed
from Hindi into Sanskrit. First speech
in Hindi on May, 1874. A.D.

1875

Started a new society called the Arya
Sama first in Rajkot and then in
Ahmedabad.

Samay. First edition of the Samayika

Prakash issued. Veda Samayika specimen (1)

published. Poona lectures. Arya Samayika-Veda

and Samayika Veda published.

Attended the Imperial Durbar at Delhi.

1876

Held a religious convention. Veda-

Samayika specimen (2). Advertisement no. 19

containing interpretation of some Vedic

legends published. Came to regard Vedic

Samayika as explanation of the Vedas.

Completed the Samayika.

1877

Arya Samayika started in Lahore. Published

the principles of the Samayika and presented

to the Government. First issue of the

Samayika published.

1878

The Theosophical Society recognised as

a branch of the Arya Samayika. Letter no.

12 to Col. Olcott, New York.

First visit of Col. Olcott to India.

1879

Commentary on the first four chapters

of the Samayika of Samayika completed.

First visit of Col. Olcott and M. Hayes-

to India. Advertisement no. 123 issued. Views

on Salvation revised.

Established the Vedic Samayika.

Revised all connections with the Theosophical

phical society. Revised the Satyārtha
Brakāśa. H.H. Maharaja Sajjan Singh of
Udaipur became a disciple.

1883

Final registration of the Svīkāra Patra
and the re-organised Paropakārinī Sabhā
at Udaipur. Samskāra Vīdhi revised. Revised
edition of the ĀryābhīVinaya, the Unādikosa,
and the Nighanta published.

Serious illness on account of suspected
poisoning by arsenic in Jodhpur.

Death in Ajmer on October 30.

Physical society. Revised the Ganga
Hindia. N.H. Mahatma Ganga Singh of
Udampur became a disciple.

1883

Final registration of the Ganga
and the re-organised Panjab
at Udampur. Ganga Singh revised. Revised
edition of the Ganga Singh, the Ganga
and the Ganga Singh published.
Ganga Singh on account of suspected
poisoning by arsenic in Ganga.
Death in Ganga on October 30.

APPENDIX XVI.

List of Important Religious Debates (Sāstrārthas)

Held by Dayānanda.

Dayānanda had to engage himself in religious discussions and debates at several places. These debates and discussions made him famous far and wide and convinced people of his scholarship. The following is a list of all such important debates.¹

| Date of the debate. | Place where held. | The opposite party. | Subject of the debate. |
|---------------------|-------------------|--|---|
| 1866 | Jaipur | Panditas of the Sanskrit College. | Ten questions put by Dayānanda, the first being on grammar. |
| | | Pt. Harish Chandra | Vaishnavism & Saivism. |
| | Ajmer | Rev. Gray, Rev. Robson, Rev. Schoolbred, Maulvi, Murad Ali and others. | God, soul, creation, Divinity of Christ and his resurrection. |
| 1867 | | | |
| 1867 | Karnvas | Pt. Ambadatt Purbati. | Idol-worship. |

1. LDS. has listed some more debates in Chapter XIX (III). Some of them are unimportant while some have not been verified with reference to the available biographies.

LIST OF IMPORTANT RELIGIOUS TOPICS (continued)

held by Jyotirmata.

Jyotirmata had to engage himself in various

discussions and debates at several places. These debates and discussions made him famous far and wide and earned him the title of a religious leader. The following is a list of all such important debates.

| Date of the debate | Place where held | The opposite party | Subject of the debate |
|--------------------|------------------|-----------------------------|---------------------------------|
| 1865 | Jaipur | Englishes of the Government | Ten questions put by Jyotirmata |
| | | College | the first being on Karma |
| | | Tr. Harish Chandra | Widowhood |
| | | Gov. G. V. | God, soul, creation |
| | | Gov. J. B. S. | Divinity of God |
| | | Gov. B. C. S. | at and his |
| | | Gov. B. C. S. | resurrection |
| | | Gov. B. C. S. | and others |
| 1867 | Jaipur | Tr. Anandaji | Idol-worship |
| | | Gov. B. C. S. | |

1. The following are some more debates in Jaipur (III). Some of these are important while some have not been verified with reference to the available literature.

| | | | |
|------------|-------------|--|--|
| 1867 | Ramghat | Svami Krishnanda | Idol-worship,
Avatāras, &
Tirthas. |
| | Karnvas | Pt. Hari Vallabh | Idol-worship. |
| 1868 | Kakoda | Pt. Umadatt &
others. | Idol-worship. |
| 1868 | Farrukhabad | Pt. Srigopal | Idol-worship. |
| 1869 | ---ditto--- | Pt. Haladhar
Ojha. | Idol-worship. |
| 31.7. | Kanpur | ---ditto--- | ---ditto--- |
| 1869 | | | |
| 16.11.1869 | Benares | Pt. Tara Charan,
Pt. Bala Shastri,
Svami Vishuddhamanda
and others, | Idol-worship,
Purāna etc. |
| 1870 | Mirzapur | Pt. Govind Bhatt,
Pt. Jai Shri | Bhāgavata
Purāna &
Idol-worship. |
| | Chhalesar | Qazi Imdad Ali
and others. | --- |
| 1872 | Dumraon | Pts. Durgadatt,
Jai Govind and
Bansidhar. | Idol-worship. |
| | Bhagalpur | Panditas sent
by the Maharaja
of Burdwan. | Nyāya. |
| 8.4. | Hughly | Pt. Tara Charan | Idol-worship. |
| 1873. | | Tarka - Ratna. | |

| | | | |
|--------------|------------|--|--|
| 1873 | Arrah | Pt. Rudradatt | Idol-worship. |
| 18.11. 1873. | Lucknow | Pt. Gangadhar Shastri | ---ditto--- |
| 1874 | Nasik | Several Panditas. | Tirthas. |
| | Baroach | Pt. Madhava Rao | Interpretation of some Vedic Mantras. |
| | Rajkot | Pt. Murlidhar | Idol-worship. |
| 27.1.1875 | Ahmadabad | Pt. Sevaka Ram and others. | Interpretation of Rv. I, 35.2. |
| 10.3. 1875 | Bombay | Pt. Khemji Balji Joshi, Pt. Ichha Shankar Sukla. | Grammar and Niyoga. |
| June, 1875 | Bombay | Kamalnayanacharya | Idol-worship. |
| 1876 | Moradabad | Rev. Parkar | Christ, creation, Adam etc. |
| 20.3.1877 | Chandapur | Rev. Scott, M. Mohd. Kasim | God, Creation etc. |
| 24.9. 1877 | Jullundhur | M. Ahmad Hasan | Transmigration of soul. |
| 1877 | Gurdaspur | Pts. Lakshmi Dhar and Daulat Ram | Interpretation of Rv. II, 23.1. |
| 1878 | Gujrat | A Kashmiri Pandita | Recitation of the Gayatri before Sidras & Muslims. |

| | | | |
|-----------------|------------|--|---|
| 1878 | Wazirabad | Pt. Vasudeva | Idol-worship. |
| 1878 | | | |
| 19.2.
1878 | Gujranwala | Christian Missionaries. | Nature
Of God and
Soul. |
| 28.11.1878 | Ajmer | Rev. Gray, Dr.
Husband and
others. | Discussion of
Svāmiji's objec-
tions to the
teachings of the
Bible. |
| 4.8.
1879 | Badaon | Pt. Ram Parshad | Idol-worship,
Avatara, Inter-
pretation of
Rv. X, 90.1 & II, 23.1 |
| 25.8.
1879. | Bareilly | Rev. T.G. Scott t. | Transmigration
of souls, incarna-
tions, forgiveness
of sins etc. |
| 11.9.
1882. | Udaipur | M. Abdul
Rahman. | The revealed book,
creation, destruc-
tion, Excellences of
the Vedas, eternal
objects etc. etc. |

N.B. It appears that some debates which actually took place have not been recorded by the noted biographers. No mention is found of a debate with the Jains. It is inconceivable that the Jains were never face to face with Dayānanda.

| | | | |
|------|----------|---------------|---------------|
| 1875 | Wendland | St. Veneranda | Idol-worship. |
| 1876 | Wendland | St. Veneranda | Idol-worship. |
| 1877 | Wendland | St. Veneranda | Idol-worship. |
| 1878 | Wendland | St. Veneranda | Idol-worship. |
| 1879 | Wendland | St. Veneranda | Idol-worship. |
| 1880 | Wendland | St. Veneranda | Idol-worship. |
| 1881 | Wendland | St. Veneranda | Idol-worship. |
| 1882 | Wendland | St. Veneranda | Idol-worship. |
| 1883 | Wendland | St. Veneranda | Idol-worship. |
| 1884 | Wendland | St. Veneranda | Idol-worship. |
| 1885 | Wendland | St. Veneranda | Idol-worship. |
| 1886 | Wendland | St. Veneranda | Idol-worship. |
| 1887 | Wendland | St. Veneranda | Idol-worship. |
| 1888 | Wendland | St. Veneranda | Idol-worship. |
| 1889 | Wendland | St. Veneranda | Idol-worship. |
| 1890 | Wendland | St. Veneranda | Idol-worship. |
| 1891 | Wendland | St. Veneranda | Idol-worship. |
| 1892 | Wendland | St. Veneranda | Idol-worship. |
| 1893 | Wendland | St. Veneranda | Idol-worship. |
| 1894 | Wendland | St. Veneranda | Idol-worship. |
| 1895 | Wendland | St. Veneranda | Idol-worship. |
| 1896 | Wendland | St. Veneranda | Idol-worship. |
| 1897 | Wendland | St. Veneranda | Idol-worship. |
| 1898 | Wendland | St. Veneranda | Idol-worship. |
| 1899 | Wendland | St. Veneranda | Idol-worship. |
| 1900 | Wendland | St. Veneranda | Idol-worship. |

N.B. It appears that some debate which actually took place have not been recorded by the noted bibliographers. No mention is found of a debate with the Jainas. It is inconceivable that the Jainas were never known to face with the Hindus.

APPENDIX XVII.

Attempts on the life of Dayānanda Sarasvatī.

Dayānanda's life was a bed of thorns.

His views in general and his criticism of the evil practices in all religions in particular created a large number of mortal foes. There were several attempts on his life. Some notable instances of such attempts are listed below:-

| Date of the incident. | Place of its occurrence. | Nature of the incident. |
|-----------------------|--------------------------|---|
| ----- | ----- | To offer him as a Bali to Durgā by the Sāktas. ¹ |
| 1867 | Banks of the Ganges, | To burn him alive by putting his hut on fire. |
| | Ram Ghat | Ten persons attacked. |
| 1868 | Ghatia Ghat | Attack with lathis. |
| | Karnvas | Attack with a sword. |
| | ---ditto--- | Three persons to cut his throat. |
| | Shahbaspur | Conspiracy to kill him with a sword. |
| | Farrukhabad | Assault by Goondas. |
| 1869 | Kanpur | Attack by lathis and stones. |

1. It perhaps relates to the period of his wanderings in quest of knowledge.

APPENDIX XVII.

Attempts on the life of Dnyananda Saraswati.

Dnyananda's life was a bed of thorns. His views in general and his criticism of the evil practices in all religions in particular created a large number of mortal foes. There were several attempts on his life. Some notable instances of such attempts are listed below:-

| Date of the incident. | Place of its occurrence. | Nature of the incident. |
|-----------------------|--------------------------|---|
| ----- | ----- | To offer him as a |
| | | Bull to be burnt by the |
| | | English. |
| 1867 | Banka of the Ganges. | To burn him alive by putting him into a fire. |
| | Benar | For personal attacks. |
| 1868 | Chattis Ghat | Attack with a knife. |
| | Benares | Attack with a sword. |
| ---ditto--- | | Three persons to cut his throat. |
| | | Conspiracy to kill him with a sword. |
| | | Assault by Goudas. |
| 1869 | Benar | Attack by English and |
| | | others. |

I. It is to be noted that the period of his wanderings in quest of knowledge.

| | | |
|------|--------------|---|
| 1869 | Benares | 1. Poison in food and Pāna.
2. Assault at the end of the debate of Benares.
3. Again poison in betel. |
| 1870 | Allahabad | 1. Attempt by Muslims.
2. Attempt by a certain man. |
| | Mirzapur | 1. Assault by Chhotaguri and his followers.
2. Assault by Goondas. |
| | Amrurshahr | Poison in betel. |
| 1874 | Hathras | Disturbance by the Goondas. |
| | Mathura | Attack by Chaudes armed with lathis. |
| | Allahabad | Poison in in sweet-meats. |
| | Bombay | 1. Conspiracy to murder him thru through his cook Baldev.
2. Twice assaulted by Goondas. |
| 1878 | Gujrat(Pak.) | Conspiracy to have him killed thru by a badmash. |
| | Wazirabad | Attack by a mob with lathis. |
| 1879 | Danapur | Mob-violence. |
| 1883 | Jodhpur | Arsenic in milk; aggravating medicines by the attendant physician. Proved fatal. |

1. Tolson in food and drink.
2. Assault at the end of the
debate of Honorable.
3. Again poison in hotel.

1869
Honorable

1. Attempt by Maitland.
2. Attempt by a certain man.
3. Assault by Maitland and
his followers.
4. Assault by Goondas.
Tolson in hotel.

1870
Maitland

Interference by the Goondas.
Attack by Goondas armed with
lathis.
Tolson in hotel, west-mont.

1871
Goondas

1. Conspiracy to murder him through
his cook Baidar.
2. Twice assaulted by Goondas.

1872
Baidar

Conspiracy to have him killed
through a woman.
Attack by a mob with lathis.
Mob-violence.

1873
Conspiracy

Arson in night; recovering
medicines by the attendance
physician. Proved fatal.

1874
Arson
1875
Physician

APPENDIX XVIII.

Chronological list of the important works

by

Dayānanda Sarasvatī.

Name of Work

Date of Completion.

| | |
|--|--|
| Samdhya | 1865 |
| Bhāgavatamata Khandana | Before 7.6.1866. |
| Advertisement I | July, 1869. |
| Advaitamata Khandana | 1870 |
| Pañca Mahā Yajña Vidhi | 1874 (SS. 1877). |
| Vedānti-dhvānta Nivāraṇa | October-November, 1874 |
| Veda Viruddhamata Khandana | 10.11.1874 |
| Satyārtha Prakāśa | 1874. |
| Specimen I of Veda Bhāṣya | Before 1875 (1932 V.S.) |
| Sikṣāpatrī Dhvānta Nivāraṇa | 3.1.1875. |
| Ārya-Abhi Vinaya | 15.4.1875 (Caitra Ś. 10, 1932 V.S.) |
| Ārya Samāja ke Niyama aur uski Vyākhyā. | Before 29.5.1875. |
| Pratimā Pūjana Vicāra | 1875 |
| Saṃskāra Vidhi | 22.12.1875 (Pausa Ś. 7, 1932 V.S.) |
| Rg-Vedādi Bhāṣya Bhūmika | 1.12.1876 |
| Advertisement 19 | 1.12.1876. |
| Specimen II of Veda Bhāṣya | 19.12.1876. |
| A detailed commentary on some hymns of the Rg-Veda | Before the commencement of his Vedic commentaries. |
| Āryoddesya Ratna Mālā | 14.8.1877 (Śrāvama Ś. 7, 1934 V.S.) |
| Bhrānti Nivāraṇa | 1877 |
| Indices listed on PP. 149-150, Supra. | Before the commencement of Rg-Veda Bhāṣya. |

APPENDIX

Chronological list of the important works

by

Dr. B. S. Puri

Name of Work Date of Completion

| | |
|---|------------------------|
| 1883 | Samdya |
| Before 1.6.1886 | Pragatya-tantra Khanda |
| 1889 | Advertisement I |
| 1890 | Advertisement Khanda |
| 1894 (or 1897) | Pragatya-tantra Khanda |
| October-November, 1894 | Pragatya-tantra Khanda |
| 10.11.1894 | Veda Khanda |
| 1894 | Pragatya-tantra Khanda |
| Before 1895 (1892 V.S.) | Pragatya-tantra Khanda |
| 2.1.1895 | Pragatya-tantra Khanda |
| 12.4.1895 (1892 V.S.) | Pragatya-tantra Khanda |
| Before 22.5.1895 | Pragatya-tantra Khanda |
| 1895 | Pragatya-tantra Khanda |
| 22.12.1895 (1892 V.S.) | Pragatya-tantra Khanda |
| 1.12.1895 | Pragatya-tantra Khanda |
| 1.12.1895 | Pragatya-tantra Khanda |
| 10.12.1895 | Pragatya-tantra Khanda |
| Before the commencement of his Vedic commentary | Pragatya-tantra Khanda |
| 14.8.1897 (1894 V.S.) | Pragatya-tantra Khanda |
| 1897 | Pragatya-tantra Khanda |
| Before the commencement of his Vedic commentary | Pragatya-tantra Khanda |
| 1897 | Pragatya-tantra Khanda |
| Before the commencement of his Vedic commentary | Pragatya-tantra Khanda |
| 1897 | Pragatya-tantra Khanda |

| | |
|---------------------------|--|
| Rg-Veda Bhāṣya | 10.12.1877 (Marga Śirṣa S. 6, 1934 V.S.). |
| Satya Dharma Vicāra | Before April, 1878. |
| Letter No. 72. | 26.7.1878. |
| Advertisement 113 | 22.1.1879. |
| Aṣṭādhyāyī Bhāṣya | 24.4.1879. |
| Varnoccāraṇa Śikṣā | 31.1.1880. |
| Vyavahāra Bhāṣa | 17 (?).3.1880 (Phālguna S.15, 1936 V.S.). |
| Samskr̥ta Vākya Prabodha | 4.3.1880. |
| Gokarunā Nidhi | May-June, 1880. |
| Sandhi Viśaya | May-June, 1880. |
| Bhramocchedana | 24.6.1880. |
| Candrāloka (?) | Before 10.9.1880 (Probably about 27.12.1877 to 13.1.1878.) |
| Kāśī Śāstrārtha | 1880. |
| Anu Bhramocchedana | 19.2.1881. |
| Nāmika | 13.4.1881. |
| Sāmāsika | 21 .8.1880 (Bhādra Kr.12, 1938 VS 27 |
| Straina Tāddhita | 26.11.1881. |
| Avyayārtha | Before 29.11.1881. |
| Āryaprasnottarī kā | Before 17.8.1882. |
| Khandana. | |
| Ākhyātika. | Before 18.9.1882. |
| Gotama Ahalyā ki Kathā | Before 29.8.1882. |
| Sauvara | 25.9.1882. |
| Pāribhāṣika | October, 1882. |
| Yajur-Veda Bhāṣya | 25.11.1882. |
| Nighantu | 14.12.1882. |
| Dhātu Pāṭha. | 4.1.1883. |
| Unādi Koṣa | 23.1.1883. |
| Gana Pāṭha | 16.12.2.1883. |
| Svikara Patra (Will). | 27.2.1883. |
| Grammatical Works in Mss. | Date unknown. Probably before 24.4.1879. |

A Collection of Useful quotations
and other mss. works of miscellaneous
nature

Dates unknown.

10.12.1977 (Kerala V. S. 1974 V. S.)
 Before April, 1978
 26.7.1978
 22.1.1979
 24.4.1979
 21.1.1980
 17 (?) 2.1980 (Kerala V. S. 1974 V. S.)
 4.3.1980
 May-June, 1980
 May-June, 1980
 24.6.1980
 Before 10.9.1980 (Probably about 27.12.1977 to 13.1.1978)
 1980
 19.2.1981
 13.4.1981
 21.8.1980 (Kerala V. S. 1974 V. S.)
 20.11.1981
 Before 22.11.1981
 Before 17.8.1982
 Before 18.7.1982
 Before 20.8.1982
 27.1.1982
 October, 1982
 22.11.1982
 14.12.1982
 4.1.1983
 22.1.1983
 10.2.1983
 27.2.1983
 22.4.1983

APPENDIX XIX.

List of Authorities cited in the Works of Dayānanda
excluding Vedic Commentaries, Works on Grammar and
Criticism of Others.

a. In the Rg-Vedādhāsyabhūmika- (SM).

| Authority. | Pages. |
|----------------------------|--|
| <u>Rg-Veda</u> | 36; 56; 84; 92; 93; 94; 100; 113; 117; 119; 121; 147;
149; 174; 175 to 178; 186; 192; 198; 206; 241;
242; 247; 249; 251; 253; 255; 258; 267; 269; 273;
276; 286; 298; 355; 360; 362; 363; 376; 387; 402;
463; 465. |
| <u>Yajur-Veda</u> | 3; 7; ¹¹ / ₂₈ ; 46; 54; 57; 77; 78; 82; 84; 92; 93; 94;
104; 114; 116; 123; 124; 125; 127; 150; 152; 153;
155; 157; to 161; 163; 165 to 169; 173; 179; 181;
184; 186; 188; 189; 192; 195; 198; 201; 229; 241;
257; 260; 262; 276; 278; 280; 282; 283; 305; 313;
317; 320; 323; 326; 328; 330; 333; 335; 336; 338;
341; 372; 373; 382; 387 to 389; 391; 392; 394;
412; 417; 418; 420; 422; 424; 425; 427; 470. |
| <u>Sāma-Veda</u> | 94; 195. |
| <u>Atharva-Veda.</u> | 5; 11; 84; 94; 106; 115; 128; 129; 131; 132;
171; 181; 203; 205; 221; 260; 273; 283; 286;
299; 300; 302; 313; 341; 345; 383; 392. |
| <u>Aitareya Brāhmaṇa</u> | 62; 97; 101; 218 288; 289; 292; 318;
355; 412. |
| <u>Satapatha Brāhmaṇa</u> | 7; 11; 12; 20; 28; 63; 85; 86; 87; 97;
102; 104; 106; 110; 111; 121; 126; 151; 170
170; 196; 207; 237; 241; 294; 296; 298;
309; 310; 320; 351; 355; 358; 360; 363 to
367; 370; 371; 372; 383; 412; 413; 414;
417; 420; 426. |
| <u>Taittirīya Āraṇyaka</u> | 1; 54; 135; 139; 140; 141. |
| <u>Taittirīya Upaniṣad</u> | 63; 64; 91; 95; 135; 173. |
| <u>Chāndogya Upaniṣad.</u> | 95; 106; 229; 238 237; 308; 309; 339;
372. |
| <u>Aitareya Upaniṣad</u> | |

| | |
|-------------------------------|---|
| <u>Āitareya Upaniṣad.</u> | 106. |
| <u>Jābāla Upaniṣad</u> | 309. |
| <u>Māṇḍūkya Upaniṣad.</u> | 47; 57. |
| <u>Mundaka Upaniṣad.</u> | 54; 95; 144; 228; 311; |
| <u>Kaṭha Upaniṣad.</u> | 54; 81; 94; 95; 228; 236. |
| <u>Prasna Upaniṣad.</u> | 207. |
| <u>Svetāśvatara Upaniṣad</u> | 24; 229. |
| <u>Taivalkāra Upaniṣad</u> | 383. |
| <u>Āpastamba Sūtra</u> | 397. |
| <u>Pāraskara Grhya Sūtra</u> | 372. |
| <u>Nighaṇṭu</u> | 173; 204; 207; 248; 251; 253; 295; 306;
311; 362; 372; 461. |
| <u>Nirukta</u> | 5; 77; 79; 81; 83; 86; 93; 97; 99; 101;
106; 150; 164; 170; 173; 180; 190; 202;
244; 262; 263; 270; 298; 303; 355; 358;
364; 366; 373; 377; 402; 409; 414; 434;
437; 443; 444; 461. |
| <u>Kātyāyana's Vārtikas.</u> | 257; 448; 460. |
| <u>Mahābhāṣya</u> | 37; 38; 110; 245; 371; 399; 442; 445;
447; 448; 449; 450; 452; 453; to 461. |
| <u>Astādhyāyī</u> | 25; 103; 111; 159; 245; 248; 249; 292;
362; 372. |
| <u>Unādi Sūtras</u> | 252. |
| <u>Vaiśeṣika</u> | 41; 50; 108; 109; 145; 233; 263; |
| <u>Sāṅkhya</u> | 44. |
| <u>Nyāya</u> | 23; 42; 67; 68. |
| <u>Yoga</u> | 43; 54; 127; 128; 209; 210; 212; to 215;
220; 221; 223 to 227; 232; 233; 263. |
| <u>Pūrva Mīmāṃsā</u> | 40; 61; 145. |
| <u>Vedānta Sūtras</u> | 44; 45; 57; 236. |
| <u>Mamu Smṛti</u> | 24; 27; 28; 74; 341; 345; 384; 397. |
| <u>Piṅgala Chandaḥ Sāstra</u> | 430; 446. |
| <u>Vyāsa Bhāṣya</u> | on all the sūtras of from Nyāya-Yoga. |
| <u>Vātsāyana Bhāṣya</u> | 23; 42; 108; 109. |
| <u>Mahidhara's Vedādīpa</u> | 412; 417; 418; 420; 422; 424; 426; 427. |

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|---------------------------|---------|
| <u>Savanan</u> | 409. |
| <u>Max Mulder</u> | 96; 33; |
| <u>Wilson and others.</u> | 33. |

N.B. References to the Dhātu Pātha have been omitted, ~~from~~ this Appendix. Untraced quotations have not been listed here.

b. In the Satvārtha Prakāśa (First Ten Chapters only) (SS).

| | |
|----------------------------|--|
| <u>Mundaka Upaniṣad</u> | 79; 224; 226; 227; 326; 361 361, 372. |
| <u>Bhagavadgītā</u> | 79; 183; 184; 300; 338; 359. |
| <u>Rg-Veda</u> | 85; 87; 158; 159; 176; 211; 213; 214;
215; 217; 239; 241; 285; 287 (H. T. only
only); 321; 322; 327; 335; 341; 342;
343 349; 359; 360. |
| <u>Yajur-Veda</u> | 87; 90; 91; 121; 125; 164; 180; 225;
241; 285; 287; 291 to 295; 300; 314;
319; 321; 322; 340; 341; 346; 351; 3
371; 386. |
| <u>Chāndogya Upaniṣad</u> | 87; 107; 128; 129; 227; 306; 307; 310;
324; 325; 358; 359. |
| <u>Māṇḍūkya Upaniṣad</u> | 87; 107. |
| <u>Kaṭha Upaniṣad</u> | 87; 226; 325; 358. |
| <u>Mama Sūrti</u> | 87; 98; 112; 118; 120; 122; 123; 124;
128; 132; 133; 134; 135; 136; 138; 139;
167; 169; 171; 172; 175; 176; 178; 179;
181; 183; 184; 185; 189; to 193; 197 to
205; 209; 215 to 217; 221; 223 to 225;
228 to 230; 232; 234; 236; 239; 242 to
253; 255; 256; 259 to 262; 264 to 266;
268 to 274; 276 to 278; 280; 282; 315;
328; 341; 343; 373; 374; 376; 377; 382
to 384; 386; 392; 394. |
| <u>Sāma-Veda</u> | m 88. |
| <u>Atharva-Veda</u> | 87; 165; 193; 215; 240; 241; 314; 341;
342; 345; 347; 386. |
| <u>Taittirīya Upaniṣad</u> | 90; 97; 106; 117; 131; 136; 137; 307;
321; 324; 336; 373. |

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| <u>Satapatha Brāhmaṇa</u> | 91; 99; 109; 170; 195 180; 181; 195;
225; 228; 240; 294; 315; 324; 340;
348; 356. |
| <u>Vedānta Sūtras.</u> | 97; 107; 322; 337; 357; 359; |
| <u>Yoga</u> | 100; 107; 122; 123; 132; 296; 298; 317;
351; 366; 378. |
| <u>Sāṅkhya</u> | 106; 107; 154; 299; 323; 330; 331; 337;
360; 378. |
| <u>Mahābhāṣya</u> | 107; 116; 148. |
| <u>Pūrva Mīmāṃsā</u> | 107; 337. |
| <u>Vaiśeṣika</u> | 107; 144 to 154; 303; 327; 337. |
| <u>Cāṇakya Nīti</u> | 118; 237. |
| <u>Taittirīya Āraṇyaka</u> | 121; 386. |
| <u>Susruta Saṁhitā</u> | 127; 130. |
| <u>Nyāya</u> | 141 to 143; 147; 148; 287; 303; 331;
337; 360. |
| <u>Astādhyāyī</u> | 155; 156; 318. |
| <u>Nirukta.</u> | 158; 170; 214; 218; 317; 318. |
| <u>Apastamba</u> | 182; 390. |
| <u>Pārāśari Śiṅhrabodha</u> | 173. |
| <u>Sadvimśa Brāhmaṇa</u> | 193. |
| <u>Mahābhārata</u> | 192; 203; 205 to 208; 387. |
| <u>Hitopadeśa</u> | 233; 300. |
| <u>'Svetāśvatara Upaniṣad</u> | 297 to 299; 315; 323. |
| <u>Brhadāraṇyaka Upaniṣad</u> | 306; 311; 324. |
| <u>Saṅkṣepa Sārīrika</u> | 308. |
| <u>Sārīrika Bhāṣya</u> | 308. |
| <u>Kātyāyana</u> | 318. |
| <u>Gauḍapadiya Kārikā</u> | 326; 352. |
| <u>Kaivalya Upaniṣad.</u> | 87. |
| <u>Sārṅgadharma Saṁhitā</u> | 392. |
| <u>Vṛddha Cāṇakya</u> | 393. |
| <u>Gṛhya Sūtra</u> | 161. |
| <u>c. In Vyavahāra Bhāṣaḥ (SS)</u> | |
| <u>Mahābhārata</u> | 725 to 731; 754. |
| <u>Mahābhāṣya</u> | 733; 735. |

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| <u>Nīti Sataka</u> | 741. |
| <u>Taittirīya Āraṇyaka</u> | 743. |
| <u>Atharva Veda</u> | 744. |
| <u>Yajur-Veda</u> | 745; 754. |
| <u>Manu Smṛti</u> | 751. |
| <u>Mundaka Upaniṣad</u> | 754. |
| <u>Canakya Nīti</u> | 764. |

d. In the Pañca Mahā Yajña Vidhi. (Rama Lalā Kapura, Lahore)

| | |
|----------------------------|---|
| <u>Aitareya Brāhmaṇa</u> | 30. |
| <u>Nirukta</u> | 27. |
| <u>Mundaka Upaniṣad</u> | 10. |
| <u>Kaṭha Upaniṣad</u> | 26. |
| <u>Taittirīya Upaniṣad</u> | 31. |
| <u>Taittirīya Āraṇyaka</u> | 2; 11. |
| <u>Sadvimśa Brāhmaṇa</u> | 2. |
| <u>Manu Smṛti</u> | 2; 6; 30; 53; 55; 62; |
| <u>Satapatha Brāhmaṇa</u> | 29; 30; 43; 46. |
| <u>Atharva Veda</u> | 1; 8; 18 to 20; 63. |
| <u>Rg-Veda</u> | 12; 13; 30. |
| <u>Yajur-Veda</u> | 8; 16; 23; 24; 26; 28; 30; 31; 35;
38; 43; 46; 48; 53; 56; 57. |

e. In Letters and Advertisements etc. included in PV.

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|------------------------------|--------------------------------------|
| <u>Rg-Veda</u> | 15; 43; 45; 107; 108; 109; 139; 359. |
| <u>Yajur-Veda</u> | 15; 106; 107; 110; 362; 384. |
| <u>Atharva-Veda</u> | 106. |
| <u>Aitareya Brāhmaṇa</u> | 43. |
| <u>Satapatha Brāhmaṇa</u> | 43; 44; 45; 357. |
| <u>Taittirīya Āraṇyaka</u> | 139. |
| <u>Mundaka Upaniṣad</u> | 476; 483. |
| <u>Svetāśvatara Upaniṣad</u> | 357. |
| <u>Kena Upaniṣad</u> | 21 (Preface). |
| <u>Nighantū</u> | 45; 360. |
| <u>Nirukta</u> | 43; 44; 45. |
| <u>Aṣṭādhyāyī</u> | 108. |
| <u>Mahābhāṣya</u> | 258; 360; 471; 483; |

741. 742. 743. 744. 745. 746. 747. 748. 749. 750.

751. 752. 753. 754. 755. 756. 757. 758. 759. 760.

761. 762. 763. 764. 765. 766. 767. 768. 769. 770.

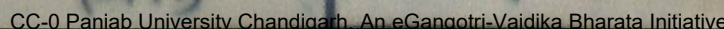
771. 772. 773. 774. 775. 776. 777. 778. 779. 780.

781. 782. 783. 784. 785. 786. 787. 788. 789. 790.

791. 792. 793. 794. 795. 796. 797. 798. 799. 800.

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| <u>Pūrva Mīmāṃsā</u> | 360. |
| <u>Nyāya Darśana</u> | 8; 11; 110; 358. |
| <u>Sāṅkhya Darśana</u> | 359. |
| <u>Vaiśeṣika Darśana</u> | 110. |
| <u>Yoga Darśana</u> | 17; 18; 19; 20. |
| <u>Mahābhārata</u> | 111; 471; 476. |
| <u>Bhagavadgītā</u> | 372; 404; 413; 442; 471; 472; 21 (Preface). |
| <u>Manu Smṛti</u> | 13; 15; 16; 109; 112; 357; 361; 473; 21 (Preface). |
| <u>Taittirīya Upaniṣad</u> | 362. |
| <u>Nīti Śataka</u> | 331; 341; 363; 383. |
| <u>Kāśī Mahātmya</u> | 17. |
| <u>Verses on Cāraṇaka Philosophy</u> | 251; 252. |
| <u>Pāncadāsī</u> | 11. |

अङ्गिराः



अनुपमभट्टिराः

having no descendants are:—

- a. सुदीतिः (VII, 71)
- b. कुमेयः (VIII, 89)
- c. सुतकस्तः (VIII, 92)
- d. सुतकः (VIII, 92-93)
- e. विन्दुः (VIII, 94; IX, 3)
- f. पूतकः (VIII, 94). But it is an adaptation in VIII, 94-7, 10.
- g. तिरिचीः (VIII, 95-96)
- h. अकस्तः (IX, 44). It is a name of a person in the Mahabharata.
- i. पवित्रः (IX, 62-63)
- j. रीतिज्ञः (IX, 72)
- k. अर्थज्ञः (IX, 103)
- l. कृतयुक्तः (IX, 103)
- m. विष्णुः (IX, 112)
- n. अर्थज्ञः (IX, 113)
- o. कर्तुः (IX, 116)

अनुपमभट्टिराः (IX, 117)

अनुपमभट्टिराः (IX, 118)

अनुपमभट्टिराः (IX, 119)

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अनुपमभट्टिराः (IX, 131)

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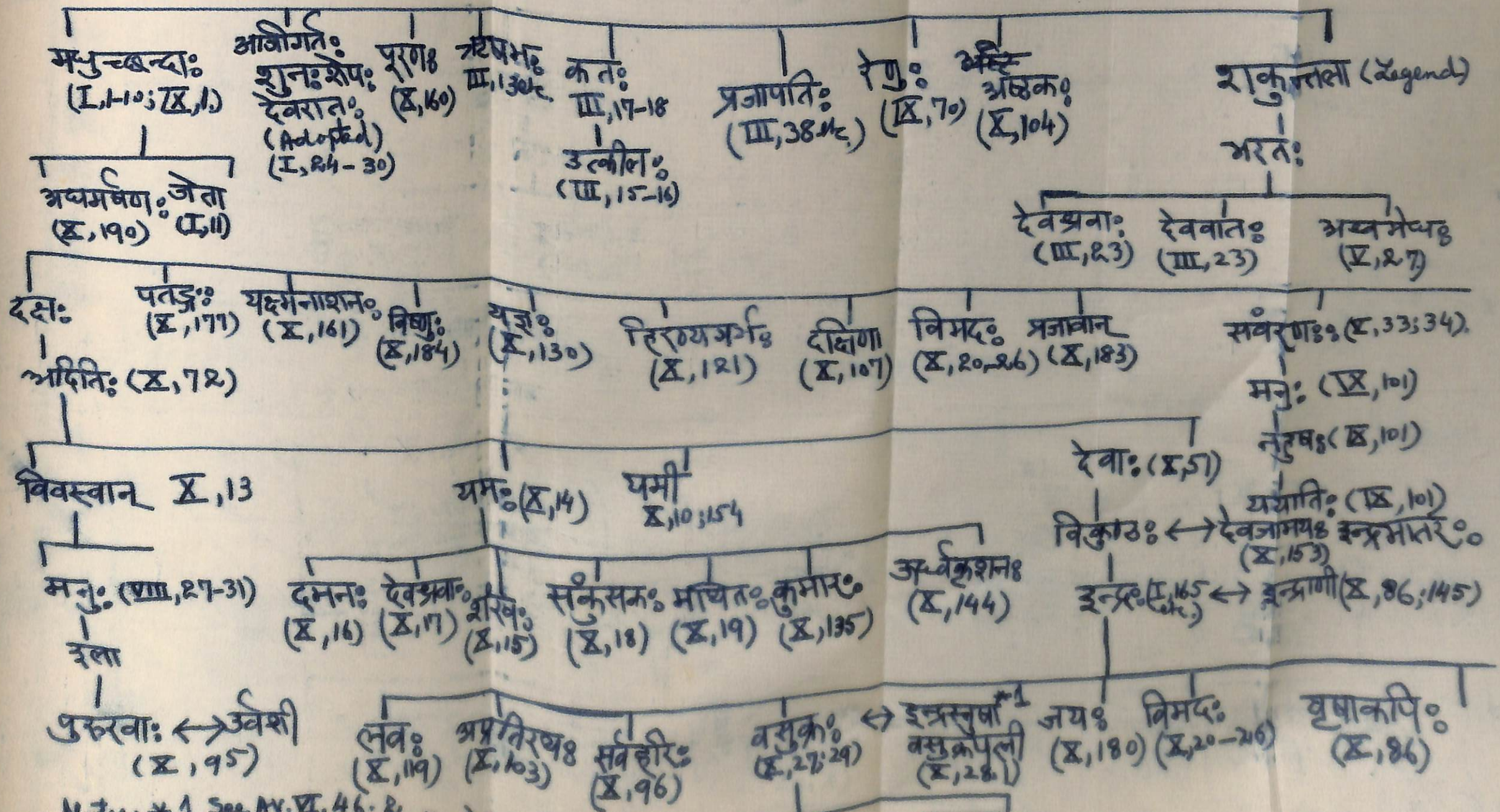
6. Of Tsratha Family.

इषीरथः [८९ III, 3]

कुशिकः (III, 31)

गाथी कौशिकः (III, 19-22).

विश्वामित्रः (III, 1 etc.)



Notes: * 1 See IV. IV, 46. R.

2. RBR. = सूरजभान-ऋग्वेद के बनाने वाले ऋषि।

3. Relations of the remaining members with major families have not so far been established.

Appendix XXI

List of RKs explained in
the Yajur-Veda and not
explained in the Rg-Veda Bhasya.

| RK. | | | | | RK. | | | | |
|------|----|----|-----|-----|-----|----|-----------------|-----|-----|
| II | S | V | Ch. | V. | II | S | V | Ch. | V |
| VII | 62 | 5 | 21 | 9 | | 14 | 13 | 19 | 71 |
| | 66 | 4 | 33 | 20 | | 19 | 19 | 15 | 38 |
| | | 16 | 36 | 24 | | | 20 | 15 | 39 |
| | 74 | 3 | 33 | 88 | | 23 | 20 | 15 | 40 |
| | 90 | 1 | 33 | 70 | | 5 | 11 | | 41 |
| | | 3 | 27 | 24 | | 26 | 21 | 27 | 34 |
| | 91 | 3 | 27 | 23 | | 27 | 13 | 33 | 91 |
| | 92 | 1 | 7 | 7 | | | 14 | 33 | 94 |
| | | 3 | 27 | 27 | | 40 | 12 ^d | 10 | 20 |
| | | 5 | 27 | 28 | | | | 19 | 44 |
| | 94 | 11 | 33 | 76 | | | | 19 | 54 |
| | 99 | 3 | 5 | 16 | | | | 19 | 61 |
| | | | | | | | | 23 | 65 |
| | | | | | | 42 | 1 | 4 | 30 |
| | | | | | | 43 | 4 | 33 | 2 |
| VIII | 3 | 3 | 33 | 81 | | | 9 | 12 | 36 |
| | | 4 | 33 | 83 | | | 18 | 12 | 116 |
| | | 8 | 33 | 97 | | 44 | 1 | 3 | 1 |
| | 6 | 1 | 7 | 40 | | | | 12 | 30 |
| | | 28 | 26 | 15 | | | 3 | 22 | 17 |
| | 11 | 1 | 4 | 16 | | | 16 | 3 | 12 |
| | | 7 | 12 | 115 | | | | 13 | 14 |
| | | | | | | | | 15 | 20 |

that of RXs explained in
the paper - also one and not
explained in the paper -

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| M | S | V | Ch | V | M | S | V | Ch | V |
|-------------|----|----|----------|----------------|-----------|-----|----|----|----|
| <u>VIII</u> | 45 | 1 | 7 | 32 | | 93 | 4 | 33 | 35 |
| | X | 2 | 33 | 24 | | | 19 | 36 | 7 |
| | 48 | 13 | 19 | 54 | | 99 | 3 | 33 | 41 |
| | 51 | 7 | 3 | 34 | | | 5 | 33 | 66 |
| | | | 8 | 2 | | | 6 | 33 | 67 |
| | | 9 | 33 | 82 | | 101 | 1 | 33 | 87 |
| | 52 | 7 | 8 | 3 | | | 9 | 33 | 85 |
| | 60 | 9 | 27 | 43 | | | 11 | 33 | 39 |
| | 63 | 12 | 33 | 50 | | | 12 | 33 | 40 |
| | 69 | 3 | 12 | 55 | | 102 | 20 | 11 | 73 |
| | 72 | 12 | 15
33 | 60
19
33 | | | 21 | 11 | 74 |
| | | | 33 | 71 | | | | | |
| | | 13 | 33 | 21 | | | | | |
| | 75 | 1 | 13 | 37 | <u>IX</u> | 1 | 1 | 26 | 25 |
| | | | 33 | 4 | | | 2 | 26 | 26 |
| | | 4 | 15 | 21 | | | 6 | 19 | 4 |
| | | 15 | 11 | 71 | | 2 | 6 | 38 | 22 |
| | 76 | 10 | 8 | 39 | | 11 | 1 | 33 | 62 |
| | 83 | 7 | 33 | 47 | | 51 | 1 | 20 | 31 |
| | 84 | 3 | 13 | 52 | | 54 | 1 | 3 | 16 |
| | | | 18 | 77 | | 61 | 10 | 26 | 16 |
| | 88 | 1 | 26 | 11 | | | 11 | 26 | 18 |
| | 89 | 1 | 20 | 30 | | | 12 | 26 | 17 |
| | | 2 | 33 | 95 | | | | | |
| | | 3 | 33 | 96 | | | | | |

| V | AD | V | 2 | M | V | AD | V | 2 | M | V | AD | V | 2 | M | V | AD | V | 2 | M |
|----|----|----|-----|----|-----|----|----|----|-----|-----|----|----|----|-----|-----|----|----|----|-----|
| EE | EE | + | EP | | AE | 7 | Y | 24 | III | AE | 7 | Y | 24 | III | AE | 7 | Y | 24 | III |
| 7 | AE | PI | | | 45 | 88 | 4 | 4 | | 45 | 88 | 4 | 4 | | 45 | 88 | 4 | 4 | |
| 14 | EE | E | 99 | | 12 | PI | 21 | 84 | | 12 | PI | 21 | 84 | | 12 | PI | 21 | 84 | |
| 00 | EE | 2 | | | 4E | E | 7 | 12 | | 4E | E | 7 | 12 | | 4E | E | 7 | 12 | |
| 70 | EE | 0 | | | 4 | 8 | | | | 4 | 8 | | | | 4 | 8 | | | |
| 78 | EE | 1 | 101 | | 48 | EE | P | | | 48 | EE | P | | | 48 | EE | P | | |
| 28 | EE | P | | | E | 8 | 7 | 43 | | E | 8 | 7 | 43 | | E | 8 | 7 | 43 | |
| PE | EE | 11 | | | EH | 74 | P | 00 | | EH | 74 | P | 00 | | EH | 74 | P | 00 | |
| 04 | EE | 41 | | | 02 | EE | 41 | 20 | | 02 | EE | 41 | 20 | | 02 | EE | 41 | 20 | |
| EP | 11 | 04 | 401 | | 722 | 41 | E | 40 | | 722 | 41 | E | 40 | | 722 | 41 | E | 40 | |
| HT | 11 | 14 | | | 117 | EE | | | | 117 | EE | | | | 117 | EE | | | |
| | | | | | 14 | EE | E1 | | | 14 | EE | E1 | | | 14 | EE | E1 | | |
| 24 | 04 | 1 | 1 | XI | 7E | E1 | 1 | 27 | | 7E | E1 | 1 | 27 | | 7E | E1 | 1 | 27 | |
| 04 | 44 | 4 | | | 4 | EE | | | | 4 | EE | | | | 4 | EE | | | |
| 4 | PI | 0 | | | 14 | 21 | 4 | | | 14 | 21 | 4 | | | 14 | 21 | 4 | | |
| 44 | 88 | 0 | 4 | | 17 | 11 | 21 | | | 17 | 11 | 21 | | | 17 | 11 | 21 | | |
| 40 | EE | 1 | 11 | | PE | 8 | 01 | 07 | | PE | 8 | 01 | 07 | | PE | 8 | 01 | 07 | |
| VE | 04 | 1 | 12 | | 74 | EE | P | EE | | 74 | EE | P | EE | | 74 | EE | P | EE | |
| 01 | E | 1 | 42 | | 42 | E1 | E | 40 | | 42 | E1 | E | 40 | | 42 | E1 | E | 40 | |
| 01 | 44 | 91 | 10 | | 77 | 81 | 11 | 80 | | 77 | 81 | 11 | 80 | | 77 | 81 | 11 | 80 | |
| 81 | 44 | 11 | | | 78 | 44 | 11 | 80 | | 78 | 44 | 11 | 80 | | 78 | 44 | 11 | 80 | |
| 71 | 44 | 41 | | | 0E | 04 | 1 | 90 | | 0E | 04 | 1 | 90 | | 0E | 04 | 1 | 90 | |
| | | | | | 2P | EE | 4 | | | 2P | EE | 4 | | | 2P | EE | 4 | | |
| | | | | | 0P | EE | E | | | 0P | EE | E | | | 0P | EE | E | | |

| M | S | V | Ch | V | M | S | V | Ch | V |
|-----------|-----|----|----|----|----------|----|----|----|----|
| <u>IX</u> | 63 | 18 | 8 | 63 | <u>X</u> | | 2 | 11 | 57 |
| | 66 | 19 | 19 | 38 | | | 3 | 33 | 15 |
| | | | 35 | 16 | | | | 11 | 52 |
| | | 20 | 36 | 9 | | | 4 | 36 | 16 |
| | | 21 | 8 | 38 | | | 7c | 3 | 54 |
| | | 21 | 29 | 38 | | | 8 | 6 | 17 |
| | 67 | 22 | 19 | 42 | | | 9 | 20 | 22 |
| | | 23 | 19 | 41 | | | | | |
| | | 25 | 19 | 43 | | 13 | 1 | 11 | 5 |
| | | 27 | 19 | 39 | | 14 | 6 | 19 | 50 |
| | 96 | 11 | 19 | 53 | | | 9 | 12 | 45 |
| | 107 | 1 | 19 | 2 | | 15 | 1 | 19 | 49 |
| | 110 | 3 | 22 | 18 | | | 2 | 19 | 68 |
| | | | | | | | 3 | 19 | 56 |
| | | | | | | | 4 | 19 | 55 |
| | | | | | | | 5 | 19 | 57 |
| <u>X</u> | 1 | 1 | 12 | 13 | | | 6 | 19 | 62 |
| | | 2 | 11 | 43 | | | 7 | 19 | 63 |
| | 8 | 6 | 13 | 15 | | | 8 | 19 | 51 |
| | | | 15 | 23 | | | 11 | 19 | 59 |
| | 9 | 1 | 11 | 50 | | | 12 | 19 | 66 |
| | | | 36 | 14 | | | 13 | 19 | 67 |
| | | | | | | | 14 | 19 | 60 |

| M | S | V | Ch | V | M | S | V | Ch | V |
|----------|----|----------------|----|----|----------|----|----|----|----|
| <u>X</u> | 16 | 9 | 35 | 19 | <u>X</u> | | 6 | 23 | 24 |
| | | 11 | 19 | 65 | | | 7 | 24 | 25 |
| | | 12 | 19 | 70 | | | 8 | 12 | 1 |
| | 17 | 4 ^u | 23 | 16 | | | | 12 | 25 |
| | | 10 | 4 | 2 | | | 9 | 12 | 26 |
| | | 11 | 13 | 5 | | | 10 | 12 | 27 |
| | | 12 | 7 | 26 | | | 11 | 12 | 28 |
| | 18 | 1 | 35 | 7 | | | 12 | 12 | 29 |
| | | 4 | 35 | 15 | | 46 | 7 | 33 | 1 |
| | 35 | 13 | 18 | 31 | | 50 | 1 | 33 | 23 |
| | | | 33 | 52 | | 52 | 6 | 33 | 7 |
| | 36 | 12 | 33 | 17 | | 53 | 8 | 35 | 10 |
| | 37 | 1 | 4 | 35 | | 57 | 3 | 3 | 53 |
| | 45 | 1 | 12 | 18 | | | 4 | 3 | 54 |
| | | 2 | 12 | 19 | | | 5 | 3 | 55 |
| | | 3 | 12 | 20 | | | 6 | 3 | 56 |
| | | 4 | 12 | 6 | | 61 | 3 | 7 | 17 |
| | | | 12 | 21 | | 63 | 10 | 21 | 6 |
| | | | 12 | 33 | | 64 | 6 | 9 | 17 |
| | | 5 | 22 | 23 | | 73 | 1 | 33 | 64 |

| | | | | | | | | | |
|----|----|----|----|----|----|----|----|----|-----|
| V | CH | V | Z | M | V | AD | V | Z | M |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |
| 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 |
| 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 |
| 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 |
| 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 |
| 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |

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| M | S | V | Ch | V | M | S | V | Ch | V |
|--------------|----|----|----|----|--------------|----|----|----|----|
| X | 74 | 4 | 33 | 28 | X | | 8 | 31 | 6 |
| | 81 | 1 | 17 | 17 | | | 9 | 31 | 7 |
| | | 2 | 17 | 18 | | | 10 | 31 | 8 |
| | | 3 | 17 | 19 | | | 11 | 31 | 10 |
| | | 4 | 17 | 20 | | | 12 | 31 | 11 |
| | | 5 | 17 | 21 | | | 13 | 31 | 12 |
| | | 6 | 17 | 22 | | | 14 | 31 | 13 |
| | | 7 | 8 | 45 | | | 15 | 31 | 15 |
| | | | 17 | 23 | | | 16 | 31 | 16 |
| | 82 | 1 | 17 | 25 | | 91 | 14 | 20 | 78 |
| | | 2 | 17 | 26 | | | 15 | 20 | 79 |
| | | 3 | 17 | 27 | | 97 | 1 | 12 | 75 |
| | | 4 | 17 | 28 | | | 2 | 12 | 76 |
| | | 5 | 17 | 29 | | | 3 | 12 | 77 |
| | | 6 | 17 | 30 | | | 4 | 12 | 78 |
| | | 7 | 17 | 31 | | | 5 | 12 | 79 |
| | 87 | 22 | 11 | 26 | | | | 35 | 4 |
| | 88 | 15 | 19 | 47 | | | 6 | 12 | 80 |
| | 90 | 1 | 31 | 1 | | | 7 | 12 | 81 |
| | | 2 | 31 | 2 | | | 8 | 12 | 82 |
| | | 3 | 31 | 3 | | | 9 | 12 | 83 |
| | | 4 | 31 | 4 | | | 10 | 12 | 84 |
| | | 5 | 31 | 5 | | | 11 | 12 | 85 |
| | | 6 | 31 | 14 | | | 12 | 12 | 86 |
| | | 7 | 31 | 9 | | | | | |

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| <u>X</u> | 97 | 13 | 12 | 87 | <u>X</u> | 110 | 1 | 29 | 25 |
| | | 14 | 12 | 88 | | | 2 | 29 | 26 |
| | | 15 | 12 | 89 | | | 3 | 29 | 28 |
| | | 16 | 12 | 90 | | | 4 | 29 | 29 |
| | | 17 | 12 | 91 | | | 5 | 29 | 30 |
| | | 18 | 12 | 92 | | | 6 | 29 | 31 |
| | | 19 | 12 | 93 | | | 7 | 29 | 32 |
| | | 20 | 12 | 95 | | | 8 | 29 | 33 |
| | | 21 | 12 | 94 | | | 9 | 29 | 34 |
| | | 22 | 12 | 96 | | | 10 | 29 | 35 |
| | | 23 | 12 | 101 | | | 11 | 29 | 36 |
| | 101 | 3 | 12 | 68 | | 116 | 8d | 12 | 44 |
| | | 4 | 12 | 67 | | | | | |
| | 103 | 1 | 17 | 33 | | 120 | 1 | 33 | 80 |
| | | 2 | 17 | 34 | | 121 | 1 | 13 | 4 |
| | | 3 | 17 | 35 | | | | 23 | 1 |
| | | 4 | 17 | 36 | | | | 25 | 10 |
| | | 5 | 17 | 37 | | | 2 | 25 | 13 |
| | | 6 | 17 | 38 | | | 3 | 23 | 3 |
| | | 7 | 17 | 39 | | | | 25 | 11 |
| | | 8 | 17 | 40 | | | 4 | 25 | 12 |
| | | 9 | 17 | 41 | | | 5 | 32 | 6 |
| | | 10 | 17 | 42 | | | 6 | 32 | 7 |
| | | 11 | 17 | 43 | | | 7 | 27 | 25 |
| | | 12 | 17 | 44 | | | 8 | 27 | 26 |
| | | 13 | 17 | 46 | | | 9 | 12 | 102 |

| M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | | A | | M | | Z | | V | |
|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|
|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|---|--|

| M | S | V | Ch | V | M | S | V | Ch | V |
|----------|-----|----|----|-----|----------|-----|--------------------------------|----|----|
| <u>X</u> | | | | | <u>X</u> | | | | |
| | 121 | 10 | 10 | 20 | | 142 | 7 | 17 | 7 |
| | | | 23 | 65 | | 152 | 4 | 8 | 44 |
| | 123 | 1 | 7 | 16 | | | | 18 | 70 |
| | 128 | 9 | 34 | 46 | | 155 | 5 | 35 | 18 |
| | 129 | 5 | 33 | 74 | | 157 | 1 | 25 | 46 |
| | 130 | 7 | 34 | 49 | | | 2 | 25 | 46 |
| | 131 | 2 | 10 | 32 | | | 3 | 25 | 46 |
| | | | 19 | 6 | | 170 | 1 | 33 | 30 |
| | | | 23 | 38 | | 173 | 1 | 12 | 11 |
| | | 4 | 10 | 33 | | | 3 | 17 | 52 |
| | | | 20 | 76 | | 177 | 3 | 37 | 17 |
| | | 5 | 10 | 34 | | 180 | 2 | 18 | 71 |
| | | | 20 | 77 | | 185 | 1 | 3 | 31 |
| | | 6 | 20 | 51 | | | 2 | 3 | 32 |
| | | 7 | 20 | 52 | | | 3 | 3 | 33 |
| | 139 | 1 | 17 | 58 | | 186 | 1d
(44
part) | 23 | 32 |
| | | 2 | 17 | 59 | | | | 34 | 8 |
| | | 3 | 12 | 66 | | 189 | 1 | 3 | 6 |
| | 140 | 1 | 12 | 106 | | | 2 | 3 | 7 |
| | | 2 | 12 | 107 | | | 3 | 3 | 8 |
| | | 3 | 12 | 108 | | 191 | 1 | 15 | 30 |
| | | 4 | 12 | 109 | | | | | |
| | | 5 | 12 | 110 | | | | | |
| | | 6 | 12 | 111 | | | | | |
| | 141 | 1 | 9 | 28 | | | | | |
| | | 2 | 9 | 29 | | | | | |
| | | 3 | 9 | 26 | | | | | |
| | | 4 | 33 | 86 | | | | | |
| | | 5 | 9 | 27 | | | | | |

APPENDIX XXII.

List of the Mantras of the Rg-Veda Explained, cited and referred to in the Rg-Vādādi-Bhāṣya-Bhūmika. ¹

| Rv. ² | E.C.R. ³ | PP. ⁴ | | RV. | E.C.R. | PP. | |
|------------------|---------------------|------------------|---------|---------------|--------|-------|---------|
| | | SM. | SS. | | | SM | SS. |
| I, 1.1 | R | 92 | 347 | I, 89.5 | C | 93 | 347 |
| I, 1.2 | R | 100 | 353 | | E | 113 | 367 |
| I, 1.9 | R | 463 | 714 | I, 89.10 | C | 465 | 716 |
| I, 6.1 | E | 206 | 462 | I, 116.3; 4 | E | 243 | 496 |
| I, 22.17 | E | 373 | 625 | I, 116.5; 6 | E | 247 | 501 |
| I, 22.20 | E | 56 | 311-312 | I, 119.10 | E | 255 | 509 |
| | C | 113 | 367 | I, 164.33 | E | 355 | 608 |
| I, 23.15 | E | 389 | 641 | I, 164.35 | E | 186 | 442-443 |
| I, 32.1; 2 | E | 360 | 613 | I, 164.39 | E | 402 | 654 |
| I, 32.5-7 | E | 362 | 615 | I, 164.46 | R | 93 | 347 |
| I, 32.10; 13 | E | 363 | 616 | I, 164.47; 48 | E | 253 | 507 |
| I, 34.2 | E | 249 | 502 | I, 164.50 | E | 163-4 | 418-9 |
| I, 34.7 | E | 251, | 504 | II, 23.1 | E | 412 | 664 |
| I, 35.2 | E | 179 | 435 | III, 31.1 | E | 355 | 608 |
| | R | 387 | 639 | III, 38.6 | E | 276 | 529 |
| I, 39.2 | E | 192 | 448 | IV, 31.1 | E | 391 | 643 |
| | C | 286 | 540 | V, 81.1 | E | 198 | 454 |
| I, 46.7 | E | 253 | 506 | V, 82.5 | E | 3 | 261 |
| I, 46.8 | E | 251 | 504 | VI, 8.3 | E | 178 | 434 |
| I, 85.4 | E | 251 | 504 | | | | |

1. This list includes verses of the Yv., Sv., and Av. found in the Rv. and explained in the RBB.

2. The references to the Rks in the P.T.'s are to Mandala division in some cases and in others to the Astaka division.

3. R = Verses referred to in Pratīka only. C = Verses quoted in full but not explained there. E = Verses Explained

4. SM = The RBB, published by the Ārya Saṁhitā Mandala, Ajmer.

SS = The RBB, issued in the Dayānanda Grantha Mālā (Sāṭabdi Edition.)

| | | | | | | | |
|-----------------|---|---------|-----|-----------------------|---|---------|---------|
| VI, 16.10 | C | 185 | 441 | X, 59.6;7 | E | 258 | 512 |
| VI, 47.11 | E | 282 | 535 | X, 62.1 | E | 241 | 495 |
| VII, 32.22; 23 | C | 94 | 348 | X, 65.6 | E | 174 | 430 |
| VIII, 12.28 | E | 176 | 432 | X, 71.4; 5 | E | 402 | 654 |
| VIII, 12.29; 30 | E | 177 | 433 | X, 75.5 | R | 376 | 628 |
| VIII, 28.1 | C | 84. | 339 | X, 81.1-3 | C | 94 | 348 |
| VIII, 44.1 | E | 313 | 567 | X, 85.1-2 | E | 181 | 437 |
| VIII, 44.3m | C | 78 | 333 | X, 85.36 | E | 267 | 521 |
| VIII, 44.3 | E | 313 | 567 | X, 85.40 | E | 273 | 526 |
| VIII, 44.16 | E | 387 | 639 | X, 85.42 | E | 267 | 521 |
| VIII, 48.13 | E | 175 | 431 | X, 85.45 | E | 273 | 526-527 |
| IX, 67.27 | E | 320 | 574 | X, 90.1-16 | E | 150- | 403- |
| | R | 341 | 594 | | | 164. | 419. |
| X, 9.4 | E | 391 | 643 | X, 90.7 | C | 320 | 574 |
| X, 13.1 | E | 198-199 | 454 | X, 90.9 | E | 11 | 268-269 |
| X, 14.6 | E | 328 | 581 | X, 101.3; 4 | E | 201-202 | 457 |
| X, 15.2 | E | 336 | 589 | X, 121.1-9 | C | 93 | 347 |
| X, 15.3; 4 | E | 331 | 584 | X, 121.1 | R | 96 | 350 |
| X, 15.5 | E | 333 | 586 | X, 121.1 | E | 149 | 403 |
| X, 15.8 | E | 331 | 584 | X, 121.2 | E | 7 | 265 |
| X, 15.11 | E | 333 | 586 | X, 129.1 ^t | C | 94 | 348 |
| X, 15.13 | E | 335-336 | 589 | X, 129.1; 7 | E | 147 | 400 |
| X, 15.14 | E | 333 | 586 | X, 129.2-6 | C | 147 | 400 |
| X, 16.12 | E | 338 | 591 | X, 130.3 | E | 186 | 442-443 |
| X, 18.8 | E | 269 | 523 | X, 189.1 | E | 173 | 428 |
| X, 40.2 | E | 269 | 523 | X, 190.3 | E | 36 | 292 |
| X, 51.1 | E | 328 | 581 | X, 191.2 | E | 117 | 371 |
| | | | | X, 191.3 | E | 119 | 373 |
| | | | | X, 191.4 | E | 121 | 375 |

| | | | | | | | |
|-----|-----|---|-------------|-----|-----|---|------------|
| 312 | 328 | H | X. 29. 0. 7 | 441 | 108 | C | VI. 12. 10 |
| 304 | 341 | H | X. 28. 1. 1 | 333 | 323 | H | VI. 12. 11 |
| 330 | 174 | H | X. 28. 0. 0 | 313 | 34 | H | VI. 12. 12 |
| 304 | 308 | H | X. 17. 1. 4 | 323 | 170 | H | VI. 12. 13 |
| 313 | 370 | H | X. 17. 0. 0 | 333 | 177 | H | VI. 12. 14 |
| 304 | 34 | C | X. 11. 1. 3 | 330 | 34 | C | VI. 12. 15 |
| 337 | 181 | H | X. 11. 1. 3 | 337 | 313 | H | VI. 12. 16 |
| 337 | 337 | H | X. 11. 0. 0 | 333 | 30 | C | VI. 12. 17 |
| 333 | 373 | H | X. 11. 0. 0 | 337 | 313 | H | VI. 12. 18 |
| 337 | 337 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 19 |
| 333 | 373 | H | X. 11. 0. 0 | 337 | 178 | H | VI. 12. 20 |
| 333 | 333 | H | X. 11. 0. 0 | 337 | 330 | H | VI. 12. 21 |
| 333 | 333 | H | X. 11. 0. 0 | 337 | 341 | H | VI. 12. 22 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 23 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 24 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 25 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 26 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 27 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 28 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 29 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 30 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 31 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 32 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 33 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 34 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 35 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 36 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 37 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 38 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 39 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 40 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 41 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 42 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 43 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 44 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 45 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 46 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 47 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 48 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 49 |
| 333 | 333 | H | X. 11. 0. 0 | 333 | 337 | H | VI. 12. 50 |

Verses of the Rg-Veda
Explained in the SP.

| R.K. | Page (SS) | Chapter | R.K. | Page (SS) | Chapter |
|-------------|-----------|---------|--------------|-----------|---------|
| I, 24, 1-2 | 359-360 | IX | X, 48, 125 | 285 | VII |
| I, 35, 2 | 347 | VIII | X, 71, 4 | 158 | III |
| I, 39, 2 | 241 | VI | X, 85, 1a | 345 | VIII |
| I, 51, 8 | 342 | VII | X, 85, 40 | 215 | IV |
| I, 90, 9 | 86 | I | X, 85, 45 | 211 | IV |
| I, 90, 9 | 796 | End | X, 90, 2 | 321 | VIII |
| I, 164, 20 | 322 | VIII | X, 90, 12 | 180 | IV |
| I, 164, 39 | 159 | III | X, 121, 1 | 90 | I |
| I, 164, 39 | 285 | VII | X, 121, 1 | 287 | VII |
| I, 164, 46 | 87 | I | X, 121, 1 | 321 | VIII |
| I, 179, 1 | 176 | IV | X, 129, 30 | 327 | VIII |
| III, 8, 4 | 176 | IV | X, 129, 38 | 321 | VIII |
| III, 38, 6 | 239 | VI | X, 189, 1 | 347 | VIII |
| III, 55, 16 | 176 | IV | X, 190, 3 | 335 | VIII |
| III, 62, 10 | 121 | III | X, 190, 3 | 347 | VIII |
| V, 82, 5 | 125 | III | उक्षा दृष्टा | 345 | VIII |
| VII, 69, 8a | 450 | IX | | | |
| IX, 83, 1-2 | 438 | XI | | | |
| X, 10, 10d | 217 | IV | | | |
| X, 18, 8 | 214 | IV | | | |
| X, 42, 2 | 213 | IV | | | |

Yasodh of the Rg-Veda

Expounded in the 27.

| RK | Page (22) | RK | Page (22) | RK | Page (22) |
|----------|-----------|------|-----------|------|-----------|
| I, 1-2 | 325 | IV | 325 | IV | 325 |
| I, 325 | 343 | VIII | 343 | III | 128 |
| I, 343 | 541 | VI | 541 | VIII | 343 |
| I, 541 | 345 | VIII | 345 | IV | 512 |
| I, 541 | 86 | I | 86 | IV | 511 |
| I, 86 | 106 | IV | 106 | VIII | 351 |
| I, 106 | 355 | VIII | 355 | IV | 180 |
| I, 106 | 124 | III | 124 | I | 48 |
| I, 106 | 582 | VIII | 582 | VII | 582 |
| I, 106 | 82 | I | 82 | VIII | 351 |
| I, 106 | 139 | VI | 139 | VIII | 351 |
| III, 82 | 139 | IV | 139 | VIII | 351 |
| III, 38 | 525 | VI | 525 | VIII | 351 |
| III, 525 | 139 | VI | 139 | VIII | 351 |
| III, 525 | 151 | III | 151 | VIII | 351 |
| I, 82 | 152 | III | 152 | VIII | 351 |
| VII, 82 | 420 | IX | 420 | VIII | 351 |
| IX, 183 | 438 | IX | 438 | VIII | 351 |
| X, 10 | 513 | IV | 513 | VIII | 351 |
| X, 18 | 513 | IV | 513 | VIII | 351 |
| X, 18 | 513 | IV | 513 | VIII | 351 |

APPENDIX XXIV

List of Rks and Yajus explained in the Āryabhinava.

| a. Rks. | | | | | |
|----------|--------------|-----|-------------|--------------|-----|
| Rk. | Page
RKL. | SS. | Rk. | Page
RKL. | SS. |
| I, 1.1 | 18 | 2 | I, 94.13 | 108 | 31 |
| I, 1.2 | 23 | 4 | I, 96.2 | 93 | 27 |
| I, 1.3 | 22 | 3 | I, 96.3 | 88 | 26 |
| I, 1.5 | 24 | 4 | I, 97.6 | 87 | 25 |
| I, 1.6 | 25 | 5 | I, 98.1 | 73 | 20 |
| I, 2.1 | 27.5 | 5 | I, 99.1 | 77 | 21 |
| I, 3.10 | 30 | 6 | I, 100.7 | 91 | 26 |
| I, 5.2 | 32 | 6 | I, 100.12 | 79 | 22 |
| I, 16.9 | 81 | 23 | I, 100.15 | 75 | 21 |
| I, 22.16 | 36 | 8 | I, 101.5 | 98 | 28 |
| I, 22.19 | 60 | 16 | I, 102.4 | 96 | 27 |
| I, 22.20 | 56 | 14 | I, 104.8 | 110 | 32 |
| I, 36.14 | 46 | 11 | I, 114.2 | 100 | 29 |
| I, 36.18 | 38.2 | 8 | I, 114.7 | 116.32 | 32 |
| I, 39.2 | 58 | 16 | I, 114.8 | 117 | 33 |
| I, 51.8 | 41 | 9 | II, 43.2 | 119 | 33 |
| I, 52.12 | 39 | 9 | II, 43.3 | 122 | 33 |
| I, 52.14 | 43 | 10 | VII, 32.25 | 62 | 16 |
| I, 73.3 | 102 | 29 | VII, 34.25 | | |
| I, 89.5 | 34 | 7 | VII, 56.15 | 67 | 18 |
| I, 89.10 | 49 | 12 | VII, 35.2 | 64 | 17 |
| I, 90.1 | 52 | 13 | VIII, 6.41 | 69 | 18 |
| I, 90.9 | 13 | 1 | VIII, 11.2 | 66 | 17 |
| I, 91.5 | 54 | 13 | VIII, 44.24 | 72 | 20 |
| I, 91.8 | 55 | 14 | VIII, 47.12 | 70 | 19 |
| I, 91.11 | 83 | 23 | X, 37.2 | 105 | 30 |
| I, 91.12 | 85 | 24 | | | |
| I, 91.13 | 84 | 24 | | | |

These 5 Rks
have not
been exp-
lained in
the Rg-Veda
Bhāṣya.

APPENDIX

Table of the ... in the ...

| No. | Page | No. | Page | No. | Page |
|-----|------|-----|------|-----|------|
| 1 | 101 | 1 | 101 | 1 | 101 |
| 2 | 102 | 2 | 102 | 2 | 102 |
| 3 | 103 | 3 | 103 | 3 | 103 |
| 4 | 104 | 4 | 104 | 4 | 104 |
| 5 | 105 | 5 | 105 | 5 | 105 |
| 6 | 106 | 6 | 106 | 6 | 106 |
| 7 | 107 | 7 | 107 | 7 | 107 |
| 8 | 108 | 8 | 108 | 8 | 108 |
| 9 | 109 | 9 | 109 | 9 | 109 |
| 10 | 110 | 10 | 110 | 10 | 110 |
| 11 | 111 | 11 | 111 | 11 | 111 |
| 12 | 112 | 12 | 112 | 12 | 112 |
| 13 | 113 | 13 | 113 | 13 | 113 |
| 14 | 114 | 14 | 114 | 14 | 114 |
| 15 | 115 | 15 | 115 | 15 | 115 |
| 16 | 116 | 16 | 116 | 16 | 116 |
| 17 | 117 | 17 | 117 | 17 | 117 |
| 18 | 118 | 18 | 118 | 18 | 118 |
| 19 | 119 | 19 | 119 | 19 | 119 |
| 20 | 120 | 20 | 120 | 20 | 120 |
| 21 | 121 | 21 | 121 | 21 | 121 |
| 22 | 122 | 22 | 122 | 22 | 122 |
| 23 | 123 | 23 | 123 | 23 | 123 |
| 24 | 124 | 24 | 124 | 24 | 124 |
| 25 | 125 | 25 | 125 | 25 | 125 |
| 26 | 126 | 26 | 126 | 26 | 126 |
| 27 | 127 | 27 | 127 | 27 | 127 |
| 28 | 128 | 28 | 128 | 28 | 128 |
| 29 | 129 | 29 | 129 | 29 | 129 |
| 30 | 130 | 30 | 130 | 30 | 130 |
| 31 | 131 | 31 | 131 | 31 | 131 |
| 32 | 132 | 32 | 132 | 32 | 132 |
| 33 | 133 | 33 | 133 | 33 | 133 |
| 34 | 134 | 34 | 134 | 34 | 134 |
| 35 | 135 | 35 | 135 | 35 | 135 |
| 36 | 136 | 36 | 136 | 36 | 136 |
| 37 | 137 | 37 | 137 | 37 | 137 |
| 38 | 138 | 38 | 138 | 38 | 138 |
| 39 | 139 | 39 | 139 | 39 | 139 |
| 40 | 140 | 40 | 140 | 40 | 140 |
| 41 | 141 | 41 | 141 | 41 | 141 |
| 42 | 142 | 42 | 142 | 42 | 142 |
| 43 | 143 | 43 | 143 | 43 | 143 |
| 44 | 144 | 44 | 144 | 44 | 144 |
| 45 | 145 | 45 | 145 | 45 | 145 |
| 46 | 146 | 46 | 146 | 46 | 146 |
| 47 | 147 | 47 | 147 | 47 | 147 |
| 48 | 148 | 48 | 148 | 48 | 148 |
| 49 | 149 | 49 | 149 | 49 | 149 |
| 50 | 150 | 50 | 150 | 50 | 150 |
| 51 | 151 | 51 | 151 | 51 | 151 |
| 52 | 152 | 52 | 152 | 52 | 152 |
| 53 | 153 | 53 | 153 | 53 | 153 |
| 54 | 154 | 54 | 154 | 54 | 154 |
| 55 | 155 | 55 | 155 | 55 | 155 |
| 56 | 156 | 56 | 156 | 56 | 156 |
| 57 | 157 | 57 | 157 | 57 | 157 |
| 58 | 158 | 58 | 158 | 58 | 158 |
| 59 | 159 | 59 | 159 | 59 | 159 |
| 60 | 160 | 60 | 160 | 60 | 160 |
| 61 | 161 | 61 | 161 | 61 | 161 |
| 62 | 162 | 62 | 162 | 62 | 162 |
| 63 | 163 | 63 | 163 | 63 | 163 |
| 64 | 164 | 64 | 164 | 64 | 164 |
| 65 | 165 | 65 | 165 | 65 | 165 |
| 66 | 166 | 66 | 166 | 66 | 166 |
| 67 | 167 | 67 | 167 | 67 | 167 |
| 68 | 168 | 68 | 168 | 68 | 168 |
| 69 | 169 | 69 | 169 | 69 | 169 |
| 70 | 170 | 70 | 170 | 70 | 170 |
| 71 | 171 | 71 | 171 | 71 | 171 |
| 72 | 172 | 72 | 172 | 72 | 172 |
| 73 | 173 | 73 | 173 | 73 | 173 |
| 74 | 174 | 74 | 174 | 74 | 174 |
| 75 | 175 | 75 | 175 | 75 | 175 |
| 76 | 176 | 76 | 176 | 76 | 176 |
| 77 | 177 | 77 | 177 | 77 | 177 |
| 78 | 178 | 78 | 178 | 78 | 178 |
| 79 | 179 | 79 | 179 | 79 | 179 |
| 80 | 180 | 80 | 180 | 80 | 180 |
| 81 | 181 | 81 | 181 | 81 | 181 |
| 82 | 182 | 82 | 182 | 82 | 182 |
| 83 | 183 | 83 | 183 | 83 | 183 |
| 84 | 184 | 84 | 184 | 84 | 184 |
| 85 | 185 | 85 | 185 | 85 | 185 |
| 86 | 186 | 86 | 186 | 86 | 186 |
| 87 | 187 | 87 | 187 | 87 | 187 |
| 88 | 188 | 88 | 188 | 88 | 188 |
| 89 | 189 | 89 | 189 | 89 | 189 |
| 90 | 190 | 90 | 190 | 90 | 190 |
| 91 | 191 | 91 | 191 | 91 | 191 |
| 92 | 192 | 92 | 192 | 92 | 192 |
| 93 | 193 | 93 | 193 | 93 | 193 |
| 94 | 194 | 94 | 194 | 94 | 194 |
| 95 | 195 | 95 | 195 | 95 | 195 |
| 96 | 196 | 96 | 196 | 96 | 196 |
| 97 | 197 | 97 | 197 | 97 | 197 |
| 98 | 198 | 98 | 198 | 98 | 198 |
| 99 | 199 | 99 | 199 | 99 | 199 |
| 100 | 200 | 100 | 200 | 100 | 200 |

b. Yajuh.

| Yajuh | Page | | Reference | Yajuh | Page | | Reference |
|------------------|------|-------|--------------------|-----------------|------|-------|--------------------|
| Chapter & Verse. | SM | SS | in the Rv. if any. | Chapter & Verse | SM | SS | in the Rv. if any. |
| I, 15 | 250 | 71 | | XXV, 21 | 204 | 57 | I, 89.8. |
| II, 10 | 249 | 73 | | XXXI, 18 | 155 | 44 | |
| III, 17 | 219 | 61 | | XXXII, 1 | 145 | 41 | |
| III, 24 | 177 | 50 | I, 1.9 | XXXII, 9 | 198 | 55 | |
| III, 37 | 223 | 63 | | XXXII, 10 | 150 | 43 | |
| III, 43 | 255 | 72 | | XXXII, 14 | 160 | 45 | |
| V, 31 | 179 | 50-52 | | XXXII, 13 | 261 | 74 | I, 18.6. |
| V, 32 | 181 | 50-52 | | XXXII, 14; 15 | 263 | 74 | |
| V, 33 | 185 | 50-52 | | XXXII, 15 | 264 | 75 | |
| VI, 22 | 209 | 58 | | XXXII, 16 | 266 | 75 | |
| VIII, 13 | 189 | 52-53 | | XXXIV, 1 | 241 | 68 | |
| VIII, 36 | 174 | 49 | | XXXIV, 36 | 164 | 46 | VII, 41.3 |
| XIII, 3 | 206 | 58 | | XXXIV, 38 | 246 | 69 | VII, 41.5 |
| XIII, 4 | 191 | 53 | X, 121.1 | XXXVI, 1 | 148 | 42 | |
| XVI, 41 | 202 | 56 | | XXXVI, 2 | 231 | 65 | |
| XVII, 17 | 211 | 59 | X, 81.1 | XXXVI, 8 | 193 | 54-55 | |
| XVII, 18 | 217 | 61 | X, 81.2 | XXXVI, 10 | 194 | 54-55 | |
| XVII, 19 | 221 | 62 | X, 81.3 | XXXVI, 11 | 195 | 54-55 | VII, 35.1. |
| XVII, 20 | 225 | 63 | X, 81.4 | XXXVI, 17 | 200 | 56 | |
| XVII, 21 | 229 | 65 | X, 81.5 | XXXVI, 18 | 143 | 40 | |
| XVII, 26 | 233 | 66 | X, 82.2 | XXXVI, 22 | 153 | 43 | |
| XVII, 27 | 239 | 67 | X, 82.3 | XXXVI, 24 | 227 | 64 | VII, 66.16. |
| XVII, 31 | 243 | 69 | X, 82.7 | XXXVI, 32 | 209 | 58 | |
| XVIII, 29 | 171 | 48 | | XXXVIII, 14 | 213 | 60 | |
| XIX, 9 | 158 | 45 | | XXXVIII, 20 | 236 | 67 | |
| XXIII, 19 | 248 | 70 | II, 23.1 | XII, 5 | 167 | 47 | |
| XXV, 13 | 252 | 71 | X, 121.2 | XII, 8 | 138 | 39. | |
| XXV, 18 | 257 | 73 | I, 89.5 | | | | |

N.B. Eleven verses beyond Rv. VII, 66.16 have not been commented upon in the Rg-Veda Bhāṣya.

Appendix XXV

List of Mantras of the Rgveda
Explained in the Samaskāra
Vidhi and other Minor Works.

| <u>a. In the Samaskāra</u> | | | | <u>In the Bhṛānti</u> | |
|----------------------------|------------|------------|------------|-----------------------|------|
| <u>Vidhi</u> | | | | <u>Nivāraṇa</u> | |
| RK. | Page (SS.) | RK. | Page (SS.) | (SS) | |
| I, 164, 39 | 245 | X, 172, 17 | 226 | I, 164, 46 | 899 |
| II, 35, 4-6 | 115 | X, 85, 26 | 135 | <u>In the Pañca-</u> | |
| III, 38, 6 | 208 | X, 85, 43 | 153 | <u>mahā yajña</u> | |
| III, 62, 10 | 82 | 46 | | <u>Vidhi (Sahoe)</u> | |
| V, 37, 3 | 115 | X, 85, 44 | 129 | III, 62, 10 | 30 |
| V, 41, 7 | 115 | X, 85, 47 | 128 | X, 190, 1-3 | |
| V, 82, 5 | 4 | X, 89, 98 | 156 | X, 129, 3a | 13 |
| VII, 41, 1-5 | 178-9 | X, 121, 1 | 4 | X, 190, 1-3 | 12 |
| IX, 113, 1-2 | 222 | X, 121, 2 | 5 | <u>In his Letters</u> | |
| IX, 113, 4 | 223 | X, 121, 3 | 5 | RK. | Page |
| IX, 113, 6 | 223 | X, 121, 5 | 6 | I. 1.1 | 15 |
| IX, 113, 7 | 224 | X, 121, 10 | 6 | I. 24.2 | 359 |
| IX, 113, 8 | 224 | X, 191, 2 | 213 | I. 32.2 | 45 |
| IX, 113, 9 | 224 | | | I. 51.8 | 108 |
| IX, 113, 10 | 225 | | | I. 104.8 | 107 |
| IX, 113, 11 | 225 | | | I. 114, 7 | 107 |
| | | | | I. 8 | |
| | | | | I. 117.21 | 109 |
| | | | | III. 31, 1 | 43 |
| | | | | V. 82, 5 | 139 |
| | | | | X. 71, 2 | 139 |
| | | | | 5, 6, 10 | |

Appendix: XXVI

Figures of speech detected
by Dayānanda in the
Mantras of the Rg-Veda.

1. Rūpaka

I. 164. 20

I. 164. 22

I. 164. 26

I. 164. 30

2. Ślesā

I. 1. 1

I. 1. 3

I. 1. 4

I. 1. 5

I. 2. 1

I. 2. 2

I. 2. 3

I. 3. 4

I. 5. 2

I. 5. 3

I. 5. 5

I. 7. 5

I. 7. 8

I. 11. 1

I. 11. 2, 3

I. 11. 4

I. 12. 3

I. 12. 7

I. 12. 8

I. 12. 9

I. 12. 10

I. 12. 11

I. 12. 12

I. 13. 1

I. 13. 10

I. 14. 1

I. 14. 2

I. 14. 7

I. 14. 9

I. 15. 7

I. 22. 8

I. 24. 9

I. 24. 10

I. 24. 12

I. 25. 13

I. 25. 14

I. 26. 1

I. 27. 3

I. 30. 7

I. 30. 11

I. 31. 2

I. 33. 1

I. 35. 2

I. 42. 7

I. 42. 10

I. 43. 7

I. 59. 5

I. 61. 9

I. 62. 6

I. 63. 6

Appendix: XXVI
 Figures of speech detected
 by Dargamanda in the
 Minutes of the Prg-Veda

| <u>1. Rūpaka</u> | | | |
|------------------|----------|------------|------------|
| I. 1.14.20 | I. 7.2 | I. 2.8 | I. 2.8 |
| I. 1.14.22 | I. 7.8 | I. 2.4.8 | I. 2.4.8 |
| I. 1.14.24 | I. 11.1 | I. 2.4.10 | I. 2.4.10 |
| I. 1.14.26 | I. 11.2 | I. 2.4.12 | I. 2.4.12 |
| I. 1.14.30 | I. 11.4 | I. 2.2.13 | I. 2.2.13 |
| | I. 11.4 | I. 2.2.14 | I. 2.2.14 |
| | I. 12.3 | I. 2.4.1 | I. 2.4.1 |
| | I. 12.11 | I. 2.7.3 | I. 2.7.3 |
| | I. 12.8 | I. 2.10.7 | I. 2.10.7 |
| | I. 12.9 | I. 2.10.11 | I. 2.10.11 |
| | I. 12.10 | I. 2.11.15 | I. 2.11.15 |
| | I. 12.11 | I. 2.13.13 | I. 2.13.13 |
| | I. 12.12 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.13 | I. 2.14.10 | I. 2.14.10 |
| | I. 12.14 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.15 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.16 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.17 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.18 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.19 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.20 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.21 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.22 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.23 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.24 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.25 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.26 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.27 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.28 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.29 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.30 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.31 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.32 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.33 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.34 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.35 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.36 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.37 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.38 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.39 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.40 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.41 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.42 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.43 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.44 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.45 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.46 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.47 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.48 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.49 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.50 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.51 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.52 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.53 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.54 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.55 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.56 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.57 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.58 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.59 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.60 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.61 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.62 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.63 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.64 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.65 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.66 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.67 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.68 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.69 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.70 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.71 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.72 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.73 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.74 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.75 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.76 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.77 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.78 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.79 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.80 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.81 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.82 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.83 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.84 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.85 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.86 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.87 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.88 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.89 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.90 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.91 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.92 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.93 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.94 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.95 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.96 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.97 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.98 | I. 2.14.1 | I. 2.14.1 |
| | I. 12.99 | I. 2.14.1 | I. 2.14.1 |
| | I. 13.00 | I. 2.14.1 | I. 2.14.1 |

I. 67. 4
 I. 67. 5
 I. 68. 1
 I. 68. 3
 I. 70. 1
 I. 70. 2
 I. 70. 4.
 I. 79. 7
 I. 91. 1
 I. 91. 2
 I. 91. 5
 I. 91. 6
 I. 91. 7
 I. 91. 8
 I. 91. 10
 I. 91. 11
 I. 91. 12
 I. 91. 14
 I. 91. 18
 I. 91. 19
 I. 91. 20
 I. 94. 4
 I. 94. 5
 I. 94. 6
 I. 94. 7

I. 94. 13
 I. 94. 15
 I. 95. 11
 I. 98. 2
 I. 101. 3
 I. 102. 2
 I. 108. 9
 II. 12. 9

3. Śleṣa and
Upamā

I. 9. 1
 I. 10. 7 (Z)¹
 I. 22. 7
 I. 24. 8 (~~Z~~)
 I. 24. 12 (Z)²
 I. 25. 12 (Z)²
 I. 35. 4 (v. Z)²
 I. 56. 1
 I. 57. 2 (v. Z)
 I. 61. 10
 I. 68. 5
 I. 69. 1
 I. 69. 5 (Z)
 I. 70. 6
 I. 71. 1
 I. 80. 6 (Z)
 I. 89. 5 (Z)

I. 91. 3
 I. 91. 13
 I. 94. 8 (Z)
 I. 94. 10
 I. 105. 7
 I. 121. 13 (Z)

4. Luptopama

I. 2. 7
 I. 4. 8
 I. 5. 8
 I. 7. 2
 I. 8. 9
 I. 10. 3
 I. 10. 4
 I. 11. 6
 I. 12. 2
 I. 13. 12
 I. 21. 3
 I. 26. 8
 I. 37. 7
 I. 38. 3
 I. 80. 2
 I. 109. 1
 I. 110. 1
 I. 110. 7
 I. 117. 11

1. Z = Luptopamā.

2. v. Z = vācaka Luptopamā.

8. 1P. I
 81. 1P. I
 (58. 1P. I
 41. 1P. I
 7. 201. I
 (58. 1P. I

| | | |
|----|-----|----|
| 21 | 4P | I |
| 21 | 4P | I |
| 11 | 2P | I |
| W | 8P | I |
| E | 101 | I |
| A | 801 | I |
| P | 801 | I |
| P | 51 | II |

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| 4. 72 | I |
| 5. 72 | I |
| 6. 72 | I |
| 7. 72 | I |
| 8. 72 | I |
| 9. 72 | I |
| 10. 72 | I |
| 11. 72 | I |
| 12. 72 | I |
| 13. 72 | I |
| 14. 72 | I |
| 15. 72 | I |
| 16. 72 | I |
| 17. 72 | I |
| 18. 72 | I |
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| 20. 72 | I |
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| 36. 72 | I |
| 37. 72 | I |
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| 92. 72 | I |
| 93. 72 | I |
| 94. 72 | I |
| 95. 72 | I |
| 96. 72 | I |
| 97. 72 | I |
| 98. 72 | I |
| 99. 72 | I |
| 100. 72 | I |

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| 11.6 | I |
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bro and 2.8
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| 97 | IP | I |
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| 100 | IP | I |

I. 117. 20
 I. 117. 21
 I. 119. 9
 I. 119. 10
 I. 121. 1
 I. 121. 10

5. Vāca Kalupto-
pamā and
Lupto pamā.

I. 32. 5
 I. 32. 8
 I. 32. 11

6. Purno pamā.
 I. 27. 10

7. Vāca Kalupto-
pamā.

I. 15. 9
 I. 15. 1
 I. 22. 6
 I. 22. 12
 I. 23. 7
 I. 23. 16
 I. 23. 20
 I. 24. 4
 I. 25. 10

I. 15. 20
 I. 26. 3
 I. 26. 6
 I. 26. 10
 I. 27. 6
 I. 28. 6
 I. 29. 5
 I. 29. 6
 I. 30. 13
 I. 32. 7
 I. 32. 10
 I. 32. 13
 I. 33. 3
 I. 33. 4
 I. 33. 8
 I. 33. 9
 I. 33. 10
 I. 33. 11
 I. 33. 12
 I. 33. 13
 I. 33. 14
 I. 33. 15
 I. 35. 3
 I. 35. 7
 I. 35. 8

I. 35. 9
 I. 35. 10
 I. 36. 1
 I. 36. 3
 I. 36. 6
 I. 36. 17
 I. 37. 10
 I. 37. 11
 I. 38. 15
 I. 39. 1²
 I. 39. 3
 I. 44. 3
 I. 44. 4
 I. 46. 1
 I. 46. 6
 I. 47. 1
 I. 47. 2
 I. 47. 3
 I. 47. 4
 I. 48. 1
 I. 48. 2
 I. 48. 8
 I. 48. 9
 I. 48. 10
 I. 48. 12
 I. 48. 13
 I. 48. 15
 I. 48. 16
 I. 49. 2

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I. 50.8
 I. 50.9
 I. 50.11
 I. 50.12
 I. 50.13
 I. 51.1
 I. 51.3
 I. 51.10
 I. 51.11
 I. 51.13
 I. 52.1
 I. 52.2
 I. 52.5
 I. 52.6
 I. 52.7
 I. 52.8
 I. 52.10
 I. 53.2
 I. 53.7
 I. 54.4
 I. 54.5
 I. 54.7
 I. 54.10
 I. 55.1
 I. 55.5
 I. 55.6

I. 55.7
 I. 55.8
 I. 56.3
 I. 56.4
 I. 56.5
 I. 56.6
 I. 57.6
 I. 58.2
 I. 59.6
 I. 61.3
 I. 61.7
 I. 61.8
 I. 61.11
 I. 61.12
 I. 61.13;¹⁴
~~I. 61.14~~
 I. 61.15
 I. 62.1
 I. 62.3
 I. 62.4
 I. 62.5
 I. 62.7
 I. 62.8
 I. 63.1
 I. 63.5
 I. 63.8
 I. 64.13
 I. 65.2
 I. 65.3

I. 67.2
 I. 67.3
 I. 70.3
 I. 71.2
 I. 71.5
 I. 71.6
 I. 71.8
 I. 72.5
 I. 72.8
 I. 72.9
 I. 73.5
 I. 73.6
 I. 74.1
 I. 74.2
 I. 74.4
 I. 74.5
 I. 74.7
 I. 74.8
 I. 75.2
 I. 76.3
 I. 76.4
 I. 77.1
 I. 78.5
 I. 79.4
 I. 79.5
 I. 79.6
 I. 79.12
 I. 80.3
 I. 80.4
 I. 80.5
 I. 80.10
 I. 80.11

Z. 80.12
 I. 80.14
 I. 80.16
 I. 82.3
 I. 83.3
 I. 83.4
 I. 83.5
 I. 84.3
 I. 84.10
 I. 84.13
 I. 84.14
 I. 84.15
 I. 84.20
 I. 85.9
 I. 85.10
 I. 85.11
 I. 86.1
 I. 86.2
 I. 86.6
 I. 89.7
 I. 90.1
 I. 90.7
 I. 91.21
 I. 92.7
 I. 92.9
 I. 92.11
 I. 92.15
 I. 92.16
 I. 93.12
 I. 94.1
 I. 94.2

Z. 94.14
 I. 95.2
 I. 96.4
 I. 96.5
 I. 100.1
 I. 100.6
 I. 101.4
 I. 102.7⁸
 I. 103.4
 I. 103.5
 I. 103.8
 I. 105.2
 I. 105.10
 I. 105.11
 I. 105.12
 I. 106.2
 I. 106.3
 I. 109.6
 I. 109.7
 I. 109.8
 I. 112.1
 I. 112.4
 I. 112.25
 I. 113.2
 I. 113.3
 I. 113.4
 I. 113.6
 I. 113.8
 I. 113.9
 I. 113.10
 I. 113.12
 I. 113.13
 I. 113.14

I. 113.15
 I. 113.16
 I. 113.17
 I. 113.19
 I. 113.20
 I. 116.20
 I. 116.21
 I. 117.1
 I. 119.5
 I. 119.6
 I. 120.6
 I. 121.2
 I. 121.3
 I. 121.7
 I. 121.8
 I. 121.9
 I. 121.11
 I. 122.3
 I. 122.4
 I. 122.6
 I. 122.7
 I. 122.12
 I. 123.1-7;9
 I. 123.12;13
 I. 124.2;3;5;
 I. 124.6;11;13;
 I. 125.4;5;
 I. 126.3
 I. 127.1;5;
 I. 128.2-5
 I. 129.3;4;7;11;
 I. 130.7
 I. 131.1;3-6;

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|-----------------------|----------------------------|-----------------------|
| I. 132. 3; 6; | I. 164. 1; 3; 9; 27; | II. 5. 1; 7; |
| I. 133. 1-2; | 28; 33; 40; 41; | II. 6. 1; 3; 5; 6; |
| I. 134. 1-2; 4; | 44; 47; 49; 52; | II. 7. 3; 4; 6; |
| I. 135. 2-4; | I. 165. 1; 3; 4; 7; | II. 8. 2; 3; 5; 6; |
| I. 136. 2; 3; 6; 7; | 8; 10-13; | II. 9. 2; 4; 6; |
| I. 137. 1-2; | I. 167. 2; 10; | II. 10. 4; 5; |
| I. 138. 4; | I. 168. 1; 4; 9; | II. 11. 2; 4-6; 8-10; |
| I. 139. 2; 9; 10; | I. 169. 8; | 14; 15; 18; 20; |
| I. 140. 2; 4; 7; 9; | I. 171. 1; 3; | II. 14. 5; 7; |
| I. 141. 2; 3; | I. 172. 1; 2; | II. 15. 1; 4; 7; 8; |
| I. 142. 1; 8; 9; 11; | I. 173. 5; 8; | II. 16. 4; |
| I. 143. 1; | I. 174. 4; 5; | II. 17. 4; 5; 6; |
| I. 144. 2; 4; 5; | I. 175. 4; 5; | II. 19. 9; |
| I. 145. 5; | I. 176. 3; | II. 20. 7; |
| I. 146. 1-4; | I. 177. 1; 5; | II. 21. 3; 6; |
| I. 149. 4; | I. 178. 2; | II. 23. 3; |
| I. 150. 3; | I. 179. 1; | II. 24. 1; 3-5; 9; |
| I. 152. 5-6; | I. 181. 5; 6; | II. 27. 1; 8; 15; |
| I. 153. 4; | I. 182. 8; | II. 28. 1; 4; 5; 11; |
| I. 154. 6; | I. 184. 1; | II. 29. 1; |
| I. 155. 2; 4; | I. 185. 2; 4-6; | II. 30. 5; |
| I. 156. 4; | 8-10; | II. 31. 1; 3-5; |
| I. 157. 5; | I. 186. 6; 10; | II. 32. 4; |
| I. 158. 4; | I. 188. 1; 3; 6; 9-11; | II. 33. 13; |
| I. 159. 5; | I. 189. 2; 3; 8; | II. 34. 11; |
| I. 160. 5; | I. 191. 4; 6; 8; 9; | II. 35. 4; 9; 12; |
| I. 161. 6; 7; 10; 14; | 13; | II. 36. 1; 2; 6; |
| I. 162. 2; 2; | II. 1. 6; 9-14; 16; | II. 37. 1-4; 6; |
| I. 163. 1; 6; | II. 2. 6; | II. 38. 2; 8; |
| | II. 3. 1; 2; 4; 5; 10; 11; | II. 41. 2; 12; 18; |
| | | II. 42. 2; |
| | | II. 43. 1; 3; |

* m = many.

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| III. 1. 1; 2; 3; 8-10; | III. 34. 1; 3; 4; | IV. 5. 1; 4; |
| III. 2. 2; 3; 4; 5-7; | III. 35. 4; 8-10; 11; | IV. 6. 5; 9; |
| III. 3. 1; 2; 3; 5; 6; | III. 36. 7; 11; | IV. 7. 4; |
| III. 4. 1; 11; | III. 37. 1; 2; 5; | IV. 11. 1; |
| III. 5. 1-4; 6; 7; 9; | III. 38. 5; 9; | IV. 12. 3; |
| III. 6. 4; 5; 7; | III. 39. 2; 5; 9; | IV. 13. 1; |
| III. 7. 2; 3; 9; 10; | III. 40. 7; | IV. 14. 1-3; |
| III. 8. 1; 3; 5; 6; 8; 11; | III. 41. 2; | IV. 15. 1; 3; 7; |
| III. 9. 7; 8; | III. 42. 3; | IV. 16. 5; 7; 8; |
| III. 10. 2; 4; 6; 7; | III. 43. 2; 4; 6-8; | IV. 17. 3; 7; 8; |
| III. 11. 1-3; 5; 6; | III. 44. 1-3; 5; | IV. 18. 2; 3; 5; 8; |
| III. 12. 4; 5; 7; 8; | III. 45. 2; | IV. 19. 3; 5; 8; 9; |
| III. 13. 1; 5; | III. 46. 3; | IV. 20. 9; |
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Appendix ~~XXVII~~ XXVIIList of Authorities accepted
by Dayānanda.

See

- i. Rg-Vedādi-Bhāṣya-Bhūmikā (SM) , PP. 347
- 352.
- ii. (SS), PP. 601-
606.

THE HISTORY OF THE

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APPENDIX XVIII.

and Derivations
Etymologies of Important words given by
Dayananda in the RBB. and SP.

a. Etymologies found in the RBB.

| Chapter | Page | Word | Etymology and Derivation. |
|------------------|------|------------------------|---|
| वेदोत्पत्तिविषयः | 11 | सर्वहुतः | (वेदः) सर्वहुतः सर्वमनुष्यैर्होतुमा-
दतुं ग्रहीतुं योग्याः सन्त्यतः। |
| | | विष्णुः | वेवेहि व्याप्नोति चाचां जगत् स
विष्णुः पद्मेश्वरः १।* |
| | 12 | स्कम्भम् | जगद्धाकम् १ 2 |
| | 25 | वेदः | 'विद्' ज्ञाने, 'विद्' सत्तायाम्, 'विद्' लाभे 'विद्' विचारणे एतेभ्यो हलश्चेति सत्रेण कणधिकाणकाकयोर्घञ् प्रत्ययेकृते वेदशब्दः साध्यते।
विदन्ति जानन्ति, विद्यन्ते भवन्ति, विदन्ति विन्दते स्मभन्ते, विन्दते, विचारयन्ति सर्वे मनुष्याः सर्वाः सत्ताविया यै र्येषां वा, तस्या विद्वांसश्च भवन्ति ते वेदः।
'श्रु' श्रवणे, श्रुत्यस्माद्भूतोः कणकाके क्तिन् प्रत्ययेकृते श्रुतिशब्दो व्युत्पद्यते। आदि-
ह्यहिमाभ्याश्च पर्यस्ते ऋणादीभ्यः सर्वाः सत्तावियाः श्रुयन्तेऽनया सा श्रुतिः।
कृणाति वेदद्वयोपदिशति सत्यानर्थान् स गुरुः १ 6
सर्वज्ञः १ 7
यः सर्वेषां ममसाग्रीषी साक्षी ज्ञातास्ति।
सर्वेषामुपरी विान्नानः १ 10 |
| | | श्रुतिः | |
| वेदगानित्यै | 43 | गुरुः | |
| विचारः | 47 | कविः
मनीषी
परीशू | |

* 1 W. III 39.

2 f. ✓ स्कम्भि प्रतिबन्धे।

3 P. III. 3. 129.

4. P. T. विदन्ते

5 By 'श्रु' ज्ञाने स्तुभ्यः कणे 'Vartika on P. III, 3. 94.

6 W. I. 24.

7 W. IV. 139.

8 उपरि + श्रू

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| वेदानां
नित्यत्व
विचारः | 47 | स्वयंभूः | यो निमित्तोपादान सत्कारणत्रय रहितः
स एव सर्वेषां पिता, न ह्यस्य कश्चित्
जनकः स्व सामर्थ्येन सहैव वर्तमानोऽ
स्ति । |
| | | सामान्यः | प्रजाध्यः * 1 |
| | 51 | विभुः | प्राप्तिश्चलः संयोग वियोगाभ्यां पृथग्भूतो
विभुरस्ति । |
| वेदविषय
विचारः | 56 | पदम् | पदनीयं सर्वोत्तमोपायैर्मेनुष्यैः प्रापणीयं
मेक्षाव्यग्रास्ति, ततः । * 2 |
| | | आततम् | आत्ममन्तात् तत् विस्तृतं, यद् देश-
काल तत्तु परिच्छिद्य रहितमस्ति । |
| | 57 | प्रजापतिः | प्रजापतिरिति ब्रह्मणो नामास्ति प्रजा-
पालकत्वात् । |
| | | संरणः | सर्व प्राणिभ्योऽत्यन्तं सुखं दत्तवान्
सन् । |
| | | षोडशी | येन षोडशकला जगति रचितास्ता
विद्यन्ते यस्मिन् यस्य वा तस्मात्
स षोडशीत्युच्यते । |
| | | अक्षरम् | यत्न क्षीयते कदाचिद्यच्चरत्वात्
जगदश्नुते व्याप्नोति तद् ब्रह्मैवास्तीति
विज्ञेयम् । |
| | 67 | शब्दः | शब्दयते प्रत्याययते दृष्टोऽदृष्टश्चार्थो
येन स शब्दः । |
| | 69 | अर्थोपपत्तिः | अर्थोदापद्यते सार्थोपपत्तिः । |
| | | सम्भवः | सम्भवति येन यस्मिन् वा स सम्भवः । |
| | | नाशः | नाशो भवतीत्युपचर्यते । चक्षुषा दर्शना-
भावात् । 'णश' अदर्शने अस्माद् घञ्
प्रत्यये कृते नाश इति शब्दः सिध्य-
ति । |
| | 70 | त्रयसिः | त्रयसिरीश्वरः सर्वेश्वर । |
| | | त्रयचः | यातिर्विद्वांसः सर्वाः सत्ये विद्याः
स्तुवन्नि प्रकाशयन्ति त्रयच स्तुताविति
धात्वर्थयोगात् । |

* 1 for. /मासाने preceded by सम् by P. III. 3. 106.

* 2 for. /यद् गतौ by P. III. 3. 125. See yv. B.B. P. 512.

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| वेदविषय
विचारः | 81 | यावत् | यत्त्वस्वत्वनिवृत्तिपूर्वकं पास्वलोत्पादनं
तद्वर्गं भवति । |
| | | द्युस्थानः | द्यौः किरण आदित्यश्मशः प्राण
सूर्यादयो वा स्थानं स्थित्यर्थं यस्य
सं द्युस्थानः । |
| | 82 | देवता | अत्र देवशब्देन तनः धमूनि श्रोत्रादि-
गोन्द्रियाणि गृह्यन्ते, तेषां शब्दस्पर्श-
रूपरसगन्धानां सत्तासत्यययोश्चार्थानां
द्योतकत्वात् तान्यापि देवाः । यो देवः
सा देवता, देवात् तलित्यनेन
सूत्रेण स्वार्थे तत् लिखितान् । |
| | 83 | प्रत्यङ्गानि | अङ्गं गङ्गं प्रत्यङ्गानि H2 |
| | | कर्मजन्मानः | यतः कर्मणा जायन्ते तस्मात्कर्म |
| | | जन्मानः | जन्मानः । |
| | | आत्मजन्मानः | यत आत्मन ईशवास्य सामर्थ्याज्जाता |
| | | | तस्मादात्मजन्मानश्च सन्ति । |
| | 84 | रूपः | रूपणाधिकारणम् । |
| | 97 | हिण्यगर्भः | ज्योतिर्विज्ञानं गर्भः स्वरूपं यस्य
स हिण्यगर्भः । एवं च ज्योति-
रिण्यं प्रकाशो, ज्योतिरमृतं
मोक्षो, ज्योतिरादित्यादयः केशाः
प्रकाशका लोकाश्च यशः सत्कीर्ति-
र्धन्यवादश्च, ज्योतिरात्मा जीवश्च,
ज्योतिरिन्द्रः सूर्योऽग्निश्चैतत्सर्वं
हिण्याण्यं गर्भे सामर्थ्यं यस्य स
हिण्यगर्भः । पाप्मेश्वरः । |
| | 101 | ह्रन्दः | अविद्यादिदुःखानां त्रिवाणात्सर्वैरा-
च्छानाच्छन्दो वेदः । तथा च वेद-
रादेश्च ह्रन्दः इत्यौणादिकं सूत्रम् । ॥ ३ ॥
चदि आल्हादने दीप्तौ चेत्यस्माद्भातो
सुन्प्रत्यये पो चकास्य ह्रकापदेशो
च कृते 'ह्रन्दस' इति शब्दो भवति ।
वेदाध्ययनेन सर्वे विद्याप्राप्तिर्भगुसा
आह्लादी भवति, सर्वार्थे ज्ञाता चातच्छ-
न्दो वेदः । |

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| वेद विषय
विचारः | 102 | मन्त्राः | मन्त्रि गुप्त परिभाषणे, अस्माद्भूलश्चेति सन्नेन * ¹ घञ् प्रत्यये कृते मन्त्राशब्द-
स्ये सिद्धिर्जायते। गुप्तानां पदार्थानां प्राप्तिं
यस्मिन् वर्तते स मन्त्रो वेदः। तदवयवा
नाम नेकार्थानामपि मन्त्र संज्ञा भवति,
तेषां तदर्थवत्त्वात्। तथा/मन् ज्ञाने
अस्माद्भूतोः सर्वे ध्यातुष्यः घृन् इत्युणा-
-दि सन्नेन + ² घृन् प्रत्यये कृते मन्त्र-
प्राप्तौ व्युत्पद्यते। मन्पन्ते ज्ञापन्ते
सर्वे मन्बुधैः सत्याः पदार्था येन
यस्मिन् वा स मन्त्रो वेदः। तदवयवा
अग्निमिलि पुरो हितमित्यादयो मन्त्रा
गृह्यन्ते। |
| | | श्रुतिः | श्रुयन्ते वा सकला विद्या यथा सा
श्रुति वेदी मन्त्राश्च श्रुतयः। |
| | | निगमः | निगच्छन्ति निवर्ती जानन्ति प्राप्तवन्ति
वा सर्वा विद्या यस्मिन् स निगमो वेदो
मन्त्रश्चेति। |
| वेद संज्ञा
विचार विषयः | 104 | कूर्मः | प्राणस्य कूर्मः कश्चापश्च संज्ञास्ति।
शीतस्य नाभौ तस्य कूर्माकाणवस्थितेः |
| ब्रह्मविद्या
विषयः | 113 | ईशानः
पूषा | ईहेऽसमीशानः सर्वजगत्कर्ता।
पुष्टिकर्ता |
| | | वेदसम्पत्तये | वेदसां विद्या सुवर्णदिनां धनानां
वृद्धे वर्धनाय। |
| | | अदब्धः | अबलसः। ¹³ |
| | 115 | यक्ष्मः | सर्वं मनुष्यैः पूज्यम् |
| | 116 | सहः | यतः सर्वं सहते तस्मात्स एवैष सहोऽ-
स्ति। |
| | | एकवृत्तः | एकेन चेतनमन्त्रेण वस्तुनैव वर्तते। |
| | | एकवृत्तेः | एकवृत्तेः एकवृत्तेः एकवृत्तेः एकवृत्तेः |
| वेदोक्तार्थ
विषयः | 121 | आकूतिः | आकूतिर्यवसाय उत्साह आपत्तीतिर्वा। |
| | 122 | चीः | शुभ गुणान् शीघ्रं चाप्येदिति धाण-
वती वृत्तिर्चीः। |
| | | मुसहासी | मुसहासेन स्वसति सम्पक् सुतोन्नतिः |

x1 P. III. 3. 121.

+2 W. IV. 159.

√3 See P. A. 419 infra supra

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| वेदोक्त धर्म विषयः | 136 | सहः | सुख दुःख हात्रि लाभादि क्लेश प्रदवर्तमान प्राप्तावपि तर्ष शोका कारणं, तन्निवारणार्थं पक्षप्रयत्नानुष्ठानं च सहनम् । |
| सृष्टिविद्या विषयः | 150 | पुरुषः | पुरि सर्वस्मिन् संसारेऽभि व्याप्य सिद्धति वर्तत इति यः स्वयं पणेश्वर इदं सर्वं जगत् स्व- स्तूपेण पूषति व्याप्नोति तस्मात्स पुरुषः । यो जीवत्याप्यन्त मध्येऽव्याप्य पूषति तिष्ठति स पुरुषः । |
| | 152 | ईशानः | ईषण शीलः । |
| | 154 | विष्णुः | स पुरुष [यः] एतद् द्विविधं जगत् वि- विधतया सुसुतीया सर्वात्मतयाऽञ्चति । |
| | 155 | विाट् | ब्रह्माण्ड शरीरः, सूर्यचन्द्रनेत्रो वायुप्राणः, पृथिवीपाद इत्याद्यलंकालक्षण लक्षितो हि सर्व शरीराणां समष्टि देहो, विविधैः पदार्थैः एतज्ज्ञानं सन् विाट् पृष्ठु सेचने धातुः, पर्वन्ति सिञ्चन्ति क्षुन्ति कृत्यादिकाकमना- दि नस्तु यस्मिंस्तत् पृषत् । पृषदिति भक्षयान्तोपलक्षणम् । |
| | 156 | पृषत् | वायु सहचरितान् । |
| | 157 | उभयादतः | उभयतो दन्ता येषां ते उभयादतः । |
| | 158 | व्येदधुः | विविध सामर्थ्यं कथनेनादधु (पौ) दने क- विधं तस्य व्याख्यातं कृतवन्तः, कुर्वन्ति, करिष्यन्ति च । |
| | 164 | द्युस्थानः | प्रकाशमयः पणेश्वरः स्थातं स्थित्यर्थं यस्य सः । |
| | 170 | इच्छन् | इच्छन् सन् । |
| पृथिव्यादिलेख भ्रमणविषयः | 174 | गौः | गच्छति प्रतिक्षणं भ्रमति या सा गौः पृथिवी यद् दूरं गता, दूरं दूरं सूर्याद् गच्छतीति । |
| आकर्षणानु- कर्षणविषयः | 176 | हृत् | आकर्षण प्रकाशन हाण शीलो बल पराक्रा- गुणावश्वौ किणो वो |
| | 177 | माहतीः | माण्यप्राणो मलप्रधाना वा । |
| | 178 | धिषणो | ध्याण कर्त्रौ । |
| | 179 | आकृष्योत | आकर्षण गुणेन एतज्ज्ञानादौ व्यवहार साध्यक ज्ञान तेजो रूपेण एतेन । |

x1 विविध + सुषु + अञ्च = वि + सु + अञ्च = विश्वञ्च ।

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| गणितविद्या
विषयः | 187 | प्रतिमा | प्रतिमीयेतऽनयामा प्रतिमा, यया परिमाणं
क्रियते। परिमाणं कर्ता। |
| | | आज्यम् | ज्ञातव्यं द्युततत्सा धृतम्। सर्वं द्युतवनिवाक
मानन्देन स्निग्धं सा धृतं च। |
| ईशास्तुति... | 189 | सहः | सहनशील। सुखदुःखेति सहनम्। |
| | | मध्यना | मध्यं पदं विज्ञानादि मध्यं चतुर्विधं विद्यते
यस्मिन् स मध्यना। |
| | 192 | प्रतिष्करो | प्रतिष्ठा मानाय पाङ्मुलतया पाजय-
काणाय च। |
| | 193 | दूरं गतम् | दूरं गतं शीलम्। |
| उपासनाविषयः | | मनः | मनश्च शीलं सत्। |
| | 196 | विष्णुः | वे वेष्टि व्याप्रेति सर्वं जगत्सविष्णुश्च। |
| | | मनः | मनश्च ज्ञानम्। |
| | 201 | कवयः | विद्वंसः क्रान्तदृष्टानां क्रान्तं प्रज्ञा वा। |
| | 202 | धीराः | ध्यानवन्तो योगिनः। |
| | | युगानि | योगयुक्तानि कर्माणि। |
| | | शृण्वः | शृण्वः सर्वलोकेश्वरान्यः। |
| | | समाः | शान्त्यादिगुणपराः। |
| | 205 | अम्भः | व्यापकं, शान्तस्वरूपं जलवत्प्राणस्या-
पि प्राणम्। अम्भश्चाप्स्वधातोः सुन् |
| | | सुभ्रूः | प्रथमान्तस्यार्धं प्रयोगः।
सुभ्रूतया सर्वेषु पदार्थेषु प्रवर्तते सुभ्रूः। |
| नौविमानादि
विद्या विषयः | | व्यचः | विविधतया सर्वं जगज्ज्ञानाति। |
| | | लोकः | लोक्यते सर्वं जगत्लोक्यते सर्वं वा। |
| | 207 | अरुघम् | अहिंसकं करुणामयम्। अरुघं हिंसायाम्
[इत्यास्माद्व्यतोः नृत्पूर्वात् सिच्यति] |
| | | रोचनाः | रुचिमया। रुचिकाः रुचिमेव। |
| | 243 | तुग्रः | तुजि हिंसाबलाद्यनतिकेतेषु, अस्माद्वा-
तो रौणादिके एकं प्रत्यये कृते तुग्र-
इति पदं जायते। यः कश्चिद्दधना-
पिलायी प्रवेत सः। |
| | | पुत्र्युम् | पालनभोगमर्थं चनादिपदार्थं भोग-
मिच्छन् विजयं च। |
| | | अन्तर्दिक्ष-
शुद्धिः | अन्तर्दिक्षं प्रतिगन्तृभिर्विमानाण्य-
यानैः। |
| | 244 | अपोदकादिः | अपगतं दूरीकृतं जललेपो यासां ता
अपोदका नावः अर्थात् सचिकूनाः।
ताभिः। |

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| ता विद्या
मूलम् | 241 | पतञ्जैः | प्रतिपत्तिं वेगेन गन्तव्यम्। |
| | | तथैः | तन्मयि साधनैः। |
| | 242 | समुद्रे | समुद्रवन्त्यापो यस्मिन् तस्मिन् जलेन पूर्णः,
अन्तरिक्षे वा। |
| | | दानम् | दानयोग्यं सुलभाकृत्वात् पोषकं च। |
| | | कीर्तनम् | कीर्तनीयमत्यन्तं प्रशंसनीयम्। |
| | | नाज्जी | वेगवान्। |
| | | पैद्यः | यो यान् शीघ्रं वेगेन गन्तव्यमस्ति। |
| | | सदमित् | यः सदैव वेगम् इत् एति प्राप्नोतीति इति
शब्दोऽस्ति। |
| | 251 | तीर्थैः | तृणैः |
| | 252 | सुपणैः | शोभनं पत्रं शीलाः |
| पुनर्जन्त
विषयः | 253 | निधानम् | निश्चितं धानम्। |
| | 254 | अभियुग्मम् | प्राप्तं विद्युत्प्रकाशम्। |
| | | दुष्टम् | दुस्तम्। |
| | | शय्यैः | पुनः पुनर्हेतुना प्रेरणं गुणैर्भुक्तम्। |
| | | पेद्वे | पामोत्तमव्यवहारं सिद्धिं प्रलम्बम्। |
| | 258 | असुनीति | असुखः प्राणा नीयन्ते येन सोऽसुनीतिसु
तत्सम्बुद्धौ हे असुनीते ईश्वर। |
| | 260 | वैश्वानरः | यः सकलस्य ज्ञातो नमनकर्त्ता। |
| | | अदृष्टः | दम्भादि दोष इति। |
| | 261 | जादयि | वृद्धावस्थां [प्राप्तः] × 1 |
| | 270 | शयुजा | शयनस्थानम्। |
| विनाह विषयः
नियोग विषयः | 271 | अद्वैतम् | देवा सेविके |
| | | अप्रीतिम् | विनाहितं पतिं सेविके |
| | 272 | वायुकेशम् | वायुवद्भुतं प्रचोणं [केशम्] विदितं सर्वं
व्यवहारम्... केशस्सूर्यश्मशस्तद्वत् सत्यं
न्यायप्रकाशकान्। |
| | 273 | बाहुश्रमा | बलवीर्यश्रमा। |
| | | हस्ताश्रमा | उग्रहणदानश्रमा। |
| | | कताः | अत्यन्तानन्दयुक्तः |
| | 287 | प्रमृणन्तम् | प्रकृष्टतया हिंसन्तम्। |
| | 295 | महाधनः | महान् धनानि प्राप्तानि प्रवर्ति यस्मिन् स
महाधनः संपन्नः। |
| | | इष्यः | शस्त्रास्त्रक्षेपेण कुशलः। |
| | | महाधनः | महान् भूजलान्तरिक्षगतायथा यथेति। |
| राजप्रजापति
विषयः | | | |
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| × 1 जात (५. √ ३६ वयो हस्तौ) + √ ३६ (५. √ ३६) | | | |

वर्णाश्रम विषयः 290 वर्णाः वर्णीयो वर्णितुमर्हो गुण कर्माणि च
इष्टा यथायोग्यं त्रियन्ते ये वे वर्णाः।
300 ब्रह्मचरि ब्रह्मणि वेदे चरितुं शीलं यस्य
स ब्रह्मचरि।

ज्ञानप्रस्य विषयः 311 मुनिः मननशीलः।

पञ्चमहायज्ञः 314 हव्यवाहः हव्यं द्रव्यं देशान्तं वहति प्रापय-
तीति हव्यवाहः, तद्।
गृहीतुं योग्यं शुभं गुणमयं
विज्ञानं हव्यं, तद्वहति प्रापय-
तीति तद्।

319 अग्निहोत्रम् अग्नये परमेश्वराय, जल वायु
शुद्धिकरणाय च, होत्रं हवनं
दानं यस्मिन् कर्माणि क्रियते
तस्मिन् होत्रम्।

पितृयज्ञः 320 तर्पणम् येन कर्मणा विदुषो देवानृषीन् पितृश्च
तर्पयन्ति सुखयन्ति तत्तर्पणम्।
आहुतम् यत्तेषां आहुत्या सेवनं क्रियेत तद्वाहुतम्।
323 सोम्यासः सोम गुणाः शान्ताः सोमवक्ष्यादि एव
निष्पादने चतुः।

324 अग्निष्वाताः अग्निः परमेश्वरोऽभ्युदयाय
सुष्ठुतयाऽऽतो गृहीतो यैस्तेऽ-
ग्निष्वाताः, तथा होमकारणार्थं
शिल्पविद्यासिद्धये च श्रौतिकोऽ-
ग्निरातो गृहीतो यैस्ते।

पितरः विज्ञानवन्तः पालकाः।

328 अवृकाः अजात शत्रवः।

329 अङ्गिरसः येऽङ्गेषु सै भूतस्य प्राणाण्यस्य
परमेश्वरस्य ज्ञातारः।

नवगवाः सर्वास्व विद्यासु तम कर्तुं च नवीना
गवो येषाम् ते।

अथर्वीणः अथर्ववेद विद्ये चतुर्वेदविदश्च।

मृगवः परिपक्वज्ञानाः शुद्धाः।

331 सोम्यासः सोम विद्या सम्पादितः।

वासिष्ठाः सर्व विद्यायुक्तं गुणैश्च विशेषेण प्रमाणाः।

सोमपीयाः सोम विद्या एक्षणम्।

बहिषदः ये बहिषि सर्वोत्तमं ब्रह्मणि विद्यायां च
निषण्णस्ते।

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| बलिवैश्वदेव
विधिः | 332 | नपातम् | न विद्यते पातो विनाशो यस्य तन्मोक्ष-
रूपं पदम् । |
| | 334 | अग्निष्वातः | ये अग्निविद्यायुक्ताः
अग्निष्वाताः ये वायुजलभूगर्भादिविद्यानिष्ठाः
असुनीतिम् सत्यन्याययुक्ततामेतां प्राणनीतिम्
स्वाह् स्वयं राजते स्वाह् राजयति वा स
स्वाह् पाप्मेश्वरः । |
| | 336 | नाशसे | नौः प्रशस्येऽनुष्ठातव्ये कर्मणि । |
| | 341 | समिधा | सम्यगिष्यते या सा समिद् तथा
श्रद्धया । |
| | 342 | धन्वन्तये | सर्वरोगनाशक ईश्वरोऽत्र गृह्यते । |
| | | कुर्वै | चितिशक्त्यै |
| | | अनुमत्यै | विद्यापठनावन्तां मतिर्मननं ज्ञानं यस्या-
श्चितिशक्तेः सा अनुमतिः तस्यै । |
| | | स्मिहृते | यः स्रष्टु शोभनमिष्टं सुखं कोटि
स चैश्वर्यः । |
| | 343 | महत् | य ईश्वरो चाणसकलं विश्वं धापयति
चेष्टयति च ते महत् । |
| | | श्रीः | श्रीयते सेव्यते सर्वे जनैस्सा श्रीः । |
| ग्रन्थप्राप्ताय
प्राप्ताय
विषयः | 344 | भद्रकाली | या भद्रकल्याणं सुखकलयति सा
भद्रकाली । |
| | | वास्तुपतिः | वसन्ति सर्वाणि भूतानि यस्मिन्तद्वास
लाकाश्च तत्पतिरित्यत्र । |
| | 346 | त्रात्यः | महोत्तमगुणविशिष्टः सेवनीयः ।
पुरुषोत्तमः विद्वान् * 1 |
| | | अतिथिः | यस्य गन्तव्यगम्योऽनियता तिथिः । |
| | 356 | माता | मानकर्त्री |
| | 358 | गौ | गच्छतीति गौः । |
| | | गोतमः | अतिशयेन गोरीति गोतमश्चक्रे । |
| | | अहल्या | अहर्दिनं लीयतेऽस्यां तस्मात्
रात्रिहल्योच्यते । |
| | 359 | जाह | रात्रे ह जायते । जृषवयोऽहना-
विति चात्पर्योऽभिप्रेतोऽस्ति । |
| | 361 | अञ्ज | व्यक्ताः |
| | | वाय्वा | वत्समिच्छन्तो जावः । |

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| 362 | व्यंसम् | हिनस्कन्धं ह्येदितघनजालम् । |
| 363 | वृत्रम् | वृत्रार्थो वृणोतेः स्वीकणीयः ।
मेघस्य यद्वृत्रत्वमावाकत्वं तद वर्तमान-
त्वाद् वर्धमानत्वाच्च सिद्धमिति विज्ञेयम् । |
| 369 | देवाः | तदेव देवानां देवत्वं यतस्ते दिवि प्रकाशो-
त्तमन्ते । |
| 371 | कूर्मः | पाप्मेश्वरोणेर्दं सकलं जगत् क्रियते
तस्मात्तस्य कूर्म इति संज्ञो । |
| | कश्यपः | पश्यको भवतीति । पश्यतीति पश्यः ।
सर्वजतया सकलं जगद्विजानाति स
पश्यः, पश्य एव नि प्रमत्तयाऽति-
सक्षममपि वस्तु यथार्थं जानात्येवातः
पश्यक इति । |
| | काश्यपः | कश्यपो वै कूर्म इत्यनेन पाप्मेश्वरस्यैव
कश्यप इति नामास्ति । तेनैवैमा सर्वाः
प्रजा उत्पादितास्तस्मात् सर्वा इमाः
प्रजाः काश्यप्य इत्युच्यन्ते । *1 |
| 372 | गायत्री | गयान् प्राणान् त्रायते सा गायत्री । 02 |
| 373 | विष्णुः | वेवोसि विशितः प्रविशेऽस्ति, चाचां
जगत् व्यश्नुते व्याप्नोति वा स विष्णु-
र्निष्कालत्वात् सर्वगत ईश्वरोऽस्ति । |
| | समूहम् | मोहेन सह वर्तमानं ज्ञानवर्जितं जम्बु । 5 |
| 374 | तीर्थानि | यानि सर्व दुष्टेषुः पृथक्कुला जीवेषुः
सर्व सुखानि प्रापयन्ति तानि तीर्थानि
मतानि । दुःख समुद्रात्तापकत्वात्
तीर्थम् । सर्वादीनां तेजस्विनी
गर्भ उत्पत्तिस्थानम् । |
| 382 | हिण्यगर्भः | पालयिता |
| 388 | पतिः | दानयोग्यं, शत्रुसौमलस्य |
| 390 | दीपयन् | प्रापकम् |
| | विषानम् | विविध राज धर्म तक्षणम् |
| | शुक्रम् | आशु सुवकम् *4 |

* 1 See S. B. VII. 5. 5

02. See S. B. XIV, 8. 5. 7.

✓ 3. R. V. II. 23. 15.

* 4 आशु + कम् = शुक्रम् ।

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| पठनपाठन
विषयः | 403 | अद्रम् | मजनीयं सुखम् |
| मास्यकाण
शंकासमा-
हानादि
विषयः | 413 | वसुः | वसत्यस्मिन् सर्वं जगद्वा यत्र
वसति स वसुः परमेश्वरः। |
| | 414 | सप्रथः | यस्य परमेश्वरास्य प्रथः सर्वत्र
व्याप्तः विस्तृतः, सप्रथश्च
प्रकृत्याकाशादिना प्रथेन स्वसामर्थ्येन
वा सह वर्तते स सप्रथः। |
| | | अश्वः | अश्वनुते व्याप्नोति सर्वं जगत्सोऽश्व
ईश्वरः। |

b. Etymologies in the SP.

Chapter Page Word Etymology.

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ओश् अवतीत्योम् ॥

स्वप् आकाशमिव व्यापकत्वात् ॥

ब्रह्म सर्वेभ्यो बृहत्त्वात् ॥

अक्षाद् यः सर्वमश्नुते न क्षाति न विवश्य-
ति तदक्षाद् ॥

साप् यः सूर्याजते स स्वाप् ॥

4 कालगिनी- योऽग्निरिवकालः कलपिता प्रलय-
शब्दः कर्ता स कालागिनीशब्दः ॥

दिग् यः युष् युद्धेषु पदार्थेषु भवे दिग् ॥

सुपर्णः शोभयति पर्णानि पालयति पूर्णानि
कर्माणि वा यस्य सः ॥

गुरुत्मान् यो गुरुत्मा स गरुत्मान् ॥

मातरिश्वा यो मातरिश्वा वायुवि बलवान् स
मातरिश्वा ॥

भूमिः भवन्ति भूतानि यस्या सा भूमिः ॥

विाट् वि उपसर्गं तद् दीप्तौ से क्विप्
प्रत्ययः - विाट् ॥

यो विविधं वाप चाऽचां जगद्वा-
जयति प्रकाशयति स विाट् ॥

5 अग्निः योऽश्नुति अच्यतेऽगत्य ज्ञेत्येति सोऽ
यागग्निः ॥

विश्वः विशन्ति प्रविष्टानि सर्वाण्याकाशादिति
भूतानि यस्मिन् यो वाऽऽकाशादिषु
सर्वेषु भूतेषु प्रविष्टः सः विश्वः
इति ॥

विश प्रवेशने इमं धातु से विश्व
शब्द सिद्ध होता है ।

हिरण्यगर्भः

ज्योतिर्वै हिरण्यं तेजो वै हिरण्यमित्यै-
ते ये शतपथे च ब्राह्मणे यौ हिरण्या-
-र्वा सूर्यादीनां तेजसां गर्भ उत्पत्ति
निमित्तमधिकारणं स हिरण्यगर्भः ॥

वायुः

वा गतिगन्धनयोः इमं धातु से वायु
शब्द सिद्ध होता है । गन्धनं हिंसनम् ।
यो वाति चाऽचाऽज्जागद्वाति बलिनी
बलिम् स वायुः ॥

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| Chapter | Page | Word | Etymology. |
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| I | 5 | तेजः
तेजसम् | (तिज जिज्ञाने) इस धातु से "तेजः" और इस से तद्धित कते से "तेजस" शब्द सिद्ध होता है। |
| | | ईश्वरः | (ईश ऐश्वर्य) इस धातु से "ईश्वर" शब्द सिद्ध होता है "य ईष्टै सर्वैश्वर्यवान् वर्तते स ईश्वरः"। |
| | | आदितिः
आदित्यः | (दो अवबहने) इस धातु से "आदिति" और इस से तद्धित कते से "आदित्य" शब्द सिद्ध होता है "न विद्येत विनाशो यस्य सोऽयमादितिः + आदितिरेव आदि-त्यः"। |
| | | प्रज्ञः
प्राज्ञः | (ज्ञा अन्वेषणे) "प्र" पूर्वक इस धातु से 'प्रज्ञ' और इस से तद्धित कते से 'प्राज्ञ' शब्द सिद्ध होता है। "यः प्रकृष्टतया चाऽचास्यजगतो व्यवहारं जानाति स प्रज्ञः + प्रज्ञ एव प्राज्ञः"। |
| | 6 | मित्रः | (त्रिमिदास्तेहने) इस धातु से औणादिक "क्र" प्रत्यय के होने से "मित्र" शब्द सिद्ध होता है। 'मैद्यति मिह्यति स्निह्यते वा स मित्रः'। |
| | | वरुणः | (वृज् वरणे, वर ईसायात्) इन धातुओं से उणादि "उवृ" प्रत्यय होने से "वरुण" शब्द सिद्ध होता है "यः सर्वान् शिष्टान् मुमुक्षन्धर्मात्मनो वृणोत्यथा वा यः शिष्टैर्मुमुक्षुभिर्धर्मात्मभिर्त्रियते वर्ण्यते वा स वरुणः पामेश्वरः"। अथवा "वरुणो नाम वरः श्रेष्ठः"। त्रिप्त लिखे पामेश्वर सब से श्रेष्ठ है। इसी लिखे उस का नाम "वरुण" है। |
| | | अर्यः
अर्यमा | (अ गति प्रापण्यौ) इस धातु से "यत्" प्रत्यय कते से "अर्य" शब्द सिद्ध होता है और "अर्य" पूर्वक (माङ् माने) इस धातु से 'कनिन्' प्रत्यय होने से "अर्यमा" शब्द सिद्ध होता है "यो ऽर्यान् स्वाप्नितो न्यायाधीशान् मिमीते मान्यान् कोति सोऽर्यमा"। |
| | | इन्द्रः | (इदि पापैश्वर्ये) इस धातु से 'लृ' प्रत्यय कते से "इन्द्र" शब्द सिद्ध होता है "य इन्दति पापैश्वर्यवान् भवति स इन्द्रः पामेश्वरः"। |

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बृहस्पतिः 'बृहत्' शब्द पूर्वक (पा (क्षणे) इस धातु से "उति" प्रत्यय बृहत् के तकार का लोप और सुडागात् होने से "बृहस्पति" शब्द सिद्ध होता है। 'यो बृहतामाकाशादीनां पतिः स्वाप्तिं पालयिता स बृहस्पतिः'।

विष्णुः

(विष्णु व्याप्तौ) इस धातु से "नु" प्रत्यय हो का "विष्णु" शब्द सिद्ध होता है हुआ है।
"वेवेष्टि व्याप्नोति चाऽर्चां जगत् सविष्णुः।

उत्क्रमः

"उत्क्रमन् क्रमः पात्क्रमो यस्य स उत्क्रमः"

ब्रह्म

(नायो ते ब्रह्मणे नमोऽस्तु) (बृह बृहि वृद्धौ) इन धातुओं से 'ब्रह्म' शब्द सिद्ध होता है।

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ईश्वरः

"य ईश्वरेषु सार्ग्येषु पातः श्रेष्ठः स पातेश्वरः"

पातेश्वरः

जो ईश्वरों अर्थात् सार्ग्यों में सार्ग्य, जिस के तुल्य कोई भी न हो उसका नाम पातेश्वर है।

सविता

(पुत्र अग्निषवे, पूङ् प्राणि गर्भ विमोचते इन धातुओं से "सविता" शब्द सिद्ध होता है।
अग्निषवः प्राणि गर्भ विमोचनं चोत्पादयति यश्चार्चां जगत् सुतेति सूते तोत्पादयति स सविता पातेश्वरः।

देवः

(दिनु क्रीडा विजिगीषा व्यवशायुतिस्तति मोदयति स्वप्न कान्ति गतिषु) इस धातु से देव शब्द सिद्ध होता है।

यो दीप्यति क्रीडति स देवः।

विजिगीषते स देवः।

व्यवहस्यति स देवः।

यश्चार्चां जगत् शोतयति... यः स्तूयते सः

देवः।

यो मोदयति स देवः।

यो मादयति स देवः।

यः स्वापयति स देवः।

यः कामयते कामयते वा स देवः।

यो गच्छति गम्यते वा स देवः।

यो क्रीडति गम्यते वा स देवः।

यो गच्छति गम्यते वा स देवः।

यो गच्छति गम्यते वा स देवः।

यो गच्छति गम्यते वा स देवः।

यो गच्छति गम्यते वा स देवः।

यो गच्छति गम्यते वा स देवः।

यो गच्छति गम्यते वा स देवः।

यो गच्छति गम्यते वा स देवः।

यो गच्छति गम्यते वा स देवः।

8

कुबेरः

(कुवि आच्छादने) इस धातु से 'कुबेर' शब्द सिद्ध होता है। "यः सर्वं कुवति स व्याख्या-
च्छादयति स कुबेर जगदीश्वरः।

पृथिवी

(प्रथ विस्तारे) इस धातु से 'पृथिवी' शब्द सिद्ध होता है। "यः पृथीते सर्वं जगद्विस्तृणति स पृथिवी।

जलम्

(जल धातने) इस धातु से "जल" शब्द सिद्ध होता है। "जलति धातयति दुष्यन् संपातयति-अप्यक्त पाप्मानादीन् तद् ब्रह्म जलम्"।

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आकाशः (काश दीप्तौ) इस धातु से 'आकाश' शब्द सिद्ध होता है "यः सर्वतः सर्वं जगत् प्रकाशयति स आकाशः"।

अन्तः (अन् अक्षणे) इस धातु से 'अन्त' शब्द सिद्ध होता है।

वसुः (वस) निवास) इस धातु से "वसु" शब्द सिद्ध हुआ है "वसति भूतानि यस्मिन् न पवा यः सर्वेषु वसति स वसुष्विति"।

रुद्रः (रुद्रि अश्रु निमोचने) इस धातु से "रुद्र" शब्द सिद्ध होता है। प्रत्यय होने से "रुद्र" शब्द सिद्ध होता है। "यो रोदयत्यन्याप कारिणे जनात् स रुद्रः"।

नापयणः जल और जीवों का नाप नाप है वे अयन अर्थात् निवास स्थान हैं जिसके इस लिये सब जीवों में व्यापक परमात्मा का नाप "नाप-यण" है।

चन्द्रः (चन्द्रि आह्लादि) इस धातु से "चन्द्र" शब्द सिद्ध होता है। "यश्चन्दति चन्दयति वा स चन्द्रः"।

9

मङ्गलम् (मङ्गि मङ्गल यत्यर्थक) इस धातु से "मङ्गलम्" शब्द सिद्ध होता है। "यो मङ्गल्यति मङ्गयति वा स मङ्गलम्"।

बुधः (बुध अतगमने) इस धातु से "बुध" शब्द सिद्ध होता है। "यो बुध्यते बोध्यति वा स बुधः"।

शुक्रः (ईशुचि प्रतीभावे) इस धातु से "शुक्र" शब्द सिद्ध हुआ है "यः शुच्यति शौचयति वा स शुक्रः"।

शनैश्चरः (चा गति भक्षणयोः) इस धातु से "शनैश्चरः" शब्द सिद्ध होता है। "यः शनैश्चरति स शनैश्चरः"।

शब्द सिद्ध हुआ

अव्यय उपपद होने से "शनैश्चरः" शब्द सिद्ध होता है। "यः शनैश्चरति स शनैश्चरः"।

राहुः (रहत्यागे) इस धातु से "राहु" शब्द सिद्ध होता है। "यो रहति परित्यजति वा स राहुः"।

| I | 9 | केतुः | (कित निवासे रोगापनयने च) इस धातु से "केतु" शब्द सिद्ध होता है "यः केतयति चिकित्सति वा स केतुरी-
-शब्दः"। | Page |
|---|----|------------|---|------|
| | | यज्ञः | (यज्ञ देवपूजा सङ्गतिकरण दानेषु) इस धातु से "यज्ञ" शब्द सिद्ध होता है। | 363 |
| | | होता | "यो यजति विदुर्द्धिजिघत्से वा स यज्ञः"।
(हु दातायनयोः, आपत्ते चेत्ये के) इस धातु से "होता" शब्द सिद्ध हुआ है "यो जुहो-
-सि स होता"। | 364 |
| | | बन्धुः | (बन्ध बन्धने) इस से "बन्धु" शब्द सिद्ध होता है "यः स्वस्मिन् चाचां जगत्
बध्नाति बन्धुबन्धुर्मातामी सुताय सहोयो वा
वर्तते स बन्धुः"। | 365 |
| | | पिता | (पा क्षणे) इस धातु से "पिता" शब्द सिद्ध हुआ है। "यः पाति सर्वां स पिता"। | 366 |
| | | पितामहः | "यः पितृणां पिता स पिता महः"। | 367 |
| | | प्रपितामहः | "यः पिता महतीं पिता स प्रपितामहः"। | 368 |
| | | माता | "यो पिताते मानयति सर्वां जीवान् स माता"। | 1 |
| | | आचार्यः | (चा गति प्रक्षणयोः) आइ पूर्वक इस धातु से "आचार्य" शब्द सिद्ध होता है "यः
आचारं ग्राह्यति सर्वा विद्या वा बोधयति
स आचार्य ईश्वरः"। | 624 |
| | | गुरुः | (गृ शब्दे) इस धातु से "गुरु" शब्द
(गृ शब्दे) इस धातु से "गुरु" शब्द
बना है "यो चर्मणो शब्दात् गृणात्युप-
-दिशति स गुरुः"। | 62 |
| | 10 | अजः | (अज गतिक्षेपणयोः, जनी प्रादुर्भावे) इस
इत धातुओं से "अज" शब्द बनता है
"योऽजातिं हृष्टिं प्रति सर्वां प्रकृत्यसिन्
पदार्थान् प्रक्षिपति जावति वा कदाचित्
न जायते सोऽजः"। | 62-3 |
| | | ब्रह्मा | (बृहि वृद्धौ) इस धातु से "ब्रह्मा" शब्द
सिद्ध होता है "योऽवित् जगन्निर्माणेन
वृहतिर्दृढयति स ब्रह्मा"। | 64 |
| | | सत्यम् | सन्तीति सन्तस्तेषु सत्सु साधु तत्सत्यम् । | 93 |
| | | ज्ञानम् | यज्ज्ञानाति चाऽचां जगत्तज्ज्ञानम् । | 55 |
| | | अनन्तम् | न विद्यतेऽन्तोऽवधिर्मर्यादा यस्य तदनन्तम् । | 56 |
| | | आदिः | (हुदात् दाने) आइ पूर्वक इस धातु से "आदि" | 10 |
| | | अनादिः | नञ् पूर्वक "अनादि" शब्द सिद्ध | 7 |

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होता है "यस्मात् पूर्वनास्ति पाँ चास्ति स आदि-
रित्युच्यते, त वियते आदिः कारणं यस्य सोऽ
नादिर्दिश्वः"।

आनन्दः (इनादि समुद्भौ) आङ् पूर्वक इस धातु से "आनन्द"

शब्द बनता है "आनन्दन्ति सर्वे मुक्ता यस्मिन्
यद्वा यः स्वीड्जीवानन्दयति स आनन्दः"।

सत्

(अस् भुवि) इस धातु से "सत्" शब्द सिद्ध
होता है "यदस्ति त्रिषु कालेषु त बाध्यते
सत्सद् ब्रह्म"।

चित्

(चिती संज्ञाने) इस धातु से "चित्" शब्द
सिद्ध होता है "यश्चेतति चेतयति संतापयति
सर्वान् सज्जानान् योगिनस्तच्चित्परं ब्रह्म"।

नित्यः

"यो नित्यं श्रुतोऽचलोऽविनाशो स नित्यः"।

शुद्ध्यः

(शुन्ध्य शुद्ध्यौ) इस से "शुद्ध्य" शब्द सिद्ध
होता है "यः शुद्ध्यति सर्वान् शोधयति
वा स शुद्ध्य ईश्वरः"।

बुद्ध्यः

(बुध्य अवगमने) इस धातु से "क्त्" प्रत्यय
होने से "बुद्ध्य" शब्द सिद्ध होता है "यो
बुद्ध्यवान् सदैव ज्ञाताऽस्ति स बुद्धो जगदिश्वरः"।

मुक्तः

(मुच्य मोचने) इस धातु से "मुक्त" शब्द सिद्ध
होता है "यो मुच्यति मोचयति वा मुमुक्षून् स
मुक्तो जगदिश्वरः"।

निर्वाकाः

नि और आङ् पूर्वक (इक्त् काणे) इस
धातु से "निर्वाका" शब्द सिद्ध होता है।
"निर्गत आकाशस्य निर्वाकाः"।

निश्चिन्तः

(अञ्च् व्यक्तिस्त्रक्षणकानि गतिषु) इस धातु से
"अञ्चान" शब्द और नि उपसर्ग के योग से
"निश्चिन्त" शब्द सिद्ध होता है "अञ्चानं
व्यक्तिस्त्रक्षणं कुक्कात इन्द्रियैः प्राप्तिश्चेत्य-
स्माद्यो निर्गतः पृथग् भूतः स निश्चिन्तः"।

गणेशः

(गण संख्याने) इस धातु से "गण" शब्द
सिद्ध होता और इस के आगे "ईश" वा
"पति" शब्द आवने से "गणेश" और "गण-
पति" शब्द सिद्ध होते हैं। "ये प्रकृत्याप्ये
जडा जीवाश्च गण्यन्ते संख्यायन्ते तेषामेशः
सामी पतिः पालको वा"।

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| विश्वेश्वरः | "यो विश्वमीष्टे स विश्वेश्वरः"। |
| कूरस्यः | "यः कूटेऽनेक विष्णु व्यवहारे सखत्पैणैव तिष्ठति स कूरस्यः पामेश्वरः"। |
| देवी | जितने देव शब्द के अर्थ लिखे हैं उतने ही "देवी" शब्द के भी हैं। |
| शक्तिः | (शक्तु शक्तौ) इस धातु से "शक्ति" शब्द बनता है "यः सर्वं जगत् कर्तुं शक्नोति स शक्तिः"। |
| श्रीः | (स्त्रिज् सेवायाप्त) इस धातु से "श्री" शब्द सिद्ध होता है "यः श्रीयते सेव्यते सर्वेण जगता विद्वद्भिर्योगिभिश्च स श्रीतिश्वरः"। |
| लक्ष्मीः | (लक्ष दर्शनाङ्गनयोः) इस धातु से "लक्ष्मी" शब्द सिद्ध होता है "योलक्षयति पश्यत्यङ्गुते चिह्नयति चाचा जगद-यवा वेदैराप्तियोगिभिश्च योलक्षयते स लक्ष्मीः"। |
| सास्वतीः | (स गतो) इस धातु से "सास" उस से मतुप और डीप प्रत्यय होने से "सास्वती" शब्द सिद्ध होता है "सो विविच्य जानं विद्यते यस्यां चितौ सा सास्वती"। |
| सर्वशक्ति-मान | "सर्वः शक्तयो विद्यन्ते यस्मिन् स सर्वशक्तिमानीश्वरः"। |
| न्यायः | (णीञ् प्रापणे) इस धातु से "न्याय" शब्द सिद्ध होता है "प्राणैर्य पृथिव्यां न्यायः"। "पक्षपात राहित्याचारं न्यायः"। |
| न्यायकारी | "न्यायं कर्तुं शीलस्य स न्यायकारिश्वा"। |
| दयालुः | (दययान गतिरक्षण हिंसादानेषु) इस धातु से "दया" शब्द सिद्ध होता है "दयते दयाति जानाति गच्छति रक्षति हिनस्ति यया सा दया बह्वी दया विद्यते यस्य स दयालुः पामेश्वरः"। |
| अद्वैतम् | "द्वयो भावो द्वितीयाभ्यामितं द्वितं वा सैव तदेव वा द्वैतम् न विद्यते द्वैतं द्वितीयेश्वर भावो यस्मिन्तद्वद-द्वैतम् अर्थात् सजातीय विजातीय स्वगत भेद शून्यं ब्रह्म"। |

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| I | 11 | निर्गुणः | गण्यन्ते ये ते गुणा वा ये गणयन्ति ते गुणाः, यो गुणेभ्यो निर्गतः स निर्गुण ईश्वरः । | 63 |
| | 12 | सगुणः | “यो गुणैः सह वर्तते स सगुणः ।” | 64 |
| | | अंतर्यामी | “अन्तर्यन्तु नियन्तु शीलं यस्य सोऽयम-
न्तर्यामी ।” | 65 |
| | | धर्माज्ञः | “यो धर्मे राजते स धर्माज्ञः ।” | 66 |
| | | यज्ञः | (यगु उपपत्ते) इस धातु से “यज्ञ” शब्द सिद्ध होता है । “यः सर्वान् प्राणिनो नि-
यच्छति स यज्ञः ।” | 67 |
| | | भगवान् | (भज सेवाधातु) इस धातु से “भग” इस से मतुप् होने से “भगवान्” शब्द सिद्ध होता है । “भगः सकलैश्वर्ये
सेवनं वा विद्यते यस्य स भगवान् ।” | 68 |
| | | मनुः | (मन जाने) धातु से “मनु” शब्द बनता है । “यो मन्यते स मनुः ।” | 69 |
| | | पुरुषः | (पृ पालन पूरणयोः) इस धातु से “पुरुषः” शब्द सिद्ध हुआ है । “यः स्व व्याप्ता
चाचौ जगत् पृणति पूरयति वा स पुरुषः ।” | 70 |
| | | विश्वामा | हु भृज् धातु पाषयायोः “विश्व” पूर्वक इस धातु से “विश्वमा” शब्द सिद्ध होता है ।
“यो विश्वं विप्रार्ति धाति पृष्णाति वा स विश्वमाप्ते जगदीश्वरः ।” | 71 |
| | | कालः | (कल संख्याते) इस धातु से “काल” शब्द बना है । “कलयाति संख्याति
सर्वान् पदार्थान् स कालः ।” | 72 |
| | | शेषः | (शिष्ट विशेषणे) इस धातु से “शेष” शब्द सिद्ध होता है । “यः शिष्यते स शेषः ।” | 73 |
| | | आप्तः | (आप् लृ व्याप्तौ) इस धातु से “आप्त” शब्द सिद्ध होता है । “यः सर्वान् धर्मात्मान् आप्नोति वा सर्वं धर्मात्माभि-
प्राप्ते कृत्वादि दितः स आप्तः ।” | 74 |
| | | शङ्करः | (डुकृन् कणे) “शङ्क” पूर्वक इस धातु से “शङ्कर” शब्द सिद्ध हुआ है । “यः शङ्कत्याणं सुखं कोति स शङ्करः ।” | 75 |

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| I | 12 | महोदेवः | "महत्" शब्द पूर्वक "देव" शब्द से "महोदेव" शब्द सिद्ध होता है। "यो महतां देव से महोदेवः।" |
| | | प्रियः | (प्रीज् तर्पणे कान्तौच) इस धातु से "प्रिय" शब्द सिद्ध होता है "यः पूजति प्रीयते वास प्रियः।" |
| | | स्वयम्भूः | (भू सत्तायाद्) "स्वयम्" पूर्वक इस धातु से "स्वयम्भू" शब्द सिद्ध होता है। "यः स्वयम्भवति से स्वयम्भूतिश्वाः।" |
| | | कविः | (कु शब्दे) इस धातु से "कवि" शब्द सिद्ध होता है। "यः कौति शब्दयति सर्वा विद्या स कवितीश्वाः।" |
| II | 13 | शिवः | (शिवु कल्याणे) इस धातु से "शिव" शब्द सिद्ध होता है। |
| | | मातृमातृ | प्रशस्ता धातिका माता विद्यते यस्य स मातृ-मातृ। |
| III | 22 | भूः | भूति वै प्राणः॥ यः प्राणयति चाचरी स भूः स्वयम्भूतिश्वाः॥ |
| IV | 63 | पुनः | पुनरित्युपात्तः॥ |
| | | अपानः | यः सर्वं दुष्टवमापनयति सोऽपानः॥ |
| | | स्वः | स्वरिति गानः॥ |
| | | व्यानः | यो विविधं जगत् व्यानयति व्याप्नोति स व्यानः॥ |
| | | सवितुः | यः सुनोत्युपादयति सर्वं जगत् स सविता तस्य॥ |
| | | वेण्वम् | वर्तुमर्हम्। |
| | | श्रद्धा | श्रत्सत्यं दधाति यया क्रियया सा श्रद्धा॥ |
| | | श्राद्ध | श्रद्धया यत् क्रियते तच्छ्राद्धम्॥ |
| IV | 64 | तर्पणम् | तृष्यन्ति तर्पयन्ति येन पितृन् तत्तर्पणम्॥ |
| | | सोमसदः | ये सोमे जगदिश्वरे पदार्थं विद्यायां च सीदन्ति ते सोमसदः॥ |
| | | अग्निस्वाता | यैरग्ने विद्युतो विद्या ग्रहीता ते अग्निस्वाता॥ |
| | | बर्हिषदः | ये बर्हिषि उत्तमे व्यवहारे सीदन्ति ते बर्हिषदः॥ |
| | | सोमपाः | ये सोमोद्देश्यमोषधी रसं वापादन्ति सिबन्ति वा ते सोमपाः॥ |
| | | हविर्भुजः | ये हविर्होतुमर्हन् भुञ्जते भोजयन्ति वा ते हविर्भुजः॥ |
| | | आज्यपाः | यः आज्यं जातु प्राप्नुवा योज्यं क्षन्ति वा पिबन्ति त आज्यपाः॥ |
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यथाः ये दृष्टान् यच्छन्ति निगृह्णन्ति ते यथा न्याया-
-द्विज्ञाः।
पिता यः पाति स पिता।
प्रपितामहः पितुः पिता पितामहः पितामहस्य पिता
प्रपितामहः।
माता या मानयति सा माता।
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III.

II.

